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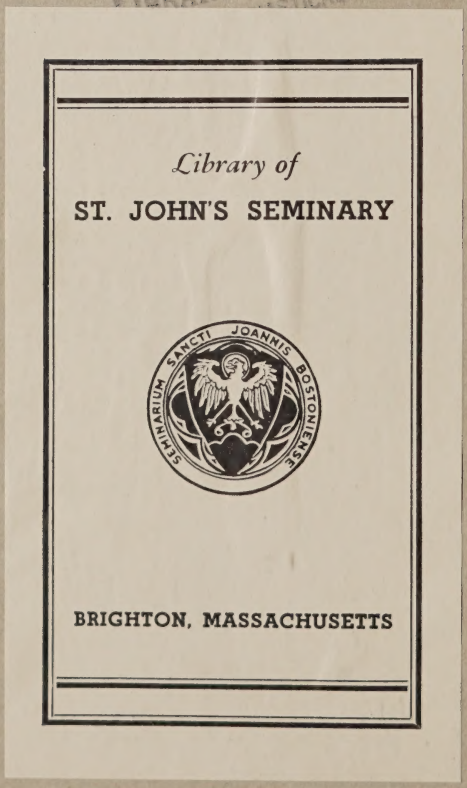

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# The Catholic Fortnightly Review

Founded, Edited, and Published
BY ARTHUR PREUSS

VOLUME XV: 1908

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ARTHUR PREUSS

Bridgeton, St. Louis County,
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# The Catholic Fortnightly REVIEW

Founded, Edited, and Published by Arthur Preuss

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## A Remarkable Centenary

THIS year the science of comparative philology will enter upon the second century of its existence.

It was in 1808 that Friedrich von Schlegel published at Heidelberg that epoch-making work of his *Über die Sprache und Weisheit der Indier,* which is generally conceded to contain the germ idea whence in the course of years developed the science of comparative grammar or linguistics. Schlegel was the first to recognize the importance of Sanskrit and its close relationship to what are now known as the Indo-European tongues. In his *Lectures on the Science of Languages,* Professor Max Müller states that "this work [*Über die Sprache und Weisheit der Indier*] became the foundation of the science of languages," and that it "was like the wand of a magician." Before Schlegel's time there had been more or less accurate surmise that the principal tongues of Europe formed with Sanskrit and Persian one definite linguistic family; but no one had clearly perceived the general outlines of kinship.

As Professor Müller writes, "it surely required somewhat of poetic vision to embrace with one glance the languages of India, Greece, Italy, and Germany, and to rivet them together by the simple name of Indo-Germanic. This was Schlegel's work. And in the history of the human intellect it has been truly called 'the discovery of a new world.'" Lindemann, in his *Geschichte der deutschen Literatur,* speaks similarly of Schlegel's book, as laying the foundations of Indian [Sanskrit] studies in Germany and as the medium that acquainted the scholars of Europe with the culture of India.

Since the publication of Schlegel's basic work, one hundred years ago, the progress of linguistic science has been steady and rapid. Many scholarly papers detailing its wonderful development, especially during the second half of the nineteenth century, were read by eminent specialists before the "History of Language" section at the great international Congress of Arts and Sciences, held during the Universal Exposition of 1904 at St. Louis.

The battles that raged during the first two decades of the nineteenth century between the supporters of the old classical and the champions of the new comparative philology are now a mere matter of history. The curious reader will find them described in the preface to the latest edition of Professor Max Müller's *Lectures,* and more fully in Benfey's classical work, *Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland.* After Schlegel had given such an impetus to the study of Sanskrit, the classical speech of ancient

India, Franz Bopp of Berlin found it possible to compile the first scientific comparative grammar of the Indo-Germanic languages. It was published in 1816 under the somewhat cumbrous title,*Conjugationssystem der Sanskritsprache in Vergleichung mit jenem der griechischen, lateinischen, persischen und germanischen Sprache.*

As the science is of German origin, so too has it received its later development chiefly at the hands of German scholars. A mere recital of names like Bopp, Grimm, Pott, Scherer, Humboldt, Benfey, Curtius, Schleicher, Roth, Weber, Oldenberg, Delbrück, Osthoff, Kübner, Müller and Kägi, proves the debt this science owes to German learning and research. The three standard works which represent the growth of comparative philology up to the date of their respective publications, were all written by Germans. They are Bopp's *Comparative Grammar* (1833), Schleicher's *Compendium* (1862), and finally, Brugmann's *Grundriss* (1886).

It is a matter for congratulation that Catholic scholarship was not slow in recognizing the importance of this new learning in its bearing on questions of historical criticism and Biblical exegesis. Msgr. de Harlez and Dr. Van den Gheyn in Belgium, Dahlmann, Hardy, Stolz, Strassmeier, Epping and Bickell in Germany, De Caro in Italy, have made notable contributions to either Indo-Germanic or Semitic philology. No doubt the centenary year 1908 will see a renewed activity in this progressive science. The leading journals will publish articles summarizing the rapid advance of philologic research, especially during the last decade of the past and the opening years of the present century. It would by no means be labor lost if some competent scholar were to show what Catholics, and especially our Catholic missionaries, have contributed to linguistic science. Part of this field is already covered in an admirable manner by P. Dahlmann, S. J., in his fine monograph *Die Sprachkunde und die Missionen.*[1]

## The Holy House of Loreto

[Canon Chevalier's Reply to His Critics]

III. (Conclusion)

What I have already said renders it unnecessary for me to take up one by one, and to refute in detail, the twenty-three articles published in criticism of my book in the Antigonish (N. S.) *Casket.* Such a procedure would, moreover, exceed the limits assigned to me by the editor of the CATHOLIC FORTNIGHTLY REVIEW.. It has been thought the convincing force of my book would be destroyed by particular crit-

[1] No. 50 of the "Ergänzungshefte zu den *Stimmen aus Maria-Laach.* B. Herder.

icism of details, but this is, for the most part, mere childish quibbling. My critics have forgotten the saying of Descartes: "It were, it seems to me, doing human judgment a grave injustice to will that it should go farther than the eyes can see." I have indicated above the outlines of my work. My opponents have been careful to conceal them. They will not take into account historical facts: "The present arbitrarily forges the rings in the chain of tradition, so that tradition no longer remains tradition, but becomes an agreeable echo of the opinion which happens to be in favor for the time being." This has been true of Loreto ever since the fifteenth century. To reply is not to refute. With a hearty desire and impelled by preconceived notions one may find an answer to anything. Did the Molinists leave unanswererd a single one of the arguments of the Thomists, and *vice versa?* And yet these polemics, pushed to the extreme, accomplished so little in deciding the question of grace, that Rome imposed silence upon the combatants.

The writer in the *Casket* founds the tradition of Loreto:

First, on the omnipotence of God. I have answererd this in advance at the very outset of my work: "The account which I give does not controvert any doctrinal point; it is not, therefore, necessary, in order to estimate its value, to have recourse to the lights of theology and to test its conformity with the dogmas of the faith. The power of God is without limit, but it remains to be proved that He has exerted it in this instance." (pp. 5 and 6).

Secondly, on the consensus of opinion of a civilized people and of the local religious authorities. From this can be drawn no other historical proof than the legend itself, which is to beg the question. The masses are, in the matter of superstition, susceptible to every manner of illusions, and the faithful often draw their leaders after them.

Thirdly, on miracles. Miracles wrought in the sanctuaries of the Blessed Virgin Mary prove her goodness and her power; nothing more. Here is a resume of the most striking miracle obtained at Loreto. It deserves to be cited, if for no other reason, because of its originality. On July 16, 1489, there arrived at Loreto a nobleman from Grenoble, Pierre Orgentorix (or Argentorix), in company with his wife Antonia, who was possessed with seven devils. After having striven in vain, by every means in his own country, to deliver his wife from these importunate guests, he decided to take her to Italy. She was exorcised in vain at St. Jules' in Milan, St. Geminiano's at Modena, and at St. Peter's in Rome. In despair Pierre was about to return to France, when a knight of Rhodes counseled him to try Loreto. Ten men led Antonia, in spite of her resistance, into the church. As soon as the penitentiary, Stefano di Giovanni Francigena, had begun to read the exorcism, the demons set to shouting and declining their names. The first called him-

self Sourd. He fled, extinguishing the candle. The second, Heroth, boasted of having perpetrated the death of the Duke of Burgund (1419), and went forth crying: 'It is not you, but Mary who expells us.' The next day, the third devil, Horrible, gloated over having incited Herodias to demand the head of John the Baptist. The fourth, Arctus, had instigated Herod to slaughter the Innocents. Interrogated as to the nature of the place where they were, he affirmed that it was Mary's room. He even pointed out on the left the spot where the Virgin was at the moment of the Annunciation, and on the right the place where stood the angel." Angelita, who is responsible for publishing this strange account, also reveals the names of the three other demons: Ventilot, Bricher and Serpent. Riera adds that the vicar-general of the Carmelites asked the fourth devil, whether the members of his order had been charged with the care of the house of Nazareth. The demon replied that they had, adding that this same honor was due to them at Loreto. For having invoked the spirit of untruth the Carmelite deserved to be deceived. The authentic annals of his order deny that his brothers ever had a monastery at Nazareth.

Fourthly, on the assent of the popes. I have demonstrated repeatedly and to the point of satiety. that previously to 1507 not a pope affirmed the translation, and that Julius II, in his bull of that year, spoke of the Holy House as coming from Bethlehem, which is not a mistake of the copyist (I have persuaded Mr. Bishop to agree to this), as has been vigorously maintained. If it were a mere copyist's error, it is high time to correct it in the registers of the Vatican, where the bull exists in the original. Preceding popes had granted indulgences to the church (after 1387) and mentioned a miraculous image, but not one word concerning the transportation by the angels of the Holy House, and all the sophisms advanced to justify this silence do but render it the more eloquent.

The *Casket* reproaches me bitterly (somehow all my opponents are bitter; it is clear that we have not the same conception of Christian charity) with having committed a slip of the same sort as that of Julius II, by saying that the Mantuan relegates the disparition of the Holy House to the period of the Emperor Heraclius. I reproduced on page 243 of my book his text in its entirety, but I only gave an extract at page 142, where I am accused of omitting the phrase "tunc etiam...." Was it indeed necessary? Let us recall the dates. Heraclius was Emperor of the East from 610 to 641. Mahomet died in 632. By writing: "Sub Heraclio Romanorum imperatore.... Tunc etiam Mahometi invalescente perfidia.... Tum quoque fuit ipsum Cubiculum....,"

does not the Mantuan give us to understand that he attaches these three events to the same epoch?

As for Recanati having been burnt in 1322, it does not follow from that fact that documents concerning Loreto were destroyed there. It would be necessary to produce texts at least mentioning the existence of such documents; but no such texts are forthcoming.

The *Casket* has judged it opportune to bring up a denial by Msgr. Verde published in the *Ami du Clergé*. No one misunderstood that. It is what one may call a diplomatic dementi. The Monsignor's interlocutor had noticed his declaration against Loreto at the close of the interview. Besides he is too intelligent to mistake the sense of the words pronounced, and he had no interest at all in deceiving me. It is less difficult to perceive the interested motives—for the future—which inspired his protestation.

I will give myself the pleasure of citing in conclusion the words of Father de Santi, S. J., in his fine *Etude historique et critique* on the Litany of Loreto; they are just as applicable to the translation of the Holy House:

"The opinion," he says, "which attributes great antiquity to the Litany of Loreto is, then, a legend built upon an event comparatively very recent. . What is more curious, is that this legend took its beginning, or at least was spread abroad, during the nineteenth century. In this connection let us note the habitual attitude of those who defend legends. We have an opportunity here to study it from life. The more obscure an event is, the more profound is the silence of history with regard to the same, and the more these good people appeal with assurance to the ancient traditions which have transmitted it to us, to the numerous writers who mention it, to the practices and customs widespread among the faithful which sanction its authenticity, and so forth." (p. 238).

And, lastly, I will mention a personal matter for the purpose of bringing out more effectively the incomparable advantages of an *a priori* indifference in the scrutiny of historical questions, and also to show with what conscientious fairness I have studied and treated that of Loreto. In 1902 the cause of Joan of Arc struck a snag in the S. Congregation of Rites in an abjuration which the Maid was said to have signed before she was burnt. The consultors declared that they could not proceed with the process as long as this testimony of the weakness of Joan *in extremis* was held to be authentic. Canon Dunand, author of a *Histoire complète de Jeanne d' Arc*, asked me to lay the question before the tribunal of the Congress of Learned Societies at the Sorbonne. After first disabusing myself of any prepossession whatever on the sub-

ject, I got together and compared all the texts bearing on that special fact. I reached the end of my inquiry without permitting myself to be influenced either by the desire of glorifying Joan of Arc, or the fear of injuring the cause of her beatification. Although inserted in the authentic report of Bishop Cauchon, the document containing the abjuration turned out to be spurious, and I did not hesitate to declare it so. Not one at the Sorbonne or elsewhere raised his voice against my documented conclusion. As my readers are aware, the cause was continued at Rome and ended in the glorification of "La Pucelle." Why do those who approved me for demolishing that spurious document, take it ill that I declare to be false certain papers concerning the Holy House? I believe that I am serving the Church in the last case as well as I served her in the first.

*P. S.*—I am happy to bear witness to my perfect accord with the latest Encyclical of Pope Pius X, "Pascendi." In it His Holiness recommends that questions concerning pious local traditions and relics be not mooted in journals or reviews which are published with the object of fostering piety, nor in a tone of persiflage or one tinged with disdain. He in no wise forbids treating of these questions in serious, documented works. It was for taking the initiative in this very thing—"exposing the question of Loreto to the passions of daily journalism,"—that I reproached the *Vérité Française* (issues of December 3 and 4, 1906).

*Romans, France.* ULYSSE CHEVALIER.

## Modernism in America

The only American bishop who has thus far, to our knowledge, officially addressed his flock on the subject of Modernism and the now famous papal Encyclical in which that spirit or tendency, "the quintessence of all heresy," is so solemnly condemned, is Msgr. William H. O'Connel, the new Archbishop of Boston. In a pastoral letter dated November 30, 1907, and of which we find the full text in the *Sacred Heart Review,* Vol. xxxviii. No. 24, after giving a succinct and admirably luminous précis of the "Pascendi Dominici gregis," Archbishop O'Connell says:

Though the Modernist system has few if any open advocates in America, the danger of being weakened in faith by the Modernist spirit is not to be lightly considered. The books of one of the recognized exponents of Modernism are published here and have been widely circulated. The non-Catholic universities of this country are pervaded by a philosophy akin to that which is at the root of Modernist errors. Scientific and historic literature is impregnated with it. This is not without an indirect influence on secular education in general, and there

is a literature, current and wide-spread among us, which shows a manifest eagerness to glorify any movement set afoot by erratic scholars, which aims to weaken in the popular mind the strength of historic and traditional Christianity. And so our student youth may unconsciously move in an atmosphere which is favorable to the growth of the spirit of the Modernist. The Holy Father's warning must keep him ever on his guard.

"But is it not in the intellectual sphere that the greatest danger lies. The American people are not given to religious speculation as those more idealistic, but in practical life their characteristics are precisely those by which the Modernist was influenced in framing his scheme of doctrine and apologetics. If the modern age in general is active, productive, utilitarian, this is true in America to a superlative degree. Animating this activity is the desire for material gain and progress. Divine Truth has little or no influence with many of those who are immersed in these activities, though, they may be by no means openly irreligious men. But religion and morality are interpreted by them in the light of practical exigencies. Thus, in social life the false respectability of divorce and of the limited family, not to speak of the other evils, has compelled a rewriting of our fathers' code of morality. In the commercial life, individual greed for gain has weakened the sense of justice. Right for some has ceased to be a moral faculty and obtains only where there is might. The definition of business honesty has become blurred. In civic life the sense that government is a sacred trust seems in some to be blunted. Thus the atmosphere in which we live is, in many respects, one of materialism. Catholic principles could never have produced it, nor can they flourish in it. This atmosphere may be just as stifling to the Catholic faith as is the intellectual atmosphere in which Modernism grew and developed. There is only this difference: the Modernist, conscious of the atmosphere in which he moved endangered the Catholic faith by seeking to bend it to the spirit of his age, while Catholics about us, ignoring the evil influences affecting them, unconsciously compromise their faith, not so much by failure to profess its principles, as by practically ignoring its precepts, in sinful deference to the manner of acting of those among whom they live.

"Error, besides being boastful, is audacious in taking itself for granted. There is always danger, then, that its embodiment in the characters with whom the Catholic deals in social, commercial, and political life may so influence him that he would concede more than a Catholic should to the immoral and unjust conduct of others, or even commit the same faults because they are so common. The perniciousness of this danger can not be over-estimated. The temptation to

imitate others, even though one feels that it violates the Catholic conscience, is affecting that conscience with defiling corrosion.

"Every concession that is to be made, weakens the faith of the individual and reflects on the Church whose faith he professes. For the world appraises his religion, not by what he says he believes, but by what he does and what he is. Every Catholic owes it to his faith, to his Church, and to himself to hold fast rigidly to every Catholic principle, to persevere in every Catholic practise, to reverence and venerate those who hold the place of Christ."

## Should We Demand a Share in the Public School Fund?

In consequence of the action of the Catholic Federation, the discussion whether or not we shall demand a share in the public school fund "will not down."

The question is at the present time purely academical, as there is no place anywhere in this country, that we know of, where such a demand is likely to be heeded. Yet the possible, not to say probable, consequences of an imprudent agitation are so serious that the reasons speaking against the demand, cannot be too often nor too earnestly set forth.

A scholarly Wisconsin priest of wide experience, who took an active part in the fight against the iniquitous Bennett law, writes:

When we fought for the very life of our Catholic parochial schools against the Bennett law in Wisconsin, we were in hot fire, and burnt children, you know, dread fire. That we came out unscathed, even as the three youths from the fiery furnace, we owe chiefly to the fact that we were able to tell our opponents: "We pay for our parish schools; therefore the State has no right to interfere with them." If we received assistance from the State, we should be deprived of this most effective of all arguments. Were the State then to lay its hands upon our schools, we should find it exceedingly difficult to offer resistance and to gain public sympathy. And there can be no doubt that the State *will* sooner or later make the attempt, as it is now the case in England. We must realize that in America, too, Christians have to deal with "the modern State," so-called, which aims ultimately at secularization.

The modern State and religion stand today everywhere in the relation of Esau and Jacob: they are brothers, but hostile brothers. This is not, of course, as it ought to be; but it is an undeniable fact. Catholics should shape their policy accordingly. They should not de-

mand cheap concessions from a non-existing ideal State, but stand upon their rights and strenuously assert them against the real State, as it exists *in rerum natura*. Experience teaches that we must apply to the modern State the dictum: "Quidquid id est timeo Danaos et dona ferentes. I fear the Greeks even though they bear me presents." Let us beware lest we shift our parochial school system, which is now founded upon the solid rock of liberty, to the uncertain moor of State support, into which there is exceeding danger that it will sink deeper and deeper until it is wrecked.

It is objected that we exaggerate the danger. "We are not,"—our opponents say, "demanding State support for religion or for religious instruction. We simply propose to do work in the secular branches and ask the State to examine our pupils. If it finds them up to its standard, then let it give us our share of the common school fund."

They hold this plan to be a simple and effective solution of the school question. It is a simple and effective solution—on paper. In reality it is sure to aggravate the situation.

"If the State finds that the pupils of our schools are up to its own standard in the secular branches, then let it give us our share of the public school money." This implies that, if our educational product is not satisfactory to the State officials, then we shall receive nothing. Under such a system will not many a Catholic school, either for just or unjust reasons, be deprived of State support? Justly, when it is not up to the standard; unjustly, whenever some bigotted superintendent or board has "fixed" matters so that the result is necessarily negative.

Now, if for some just reason, or under some unjust pretext, a parish were deprived of its pro rata share of the school fund, would the pastor and the people be satisfied? They would have no redress, perhaps, for the time being; but at the next election the candidate of the opposing party would promise them to change matters if they gave him their votes. Naturally, the whole parish, with the pastor at its head, would go electioneering for that particular candidate. Neighboring parishes and pastors would be asked to give their aid. There is no need of drawing out this picture. Surely our bishops and priests cannot be willing to have the Catholic people thus drawn into the vortex of partisan politics.

Nor is this all. In every such squabble the State school superintendent, and through him the public school system, would become involved. Now, the average American hates nothing more than to have the public schools dragged into politics, and he would certainly not consent to the removal from office of a school superintendent who happened to have aroused the enmity of Catholics. If the squabbling con-

tinued, our non-Catholic fellow-citizens would say: "This will never do; we shall have to withdraw State support from the parochial schools." Or, what is even more probable, an attempt would be made to bring the parochial schools entirely under State control. That would be a most dangerons situation, because too many Catholics even now have but little love for our parish schools, and after receiving State support for a while, even the better class would have outgrown the habit of making sacrifices for the support of Catholic education.

I am firmly convinced that, if we would accept State support for our Catholic schools, no matter under what pretext, our parochial schools would sooner or later be absorbed by the State. Therefore I heartily agree with Bishop Schinner of Superior[1] when he says: "Tene quod habes!" Let us keep our schools such as they are. It is true we are doubly taxed. But we must not forget that, by way of compensation, we enjoy liberty of education; is not this golden liberty worth twice the price we pay for it? Nor need our good Catholic people fear that they are the losers. The sacrifices they make for their Catholic schools are not made in vain. Not to speak of the eternal reward that surely awaits every good deed, they reap rich fruit from their generosity and fidelity also in a temporal way, in that the Catholic parochial school trains their children to be diligent, temperate, saving, and faithful to duty—a real consolation and support to their parents in old age.

By way of conclusion, let me add another weighty consideration. In all important matters we are bound to choose the safer side. "Pars tutior est sequenda" is an approved maxim of moral theology. Now there can be no doubt that the parochial school *is* an important matter, because it is an important means—the Plenary Council of Baltimore goes so far as to call it: "medium unicum et necessarium"—of preserving the faith. Both conscience and prudence forbid us to endanger this means by experimentation. When a man has a bag of gold to carry across a river, will he not prefer a steel bridge to a leaky canoe? It is true, he may have to pay bridge toll; but as a prudent man he will prefer to pay toll rather than to run the risk of losing his treasure. That should be our position in the school question. "Pars tutior est sequenda." Let us choose the safe side and quit protesting.

W. H.

[1] The venerable Bishop McQuaid of Rochester, be it remarked by the way, is also opposed to the "division of the school fund." He recently wrote in reply to some remarks of Mr. Michael Davitt (see *Tablet*, No. 3437): "With our Catholics throughly aroused to the necessity of Catholic schools, without State aid or State interference, the steady advancement of our Church is beyond the danger line."

## Editorial Shop-Talk

The reverend editor of the *St. Joseph's-Blatt,* an excellent German weekly published by the Benedictine Fathers of Mt. Angel, Oregon, thinks that one of the chief reasons why our English Catholic papers get on so poorly is that they devote their space almost solely to purely religious, and in some cases too largely to purely local matters. "The average newspaper reader," he says (xix, 48), "wants to know not only what is of interest from the strictly religious point of view; he also desires to be informed of the progress of the world in general. His English Catholic weekly tells him little or nothing about it. The natural consequence is only too often that he "stops" the Catholic paper and reads secular journals which give him the news of the day."

A correspondent of the New York *Freeman's Journal* recently suggested that the good cause could be effectively served by inducing the secular dailies to insert Catholic articles as frequently as possible. By and by this could be done every day, and then the problem of a Catholic daily press would be practically solved.

The *St. Joseph's-Blatt* does not agree with this opinion. "At best," it says, "we should only have a hodge-podge; for other columns of each paper thus served would be open to Modernists, Protestants, Jews, pagans, and infidels. This omnium-gatherum could not be made a wholesome pabulum for good Catholics and consequently could not prove a substitute for a real Catholic press. The events of the time should be reported for our Catholic people from the Catholic point of view, not as they appear through the colored glasses of the heretic or the infidel. Therefore we believe that (if a Catholic daily press is really unattainable) the Catholic cause in America could be best served by enlarging the scope of our weeklies so as to make it include not only purely religious and ecclesiastical news and comments, but, after the fashion of the German, Polish, Bohemian, etc., papers, likewise a complete survey of all the events of each week from the Catholic coign of vantage."

We on our part believe that this suggestion of our Mt. Angel confrère is worthy of being considered by the editors of the English Catholic press. It is unfortunately true that there is not one English Catholic weekly in the whole country which supplies its readers with an adequate summary of all the news, secular and religious. Yet this could be easily done, and no doubt a Catholic weekly edited in the manner e. g. of the *St. Joseph's-Blatt* would be a boon to many a Catholic family, especially in the country, and would stand a fair chance of supplanting secular newspapers and enlarging its own circulation. In the early days

of this REVIEW the late Archbishop Katzer suggested that we develop it into a general Catholic newspaper along the lines sketched out by the editor of our Oregon contemporary. But we were aiming in a different direction. The field for a good all-around weekly newspaer for English-speaking Catholics is still unoccupied. The paper that comes nearest to the ideal in this respect is perhaps Mr. Gonner's Dubuque *Catholic Tribune;* but even the *Tribune* with all its good features leaves much to be desired, both editorially and typographically.

## The Medieval Church and Bridge-Building

In the *St. Louis Globe-Democrat* of Nov. 17, 1907, brief reference was made to a lecture delivered by Professor Calvin M. Woodward, of Washington University, at a meeting of the Society of Pedagogy. The lecture, says the reporter, "was on the development of the bridge." Professor Woodward, we are told, "traced the growth of bridges from the early days of superstition, illustrated by the Spanish bishop who decried the building of a bridge across a stream, on the ground that if God had wanted one he would have constructed it himself."

An esteemed subscriber, in calling our attention to the *Globe-Democrat's* notice, commented upon it truly and tersely as follows:

"Every tyro in history knows, at least in outline, what the Church has done during the Middle Ages in the line of bridge-building: indulgences and other spiritual privileges offered, large donations made, and legacies left by her dignitaries, the powerful Brotherhood of Bridge-builders (Fratres pontifices) founded—all for the purpose of building bridges. To protect and safeguard in time of war the bridges once built we find that in many instances popes and bishops erected and consecrated chapels upon the bridges themselves, thus making them quasi-sacred and their destruction a sacrilege.

"I do not know whether any Spanish bishop ever acted in the manner indicated by Professor Woodward. Views do not always agree concerning the advisability of building a bridge; St. Louis has an example in point just at present. It would be interesting to know, however, whether there ever was such a bishop—wag or ass—and what was his name."

The above communication was lying on our desk, waiting for space to be inserted, when the *Catholic World* for December appeared with an interesting paper on "St. Bénézet and his Biographer" from the pen of that eminent historical scholar the Rev. Herbert Thurston, S. J. "To construct a bridge," says Father Thurston, "was deemed, and

rightly deemed in that age of perilous journeys and inadequate communications, a meritorious work of philanthropy. It was as great a charity as the founding of a hospital, the building of a light-house, or the creating of a life-boat station would be with us. In the twelfth and thirteenth centuries there sprang into existence a crowd of religious brotherhoods following a definite rule of life, blessed by the Church, and wearing a distinctive habit,—although it is probably a mistake to regard them strictly as religious orders— whose main work was to construct bridges and to collect alms for their building and repair. Upon almost every important bridge a little chapel was erected, and there, as he passed dryshod and secure, the traveler might offer his thanks to God in gratitude for the boon which had saved him from peril of life and limb. Here, also, he was invited under the protection of the Church to deposit an alms, if he were so disposed, to aid in defraying the expenses of maintenance."

It was St. Bénézet who, rightly or wrongly, was credited with having instituted this good work and with having been the first founder of the bridge-building brotherhoods. He is still venerated in France as the patron of engineers and mathematicians. Father Thurston gives a brief account of this life together with a sketch of the career of M. A. B. de Saint-Venant, who, in 1889, published at Bourges the only existing life of *Saint Bénézet, Patron des Ingenieurs.*

We would recommend the learned Jesuit's article to Professor Woodward, who, if the *Globe-Democrat* did not misrepresent him, evidently talked on a subject of which he knows very little.

## "The Secret of the Success of the Salvation Army"

On the occasion of his recent visit to the United States, "General" Booth lectured in several of our large cities on the subject indicated in the title of this notice. One who heard his lecture in St. Louis wrote to us as follows:

After listening to him for an hour and a half it was difficult to say what in the "General's" opinion had contributed most to the success of the Salvation Army. According to his own statement he first conceived the project of establishing such an organization—half spiritual, half military—at the bedside of his dying wife. His heart went out to the thousands of unfortunates in the city of London, who annually perished through want and crime and disease, both physically and morally. How help them? The churches, he thought, could not, or at least failed to help them. So he planned and founded the Salvation

Army. If people did not care to come to the church and get salvation, he and his volunteers "would fetch them." Perhaps this is the first cause of his success. The second must be sought in the means employed—namely working on the soul through the body. First feed the hungry, clothe the naked, give work to the needy, and then crown your charities with the sure pledge of salvation.

Of course, all this admits of a very good and honest interpretation, in which there lurks no sneer or sarcasm. But the weakness of Booth's "Army" lies precisely in these methods, not so much in the ultimate aim intended, namely, to get men "to accept Christ." Who will deny that for many a converted sinner in our large cities the means have been everything, while the ultimate aim meant nothing, or at best only a sudden spurt of fervor? Again, Mr. Booth puts much faith in the "beating of the drum." This will "bring people in." For illustration he repeated a jocose remark of one of his lieutenants in the city of London: "The drum," he said, "beats our church bells all hollow." Perhaps it does; but it may also stand for "empty sound signifying nothing." People hear the drum beat and cheer lustily for the drummer, while they entirely overlook the fact that the man behind the drum was sent out to work "real conversions." We may doubt whether even one such conversion has ever been wrought by the "Army" drum. In the enthusiasm of the moment a man may rise up and call the drummer and his "Army" blessed; but after he has sobered he will probably be asking himself what all his emotion was about. We had an example in point at the very lecture which I am reporting. Roused to enthusiasm no doubt by the ringing cheers, the hand-clapping, and the waiving of handkerchiefs in honor of the venerable "General", a representative St. Louis business man, generally known for his hard common sense and his levelheadedness, was led to make—well, let's say a rooter of himself by seconding a motion of thanks by shouting: "We may indeed be glad to have with us General Booth, the vice-gerent of Christ on earth!!"

The magnificent humanitarian work of the Salvation Army is worthy of praise. We must never forget, however, that essentially and at bottom this organization is nothing but one of the several hundred petty Protestant sects, and that its methods are by no means, and cannot be, the best or final solution of the difficult problem how to bring the masses of the people back to the true teachings and principles of the Redeemer.

A. M.

# MINOR TOPICS

**A Parable**

Once in a while, says the *Sacred Heart Review,* when we remind a subscriber that his subscription is for years overdue, we receive a letter which expresses the shock which the said subscriber has experienced on the receipt of our polite intimation that he pay up. "What," he exclaims, "you, a Catholic editor, demanding money for your paper? Why, I never heard of such a thing! Is it not enough that I take your paper from the post-office every week and read it? Is there not satisfaction enough for you in the thought that the excellent Catholic matter with which your paper is filled every week is being read? Why this demand for money when you say over and over again that your work is being done for the Church and for souls?" These may not be the exact words of such a communication, but they are the sentiments to a dot. And every time we receive such a shocked expression of opinion, we are reminded of the story of a certain Baptist preacher whose salary had not been paid for several months, and who at last told the trustees that he must have his money as his family was suffering for want of the necessaries of life. "Money!" exclaimed one of the trustees, noted for his stinginess. "Do you preach for money? I thought you preached for the good of souls." The minister replied: "So I do; but I can not eat souls. And if I could, it would take a thousand such as yours to make a meal."—*Sacred Heart Review* (xxxii 6).

**To Investigate the Cures Wrought at Lourdes**

We are pleased to be informed by the *Ave Maria* (xlv, 21) that, *in accordance with a formal request from His Holiness Pius X,* the Bishop of Tarbes has asked his brethren in the episcopate to have regular commissions appointed for the study of the principal cures alleged to have been effected at Lourdes on behalf of persons belonging to their respective dioceses. Among the members of each commission must be physicians of well-accredited science and skill. The reports of the various commissions are to be submitted to the judgment of the Roman congregations.

It is difficult to forecast the outcome, but we may rest assured that Rome will examine these alleged cures very carefully and leisurely before affirming that they bear a miraculous character.

**Catholics and the Y. M. C. A.**

The socalled "evangelical test" of the Young Men's Christian Association came up for discussion at the recent international convention of that body in Washington. G. K. Shurtleff endeavored to have the test abrogated. William J. Bryan, of Nebraska, the well-known perennial candidate for the presidency, took opposite ground and stood up for the retention of the clause, which excludes Catholics, Unitarians, etc., from holding office in the Y. M. C. A. Mr. Shurtleff succeeded in having the "evangelical test" abrogated for college Y. M. C. A. branches. The test, however, is still retained for the branches of the general association.

The Cleveland *Catholic Universe,* to which we are indebted for this information, comments thereon as follows (Vol. xxxiv, No. 13):

"We can not say that we regret the fact that the test is to be retained, as it makes the Y. M. C. A., a distinc-

tive Protestant association and emphasizes that fact for Catholics. It is well to have the line of demarkation plainly and strictly drawn, that those who wish to bend the knee to Baal will do so openly and knowingly. We do not see how any intelligent Catholic can belong to the Y. M. C. A., since this association necessarily endangers his faith." With which the REVIEW heartily agrees.

**Our Negro Missions**

The American archbishops resolved in their 1906 meeting to establish a board of negro missions. At their 1907 meeting they designated the Rev. John Burke, of the Archdiocese of New York, as the director of this board, and authorized him to commence active work in union with the bishops. In May 1907, "The Catholic Board for Work among the Colored People" was incorporated under the laws of Tennessee. This Board consists of Cardinal Gibbons, Archbishops Ryan, Farley, and Blenk, and Bishops Allen, Byrne, and Keiley. In a circular to the hierarchy, clergy, and laity of the United States these prelates point out the need of more energetic missionary work among the negroes and ask for assistance. They say among other things:

"Apart from the advantages offered the colored people by the Southern States and municipalities the work of education done for them by non-Catholic money sent from the North, is comparatively stupendous, and should urge Catholic men and women to renewed effort. Over 20,000 young colored men and women are enjoying the advantages of higher education in the various schools, colleges, and universities of the South, where there are alone over 100 high schools supported by Northern donations. From all these centres of learning there go out, year after year, hundreds of recognized leaders of the race,—school teachers, lawyers, ministers, physicians—all trained in opposition to the teachings of the Catholic Church. Shall we Catholics pass idly by and leave the wounded colored man and brother to the kind offices of the Protestant Good Samaritan?"

Remembering that Pope Pius X, through his Cardinal Secretary of State, not long ago designated the apostolate to the colored people as a work "worthy of being encouraged and applauded beyond any other undertaking of Christian civilization," there can scarcely be a doubt that the response to the Board's touching appeal will be general and generous.

Father Burke has established the national headquarters of the Board at 1 Madison Ave., New York City.

**What if the Banks had Failed?**

Several of our American bishops have received unwonted praise in the newspapers for their action in the recent financial disturbance. One of them e. g., in a circular letter,—which we do not, of course, presume to criticize—requested the clergy of his episcopal city to announce to their parishioners at the Sunday services, "that it is their duty not to take part in destroying public confidence by joining in the folly of those who are making a run on the savings banks." His Lordship added: "I am acquainted with the presidents and directors of these banks and know them to be honest and capable men. I have taken pains to talk with them on the present situation and I am fully persuaded of the soundness of their banks. I can speak personally of the value of their securities, since they [the securities] are largely the loans they [the bankers] have made on our churches and various institutions."

There must be at least a dozen banks in the city in which the right reverend author of the above-quoted letter resides. In the nature of things

only a comparatively small portion of the combined assets of these banks can be invested in Catholic church property.

Of course the Bishop's action was well-meant, and, in the language of the official diocesan paper, "patriotic," and we are very willing to believe that his circular letter was "a large factor in bringing about the normal condition which has since obtained."

It may be questioned, however, with all due respect and reverence, whether the danger of such a step does not offset its patriotic heroicity. What if one or several of the banks whose stability the Bishop, as it were, guaranteed, *had* failed? We know that under adverse conditions even good and conservative financial institutions are sometimes forced to shut their doors and to wind up their business affairs at a great loss. What, we repeat the query, what if one or several of those banks had been unfortunately caught in the flurry?

**Rare Coins in a Jesuit College**

St. John's College, at Toledo, O., which is conducted by the Jesuit Fathers, has been enabled by the generosity of a number of its friends, who took up a subscription for the purpose, to purchase from the Vatican Library a rare and valuable collection of Roman coins. This collection contains 823 pieces, ranging from the year 300 B. C. to 400 A. D. Vol. II, No. 2, of the *St. John's College Quarterly* contains a descriptive catalogue of the entire series, which is made up in two sections, the consular or republican, and the imperial. The former numbers 229 silver and 19 copper or bronze coins; the later, 5 gold, 87 silver, and 483 bronze coins. For its size, the collection is nearly complete. Especially the imperial collection forms an almost unbroken chain, from the first Caesar to Honorius.

The coin collection of St. John's College, by the way, besides this Roman series, contains many other rare groups and specimens of money,—altogether no less than 3,000 pieces. The following sets, according to the introductory notice in the catalogue under review, deserve special mention: a series of 453 pontifical coins, mostly silver, ranging from the Middle Ages to Pope Pius IX; a set of 50 silver bracteates, presented to the college by the Princess of Waldburg-Wolfegg; coins of divers ancient Greek communities in Asia Minor; a number of Byzantine and early Turkish coins; besides a great variety of old and modern coins, European and American, together with some fine specimens of "African savage currency."

The CATHOLIC FORTNIGHTLY REVIEW, which is indebted for a copy of the aforesaid catalogue to the Rev. F. J. Hillig, S. J., of the faculty of St. John's College, has no doubt that this obliging and scholarly professor will gladly examine and give opinion on supposedly ancient or rare coins, which may be sent to him for inspection. We make this remark, because coins of uncertain age and origin are sometimes submitted to editor Preuss, whose ignorance in the realm of coinology, as he is sorrowfully compelled to confess, is little less than encyclopedic.

**What about the Motu Proprio?**

A reader who takes the papal Motu proprio on the reform of Church music seriously—wherein he is unfortunately not an altogether common bird in this country—calls our attention to the following clipping from the local news columns of the *Catholic Columbian*, Columbus, O., Vol. xxxii, No. 49:

"During the stay of Mr. Robert Emmett Cleary in Washington, D. C., he was soloist at St. Patrick's church of which the famous lecturer, Dr. Stafford is pastor. At the Vesper service

at 7:30 p. m., Dr. Stafford delivered a brilliant sermon on 'The Life Eternal.' The splendid choir rendered a glorious Vesper by Millard. After the Vespers six altar boys, preceded by three priests, joined in procession, and marched into the sacristy. The great organ pealed forth a triumphal march: the church was for an instant in utter darkness, then the great main altar and a wonderful painting of the Blessed Virgin were a blaze of light, the remainder of the church being in total darkness. The scene was most wonderfully solemn and impressive. The priests and altar boys then returned to the sanctuary. After the elevation the entire church was again lighted. Mr. Cleary rendered a 'Salve Regina,' arranged to an aria from the famous opera, 'Dinorah,' and as the great congregation left the church, 'Hear Ye Not Oh! Israel.'"

When the Cardinal-Archbishop of Baltimore makes his obligatory report to the Holy Father on the manner in which the provisions of the famous Motu proprio are carried out in his diocese, he will no doubt attach to that report a program of this "wonderfully solemn and impressive" "Vesper Service," with its "Elevation" and its frankly operatic "Salve Regina."

**Warning Against a Faker**

A pastor in the Northwest requests us to publish the following: A fellow calling himself by an honest German name, apparently a Jew, called on me last May and offered to regild church vessels, etc. Not receiving much encouragement he told me he had a lot of old chalices and ciboriums, which he had received in part payment for work done for a number of big churches, and which he would sell at extremely low prices. He showed me about fifteen chalices and as many ciboriums, but the price he asked for them was as high as that which any reputable dealer would charge for new goods. I told him so, but he said I was mistaken and had no judgment in the matter. I finally consented to exchange a chalice and a ciborium which I had to admit needed replating, for a set of his. He asked forty dollars additional, and said he would only make the trade in the hope of getting my future business. I refused to pay more than twenty-five. He came down to twenty-seven fifty, and left when he saw I was obdurate.—Four months later the same fellow called again, and offered me the same set for sixty-five dollars, or for my old vessels plus fifty dollars cash. I again bid twenty-five, but he said he could take no less than forty, and left. The next morning he reappeared and after some further parleying offered to make the exchange for twenty-five dollars cash, because he "wanted my good will." But I answered: "No, I do not want your vessels any more, nor do I want to have anything whatever to do with a fellow of your cal'ber." Mr. Z. left, sorely disappointed.

Such fellows surely are dishonest, else how could they condescend to give an article worth fifty dollars for twenty-five? There is no limit to graft, even with regard to sacred vessels, and priests are safe only if they buy from reputable and honest Catholic dealers.

**Lea's Works and Methods**

The Milwaukee *Catholic Citizen* (xxxviii, 2) is authority for the statement that Mr. Henry C. Lea, of Philadelphia, author of *A History of the Spanish Inquisition, A History of Auricular Confession and Indulgences in the Latin Church,* and other pretentious works, is a grandson of Mathew Carey, (1760—1839), who published Catholic books in Philadelphia ninety years ago, and in 1819 wrote *Vindiciae Hibernicae,* a defence of the Irish Catholics from the false charge of massacreing Protestants in 1641.

Mr. Lea's works and scientific methods, as our readers are aware, have provoked sharp criticisms in this country from Father Casey, S. J., and Dr. Bouquillon. Lately Fr. Lepicier has devoted much attention to them in his splendid work on *Indulgences,* and now we notice that Msgr. P. M. Baumgarten is discussing Lea very thoroughly *in Theologische Revue* of Münster (vi, Nos. 15 sqq). We wish to draw attention to the fact that Rev. M. J. O'Donnell, in his lately published dissertation on *Penance in the Early Church* (Dublin 1907) undertakes to refute Lea's thesis, that the Church as a whole knew nothing of the Sacrament of Penance up to the thirteenth century.

**"Doctor" Bok Docet**

The *Ladies' Home Journal,* in a Christmas editorial, after stating that Jesus Christ sent His disciples abroad to teach His doctrine to all people in every part of the world, asserts in glib assertive fashion that the conduct of the disciples was a practical distortion of the Master's "practically one message": Love the Lord thy God, etc.

"Of course," says Mr. Bok, "these Christian teachers were human; they mistook their message and urged the command with a cruelty as fierce as that of the heathen. They invented creeds and persecuted all who differed from them, tortured them, put their bodies to death, and sentenced their souls to eternal hell. But in all this they simply belied their Teacher; their mistakes can not be counted against Him."

The *Pittsburg Observer* (ix, 27) indignantly asks what the thousands of Catholic ladies who read the *Home Journal* think of such a gratituous insult to their belief.

We will add another query: What do the Augustinian Fathers of Villanova College think of it, who last year conferred the title of honorary doctor on the editor of the *Ladies' Home Journal?*

**The Blood of St. Januarius**

"Is it blood?" asks Fr. P. J. Dallas, S. J., in the course of a paper in the *Messenger* (xlviii, 5—7) on "The Wonder of Naples in the Light of History and Science." He answers the the query as follows:

"The testimony of our senses answers in the affirmative. Here an important observation of Fr. Silva[1] is to the point. Few people are familiar with the phenomena exhibited by a mass of blood similar to the one kept in the phial. Those who want to make observations of their own should imitate his example. During the September expositions he kept at his disposition, under the same conditions as those in the *teca,* a like quantity of blood, and constantly compared the two during the exposition. To his mind the parallel was perfect."

But perhaps it is only a clever counterfeit of blood?

"Every counterfeit must necessarily introduce foreign elements which in their properties cannot be entirely like to the genuine ones. The difference may escape the layman but not so easily the expert."

The question why not open the phial and subject its contents to a chemical analysis? is answered as follows: "Fr. Silva, on his part, would welcome any experiment; but he does not blame the Noble Deputation of Tesoro for thinking differently. It is a fond illusion to imagine that chemical reagents would settle the question forever. How many would be tempted to question the authority of the experimenter, his method, his conclusions? Men are but too often swayed by passion, and not seldom the same experiments are interpreted with opposite criteria. In this way the phial would be empty of its contents long before the scientific commissions would

[1] Fr. Dallas' paper is based on an article by Fr. Silva in the Roman *Civiltà Catholica.*

cease quarreling over them."

We have said once before, and we say it again, that in our humble opinion these "reasons," and others of even less weight, which Fr. Silva and his American adapter wisely pass over, do not impress us as strong enough to oppose to the almost universal demand of present-day scientists, Catholic as well as non-Catholic, that the alleged blood of St. Januarius be subjected to chemical analysis.

**More than One Language**

In a letter to the Milwaukee *Catholic Citizen* (xxxviii, 7) Dr. Maurice Francis Egan, formerly a professor in the Catholic University of America, now United States minister in Copenhagen, somewhat shamefacedly admits that we boastful Americans are after all far behind European nations so far as the knowledge of modern languages is concerned. "One of the first and most interesting things that strikes a traveler in Europe," he says, "is the superiority of education in modern languages which seems to distinguish the average European child from the American." In the smallest village in Holland or Belgium, he continues, you are sure to find nearly every schoolboy able to converse in English, German, or French. At Elsinore our minister to Denmark, who is obliged to confess that his "Danish is rudimentary indeed," succeeded in finding a certain church only because he was able, though with some difficulty, to ask the directions in German, which the first urchin whom he met immediately understood.

Dr. Egan even goes so far as to forestall an objection which the average English speaking American would probably be inclined to make. "It may be said," he writes, "that in a big country like ours where English is the general language, another language is not really necessary,—at least, not so necessary as it is in a small country like like Belgium or Holland or Denmark or Sweden or Norway. This would be true if our country were entirely populated by English speaking people, but it must be remembered that we have an enormous Spanish population, a very great German population, and an Italian population which is rapidly increasing. And it does seem strange that English speaking Americans, brought in into contact with these people, make little or no attempt to enter into their or no attempt to enter into their thoughts and ideas by gaining even a colloquial knowledge of their language."

Is it not still more strange that so many of these only-English-speaking Americans carry their folly so far as to object against the teaching of "foreign languages" in schools erected and supported by foreign-born fellow-citizens, and often also fellow-religionists, who have the good sense to insist that besides "the language of the country" their children shall learn the tongue of their forebears? Ought they not rather to demand that at least one other leading modern language be taught in addition to English in every American school, State or parochial?

**The Clergy and the "Elks"**

Three Catholic priests of the Diocese of Newark were recently initiated into the "Elks." They were: Rev. Thomas J. Moran, and Rev. Samuel B. Hedges, both of Arlington, and Rev. Ronald S. Dawson of Kearney, N. J. The celebration was reported in the public newspapers and sickened the hearts of many good Catholics who know what the "Elks" are. One of these good people, a layman of sterling character, wrote to us as follows: "Imagine how surprised and mortified we were when we read in the *Newark Evening News* (Dec. 2, 1907) that three priests had joined the 'Elks.' A friend showed me the article and said: 'Now you must join us too, for we are recognized by the church!' Of

course, the 'Elks' are 'jolly good fellows.' So 'jolly' in fact, that the president of a certain Catholic lay society tol me some time ago he would no longer take 'Elks' as members, because they are in for nothing but 'fun,'—which consists in carousing and telling nasty yarns. If this is not Modernism, what is it? For God's sake, Mr. Preuss, where are our shepherds while the Evil One is sowing tares?"

It is not, of course, our mission to "custodire ipsos custodes." But we think we have both a right and a duty to offer our good Catholic lay people a means of giving public expression to their grief and indignation at such public scandals as the initiation of priests into an organization of the caliber of the "Elks."

**"Pomponio Leto"**

A Roman correspondent writes to us in regard to our article on Pomponio Leto (xiv, 18, 550—1): In the *Index Librorum Prohibitorum*, edition of Leo XIII, A. D. 1900, you will find the answer to the question, Who was Pomponio Leto? He was Francesco Nobili-Vitelleschi. He was a senatore del regno d'Italia and died 1906. There was a slight mistake in the first editions of the reformed index in that this writer was listed under N, as Nobili-Vitelleschi. As the name by which that noble family is commonly called is Vitelleschi, no one would look for it under Nobili. In the new (fourth) edition of the Index, just come out, "Pomponia Leto" is correctly listed as Vitelleschi-Nobili.

**Apropos of La Salette**

(see the CATHOLIC FORTNIGHTLY REVIEW xiv, 20, 613 sqq.) we have received a lengthy communication from Rev. A. M. Sorrell, M. S., of the College of Our Lady of La Salette, which we cannot print for the reason that, first, it is much too long, and, secondly, it is based on the misconception that we have attacked the devotion of La Salette, "a devotion dear to many a heart." That the devotion of La Salette is tolerated by the Roman authorities does not prove that the apparition of Melanie Bergere was real or that her "secret" was not what Pius IX is reported to have called it, "un mondo di stupidita." It may be well to note, in confirmation of the position which we have taken on the subject of the alleged apparition and the secret of La Salette, that the "secret" itself, in the form in which it was divulged by Melanie, is among the publications prescribed by the Roman Index. (See the edition of the *Index Librorum Prohibitorum* of 1907, s. v. Combe..... *"augmentee de la brochure de Melanie et autres pieces justificatives. Decr. 7 iun,* 1901") We have it on the authority of a distinguished member of the Sacred Congregation of the Index itself, that this was done "in order to make sure that not only the foolish book of the Abbe [Combe], but also the very 'secret de Melanie' is condemned."—Sapienti sat!

**A Complaint Against Catholic Music Publishers**

We have received the following complaint against our Catholic music publishers from Rt. Rev. Msgr. Joseph Schrembs, Vicar General of the Diocese of Grand Rapids, Mich.:

"My dear Mr. Preuss: The cry has often gone up that Catholics do not support Catholic firms. Let me give you an illustration that may go far towards accounting for this attitude. Our diocesan school board some time ago decided to introduce a graded course of vocal music into the schools. I wrote to various publishing houses, asking them to submit their music readers, charts, leaflets, etc., for examination, also to state terms. I have been fairly deluged with complete sets of music readers, charts, critiques, etc., by the various non-Catholic publish-

ing houses. Many of them sent their agents and offered to send expert teachers to demonstrate their systems at their own expense to the teaching force of our Catholic schools in the various centers. I applied at the same time to a number of our Catholic music publication houses. They did not even give me the scant courtesy of a reply. A single one sent me a ten-page leaflet, inscribed as 'Series I' and advertised at four cents. Not a word of explanation as to how many such leaflets constituted the course, or as to terms. This is only one example. I could cite others. What is it that has made the publication of a set of Catholic readers by a non-Catholic but progressive publication house possible? With best wishes for your valiant magazine I remain yours truly J. Schrembs, V.G."

We should like to hear from our Catholic music publishers on the subject.

**A Dose of Their Own Medicine**

The doughty "Knights of Columbus,"—those members of the Order (and they form the large majority) who are not in the "inner circle,"—are just now being treated to a strong dose of their own medicine. The "inner circle" refuses to divulge its secrets to the *hoi polloi!* The Chicago *Columbian,* a quasi-official organ of the "Order," says editorially in its edition of December 6, 1907:

"There are few among the general membership who were not aware, and these few will in process of time, become aware of the fact, that the published proceedings of the National Council omit many of the doings of that body. They know that on Aug. 7 last there was a long, earnest session of the council held and that its record is not in the published proceedings. They have, in more or less fragmentary form, learned some, or all, of the proceedings of that day. Their curiosity has been aroused, their suspicions have been excited, and they have, in consequence, formed opinions more or less erroneous.

"We believe that such secrecy about the affairs of the order as would hide its doings from the members is unwise. Some may think, and most improperly, that the order has suffered financial impairment, and thus look with suspicion upon our insurance. Others having slight and incorrect information of the actual proceedings may be easily lead, and we know have been lead, to form unfounded opinions of men who are high in the councils of the order and have been honored by it. All these things have tended since last August, in our opinion, to the grave detriment of the order.

"We still hold that the members at large should know; that if censure and loss of confidence should, in the opinion of the order, come to some,and we do not thereby mean it should come to any, that it come to those who deserve it. We are in possession of all that it is necessary to make the membership fully informed. We are willing to await other means than those than those we suggested can be found to make it informed. We see that it may be unwise to let our doings go out to the general public. Therefore, we urge on the membership that in a due and proper manner they strive to inform themselves of the proceedings of August 7, last. Let them ask and insist upon their delegates to the National Council giving them such information in their council chambers. If they cannot so obtain it, let them apply through their council officers to the Board of Directors, and if they there fail, let them through their representatives in the State Councils ask for full information Finally let them insist through their representatives to the National Council that they be informed and that henceforth they be not, either in reports of National Councils or Board meetings,

kept in ignorance of what is done and rendered susceptible to the insinuations and slanders of those who claim to know, but who tell but what suits their unfraternal purpose."

Thus waileth and whineth one of the semi- or quasi-official organs of the great Order whose salient feature is "secrecy." Whereat we unsophisticated outsiders can only gape and exclaim:

"Quis tulerit Gracchos de seditione querentes?"

**The History of the German Jesuits**[1]

Father Bernard Duhr has long been favorably known in this country by his book on *Jesuitenfabeln*. Now he publishes the mature results of many years of research over the whole field of Jesuit history in Germany, or, to be more exact, in all the countries, such as Austria and Eastern Switzerland, which use the German language, and he carries this history to the end of the sixteenth century.

The task was large and difficult. Its interest was often local, and the localities were many. The controversies, misconceptions, calumnies, which had to be handled were numerous and dissimilar, and all were apt to divert attention from following out the sequence of events. But Father Duhr is an historian of unusual skill and vigor, and of remarkable erudition. He handles his huge subject with perfect ease, and knows how to marshal a host of details without losing sight, or letting his readers lose sight, of the broad issues which are of chief importance. The local histories of various colleges are absolved in five or six chapters, while nearly a score are left for such varied topics as "The School-Theatre," "Reform of Convents," "Buildings," "At Court," "Literature," "Witch-Trials," "The Five per cent. Controversy," "Peter Canisius," "Character Sketches," "The Judgment of the Day."

Most of these chapters lose little when read by themselves, and are full of interest, even for those unfamiliar with German history and geography Chapter XVI, for instance, on "Buildings," affords us in effect a fair sketch of German Renaissance architecture in the latter half of the sixteenth century. Photographs, sketches, and plans, make the subject easy to grasp, and Father Duhr parenthecially elucidates or corrects much that is loosely written about "Jesuit architecture."

The section of catechizing again, with its quaint cuts, and capital descriptions of children's service at Vienna in 1555, gives some excellent hints which our missionaries might do well to study. The account of exorcisms and witch-trials is sad and sobering, but, again, full of instruction, and throws a useful side-light on similar proceedings both in England and in Scotland during the same period..... Sometimes we read of episodes distinctly comical. During the first settlement of Paderborn , for instance, it was thought advisable to keep pigs within nose-range, in order that the suspicious inhabitants might be thereby convinced that the new-comers were not Jews!

In the instructive chapter on the theatres in the Jesuit colleges, we may point an omission which seems worthy of note. The character of Don Juan, now of world-wide notoriety, was first conceived by a German Jesuit playwright. The original conception was no doubt very different from the subsequent developments of the character; still, the vitality of the idea must be considered a remarkable indication of the power and popularity of the "School-Theatre."

Father Duhr's stately volume of nearly nine hundred pages may at first sight be a little awe-inspiring, but the reader will soon find that, wherever he opens the volume the story is flowing

1 *Geschichte der Jesuiten in den Ländern deutscher Zunge Erster Band: Geschichte der Jesuiten in den Ländern deutscher Zunge im XVI. Jahrhundert. Mit 163 Abbildungen.* (XVI. & 876 pp. B. Herder. 1907. $7.25. net.)

on clearly and convincingly. The author's judgments commend themselves for their fairness, courage and thoroughness. He has plenty to say, and knows how to make the past live again before our eyes. (*The Month*. No 521.)

## FLOTSAM AND JETSAM

In consequence of an unavoidable delay in the installment of a new typesetting machine in the printery of the Society of the Divine Word, this number of the REVIEW is a few days behind time, and, moreover, is not as perfect as it should be, but we trust our subscribers will gladly supply the missing accents and overlook a few other minor blemishes when they note the increase in reading matter and the improved typographical appearance of the REVIEW.

*

The late Cardinal Steinhuber composed his own epitaph. It reads as follows:

"Ostrum Roma dedit mihi purpureumque galerum,
Aeternum tu dona, bone Christe, polum."

*

A Franciscan Father in Indianapolis some time ago did what in our opinion the clergy should do in all our big cities. He warned Catholic parents against permitting their boys to sell the daily newspapers on the streets. No doubt the one or two dollars which a boy can earn at this occupation in his leisure hours, are a welcome addition to the meagre income of a poor family. But the money is made at spiritual and moral risk to the children. Not only does the running about in the streets, with all the things they see and hear incidentally, tend to make boys hoodlums, but reading the papers which they sell often has a debasing effect on their character. The newspapers called yellow are, furthermore, usually such as to make it positively sinful for a Christian parent to allow his children to advance their sale for a few paltry pennies *per diem*, which in many cases are not even needed for the support of the family, but go to indulge passions that have wrought the ruin of many a boy.

*

The *Messenger* is publishing an autobiograptical sketch of the late Father Henry Van Rensselaer, S. J., who was a convert from Episcopalianism. In the course of the first instalment Fr. Van Rensselaer, speaking of the different parties in the Anglican community, recalls two clever remarks: one which styled the Low Church men platitudinarians, the Broad Church men latdinarians, the High Church men altitudinarians, and the Ritualists attitudinarians; the other which called the real Catholics Papists and the pseudo-Catholic Apists.

*

Ex-priest Thomas McGrady, of Socialist fame, died in San Francisco, where he had latterly been practicing as a lawyer. We are consoled to learn from the Louisville *Record* that in his last moments he was attended by Rev. Father Clancy, O. P.

*

After an exhaustive study of the problem of divorce in its relation to crime, the Hon. Thomas Speed Mosby, Pardon Attorney of the state of Missouri, has arrived at the conclusion that no person should be allowed to contract marriage unless he or she has some months previously filed a formal "declaration of intention" with the State authorities.

The reasons which Mr. Mosby gives for this suggestion are substantially identical with those that led the Catholic Church to institute the so-called banns.

Thus is the wisdom of the old Church once again borne out by the sad experience of those whose ancestors over three centuries ago wantonly cut lose from her maternal bonds.

*

It is obvious from the very nature of the chief duty demanded of a godparent, that non-Catholics are excluded from the office of sponsors. But may they not be admitted as witnesses? The Rev. F. M. De Zulueta, S. J., in his valuable *Letters on Christian Doctrine* (Second Series, I, pp. 56 sq.) says on this head:

"Sometimes non-Catholics, for one reason or another, are most anxious to act as godparents to the children of Catholics, and there may be good reasons for not altogether thwarting their desires. Sponsors they cannot be. But there appears no convincing reason why—in England, at least—they should not be allowed to figure at the ceremony as witnesses merely. This plan might save them the mortification of blank refusal, when there is good reason for sparing them that pain."

It seems to us this principle can safely be applied, as we believe it is not infrequently applied, also in this country.

*

Rev. D. S. Phelan recalls in the *Western Watchman* (Sunday ed., xx, 51) that the Fathers of Baltimore expressed a wish that the Catholics of the United States should unite with their non-Catholic fellow-citizens in giving thanks to God every year in a special manner, and suggests that the Apostolic Delegate be requested by the bishops to designate the President's annual Thanksgiving Day as a Catholic Thanksgiving Day in the name of the Sovereign Pontiff.

*

Every now and then the advisability of levying a bachelor's tax, as an inducement to marriage, is more or less seriously debated by American State legislatures. It will doubtless be a surprise to many to learn that a bachelor's tax existed in the beginning of he eighteenth century throughout the District of Louisiana, which comprised all the territory now included by the States of Missouri, Arkansas, Iowa, Kansas, Nebraska, the two Dakotas, and parts of Minnesota, Montana, Wyoming, Colorado, and Oklahoma. "All single men above the age of twenty-one years, who did not possess taxable property over the value of $400, were..... subject to a poll tax of not less than fifty cents and not more than two dollars, and, in default of payment thereof, could be committed to jail until payment was made." The penalty, however, "was not large enough to serve as an inducement to marriage."[1]

*

A papal *Motu Proprio* dated Nov. 18, 1907, settles the question of the authority of the decisions of the Biblical Commission on questions of doctrine or on facts inseparable connected with doctrine. Even some Roman theologians, while admitting that such decisions promulgated with the assent of the Pontiff, were deserving of the utmost respect, considered that they did not carry with them quite the same weight and binding force on consciences as the doctrinal decisions of the Roman Congregations. The Holy Father has settled definitely the question, and whatever may have been the case before, the Biblical Commission now practically ranks as a new Roman Congregation.

*

Professor Osler has issued the following memorandum to the Oxford undergraduates regarding the importance of the study of French and German: "During your undergraduate days you should become familiar with French and German. To do this one of the best ways is to read small French and German text-books, of which (with the advice of colleagues) I enclose a list. Half an hour a day will soon give you the necessary facility in translation. Later in your course get into the habit of reading.... a French and a German periodical. You will in this way become familiar with foreign literature, which has ever been deemed a necessary equipment of a cultivated physician."

*

Nineteen years ago there lay, some 26 miles of the City of Mexico, a group of mounds and two great hills covered with vegetation. Today the mounds have given place to ruined houses and temples; and where the hills were now stand two pyramids, one of which is larger than Cheops in Egypt. A whole city has emerged from its burial of countless centuries. This city is called Teotihuacan, an arbitrary name, meaning "the place of God." A great avenue runs through the city and connects the two pyramids. On each side were buildings with courts, vestibules, and peristyles, adorned with frescoes and sculpture. Teotihuacan must have come to its death by violence, for the buildings are in ruins, the pillars and statues broken, and everything scarred by fire. The giant pyramids are thought to be temples. For this work of excavation the Mexican government has appropriated $1,500,000 —a sharp contrast to the indifference of the United States towards its inheritance of antiquity.

[1] Quotations from a paper on "The Beginnings of Missouri Legislation" by Prof. Isidor Loeb in the *Missouri Historial Review.* (I, 1).

A reader calls our attention to what he considers "a dangerous statement" in our review of Fr. Feeney's book *The Catholic Sunday School* (CATHOLIC FORTNIGHTLY REVIEW, xiv, 24, p. 753). We wrote: "With the continued multiplication of parish schools the Sunday school will become less and less necessary."

"If," says our critic, "by Sunday school you mean teaching Catechism on Sundays, the Sunday school is necessary in every parish, whether it has a parish school or not. Children who have made their first holy communion need instruction and need it badly, as every experienced pastor knows. Boys especially of that age have a wonderful facility for forgetting what they have learnt in school. They have been immersed in religion and the soaking remains in a general 'sub-conscious' way but their knowledge loses more and more in definiteness and insight. They should attend catechism or Sunday school until they are sixteen years old."

With all of which we fully and heartily agree. We think it appears from the context of our notice of Fr. Feeney's book, that we spoke of the Sunday school as a substitute for the parochial day school.

## BOOK REVIEWS AND LITERARY NOTES

. —*Back in the Fifties; or Winnings and Weddings. A Tale of Tractarian Times by Elizabeth Gagnieur (Alba.)* (Montreal: D. & J. Sadlier & Co., 13 Notre Dame St., West.) Both the facts and characters of this story, the author assures us, "are drawn strictly from life. Imagination has no part in it beyond the grouping and certain modification of unimportant details." With the main story is cleverly interwoven an Oriental tale, and this also is authentic, being taken from the *Annals of the Propagation of the Faith* of the period in which the narrative moves. The main story describes the progress from darkness to light of young Philip Carr, whom we meet in the opening chapter, as he is about to enter upon his duties as a deacon of the Scottish Episcopal Church at Lynnborough. The "kindly light" draws him to the seminary of St. Sulpice, and eventually he returns as a priest to his native land, where he is still working in the Western District of Scotland. The interwoven Oriental tale gives us instructive glimpses of a Chinese mission. The book is well written and interesting, though one cannot but deplore the disagreeably long list of errata.

—*Selections from the Prose Writings of Cardinal Newman.*. (Maynard's English Classic Series.) New York: Maynard, Merrill & Co. 40 cts. Judicious critics justly rank Cardinal Newman with those other four great masters of English prose: Carlyle, Ruskin, De Quincy, and Macaulay. It is surprising, therefore, that his works have not yet been made accessible to the general public in one or other of the many series of English classics which have been issued of late years in England and the United States. Of course, as the writer of the introduction to this neat booklet correctly says, "Any attempt to choose from [Newman's] writings what seems most desirable.... is certain to be.... embarrassed by the very wealth of matter." The anonymous editor of the present volume deserves all the more praise for having made a really good selection from among the matchless prose writings of the Cardinal. The volume contains fine character sketches, extracts from Newman's book on the Turks and from his essay on universities, together with a number of miscellaneous selections. The notes are helpful and the brief quotations from the writings of the best English critics show what a high place the author of the *Apologia* holds in the literature of the nineteenth century. The price of this collection is low, and we gladly recommend the little volume to all our readers, especially to those who are teaching or studying English in the more advanced classes of our high schools, colleges, and academies.

—A cordial appreciation of the works of Father Francis Finn, S. J., appeared Oct. 4 in the literary supplement of the *Augsburger Postzeitung,* the oldest and one of the most eminent Catholic daily newspapers of the Fatherland. The writer of this ap-

preciation, Mr. Lorenz Krapp, considers the discovery of the "child-soul" and its introduction into literature one of the glories of the nineteenth century. Our age has produced a mass of juvenile literature, especially of fiction. Unfortunately too much of this fiction is made up of stories of sensational adventures, thrilling escapes, and exaggerated historic exploits, and, in consequence, lacks educational value. Most writers of juvenile fiction have shown themselves but slightly familiar with the bent and prankish instincts of the healthy and normally developed child. Their works have no interest for adult minds, because there is in them not even an attempt at a solution of the serious life problems which are sure sooner or later to confront the average young man. In Mr. Krapp's opinion, the excellence of Father Finn's tales consists in this that they differ essentially from most others in this important respect. The clever Jesuit gives evidence on every page of his writings, of a first-hand knowledge of the American boy. He enters so fully and heartily into that important young person's sympathies, likes, and view-points, that the reader cannot but feel that Father Finn has not only observed boys closely, but that he has lived among them for a long time and has taken an exceptionally keen interest in their little world of thought, sport, study, and ambition. Father Finn's boys are real boys with all the virtues and foibles to which boyhood is heir. Though they are often rather boisterous—who in the words of one of their number, would expect a boy to be "girlsterous"?—their sayings and doings are described in a sympathetic and healthy tone, and "the inevitable moral" never obtrudes itself, but is so pleasantly woven into the plot that it scarcely ever fails to make a deep impression on the reader's mind. —We are pleased to learn from Mr. Krapp's paper that Father Finn's stories have lately been translated into Hungarian, and several of them also into French and Flemish.

—In *The Irish Ecclesiastical Record* (Vol. xxii, No. 479) Rev. Dr. James MacCaffrey of Maynooth devotes nine pages to a vigorous criticism of the late Lord Acton's *Lectures on Modern History* (MacMillan 1906). The well-reasoned conclusion is that these Lectures "are unworthy of any man claiming to be a historian, they are doubly unworthy of a Catholic professor, and they have been edited by men who either did not understand or who neglected the first principles of editorial work.

—We are pained to see the *Missouri Historical Review* (i, 3, 242 sqq.) praise and recommend warmly to high-school teachers and students the History of Ancient Civilization by Chas. Seignobos, recently issued in an English translation. We leave aside entirely the religious criterion. The book is worthless from a purely literary point of view. The London *Saturday Review* (No. 2,713, p. 520) calls it "an account of the past compiled in the spirit and style of a cookery book," and adds: "Perhaps it contains all the facts known but drily told, with as much animation as a page of Whitaker's Almanack. There is no philosophy or humane spirit in it; nothing but the dry bones of fact stand out, unclothed in flesh and blood and unendowed with life. It is a sorry, dry-as-dust, uninteresting, and unprofitable compilation." The *Missouri Historical Review* should get its book reviewing done by competent writers.

—Müller's *Handbook of Ceremonies for Priests and Seminarians,* just issued by B. Herder (xvi & 256 pp. 12 mo. $1 net) bears on its title page the names of three Fathers of the Society of Jesus: that of the author, Rev. J. B. Müller; that of the translator, Rev. A. P. Gans; and that of the editor, Rev. W. H. W. Fanning; which ought to be guaranty sufficient of unusual excellency. The "Editor's Foreword" impresses us as somewhat too tritely didactic. The typographical make-up is commendable.

—Miss Mary H. Allies has written a short life of her distinguished father *Thomas William Allies* (208 pp. 8 vo. London: Burns & Oates; American agents: Benziger Brothers, 1907. $1.25 net.) The warmth of a daughter's affection, which radiates from well-nigh every page of the little volume, compensates the reader somewhat for its literary shortcomings. *The Formation of Christendom,* needless to say, despite its many excellencies, is not to be rated as an English classic. Historically it is altogether superseded. Yet those who have read it, or Allies' *A Life's Decision,* will enjoy this sketch of the pious and learned authors' life, in which, by the way, are incorporated some interesting letters from Newman and Aubrey de Vere.

—The finely illustrated *Souvenir of the Golden Jubilee of St. Anthony's Congregation at Cazenovia, Richland Co., Wisconsin 1857—1907,* for a copy of which we are indebted to its presumptive author, Rev. John B. Brudermanns, rector of that congregation, differs from the average parish history by its sprightly style and quaint humor. It is amusing to the outside reader to learn, for instance, that up on the Little Baraboo, frogs are referred to as "Richland County nightingales." The historical account is furthermore interlarded with delicious anecdotes, as when good Bishop Heiss, while putting up with a pioneer family at Cazenovia, found a garter of one of the *confirmandae,* which had been missed in the early morning bustle, in his sauerkraut at dinner. Altogether it is one of the most original parish monographs which has ever come to our notice. We gladly comply with a wish expressed by the reverend author in a personal note accompanying our copy of the *Souvenir,* by suggesting that in binding a book of this kind thirty or forty blank pages should be added for recording events of importance in the subsequent history of the parish.

—The actual vogue of Marie Corelli's romances and the frequent enquiries made by Catholics about them, have led to the composition of a critical brochure, *The Writings of Marie Corelli by S. Boswin, S. J.,* which Father Hull publishes as one of his excellent "Examiner Reprints." (Bombay 1907. For sale by B. Herder, St. Louis, Mo.) A perusal of this pamphlet of 98 pages will enable those who have not read the novels of Marie Corelli to obtain a fairly comprehensive idea of their contents; secondly, in the words of the editor, to "satisfy their curiosity, and so get rid of the desire which follows from curiosity;" thirdly, it will enable the clergy, without the least trouble to themselves, to offer guidance in the matter to those who consult them. Father Boswin's general conclusion is that on the whole Marie Corelli's works can only do harm: intellectually, because they cannot give the mind what they do not themselves possess, that is, truth and sound thought; morally, on account of the vulgar and disingenuous tone prevailing in them; religiously, because they are instinct with insidious hatred against Christianity, and especially against the Catholic Church.

—Volume VIII of Dr. Wilhelm's International Catholic Library is devoted to L. Salembier's *The Great Schism of he West* (vii and 415 pp. Benziger Brothers, $2). The Great Schism (lasting from 1378—1417) was not really a schism in the true sense. Yet it was probably the most critical period in the history of the Church. Salembier's account is rather scrappy here and there, and the author's judgement upon various popes concerned are for the most part too severe. Yet the plain man will read the book with interest.

## Herder's Book List

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. It is furnished semi-monthly by *B. Herder, 17 South Broadway, St Louis, Mo.,* who keeps the books in stock and to whom all orders should be sent. Postage is extra on "net" books.]

*The Guild Boy's Play at Ridingdale.* By Rev. David Bearne, S. J. 85 cts.

*New Boys at Ridingdale.* By Rev. David Bearne, S. J. 85 cts.

*The Return of Mary O'Murrough.* By Rosa Mulholland. Net $1.25.

*Thoughts on the Religious Life.* Reflections on the General Principles of Religious Life, etc. By Rev. F. X. Lasance. Net $1.50.

*Meditations for Monthly Retreats for the Use of Religious.* By Rev. H. C. Semple., S. J., Net $1.25.

*On the Doctrines of the Modernists. Encyclical Letter of His Holiness Pope Pius X.* Paper, net, 10 cts.

*The Blind Sisters of St. Paul.* Translated by L. M. Legatt; net $2.00.

*Madame Rose Lummis,* by D. Gleeson; net $1.25.

*Conferences for Children on the Gospel of St. John, by* Sister Mary Teresa, O. S. B.; net 85c.

*Mariale Novum,* a series of sonnets on the titles of our Lady's Litany, by members of the Society of Jesus; net $1.25.

*Ritual in Catholic Worship. Sermons Preached in Westminster Cathedral.* By Vy. Rev. J. Proctor; net 50c.

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# The Catholic Fortnightly REVIEW

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## Catholic Freemasons

Our doughty and indefatigable colleague, Mr. Martin I. J. Griffin, some time ago, in his *Catholic Historical Researches* (Vol. iii, No. 1), reported that, according to trustworthy records, James Hoban, the architect of the White House, and many other Catholics of his time, including some priests, were Freemasons.

The tone of Mr. Griffin's article led us to remark (C. F. Review, xiv, 5) that if, at the end of the eighteenth and the beginning of the nineteenth centuries, men calling themselves Catholics, even though they were priests, affiliated themselves with Freemasonry, they were not good Catholics, in fact no Catholics at all, since Clement XII had solemnly condemned Masonry and excommunicated its members as early as 1738.

Returning to the subject in Vol. iv, No. 5, of his *Researches,* Mr. Griffin says that we are right in our contention; that he simply related facts as he found them; and that it should be mentioned, in extenuation of the conduct of Mr. Hoban and the other "Catholic Freemasons" of his day, that Archbishop Carroll, in a letter dated January 7, 1794, declared that he did "not pretend that" the anti-Masonic decrees of two successive popes "are received generally by the Church or have full authority in this diocese."

Mr. Griffin prints the full text of this curious letter. It is addressed to Michael McElhinney and reads as follows:

"Dear Sir: . . Severe and heavy censures, even that of excommunication, have been denounced by two successive popes against all persons who continue in or join the Society and frequent the lodges of Free Masons, and the reason alleged is that their meetings are (found by experience) to be destructive of morality, and to diminish very much the habit of religious exercises. I do not pretend that these decrees are received generally by the Church, or have full authority in this diocese; but they ought to be a very serious warning to all good Christians not to expose themselves to dangers which the Supreme head of the Church has judged to be so contagious. I, myself, likewise, have been well informed by those who have retired from the meetings of the Free Masons that their principal inducement was to shun the dangers of immorality which attended those meetings. They did not accuse the institution of masonry as having immorality for its object, but they assured me that intemperate drinking, obscene conversation, and indelicate songs, to say nothing of other vices, were almost always the consequences of holding a lodge; and that there were ceremonies not very consistent with decency

practised on certain occasions. Besides these general reasons, I have often heard that the most improper meetings of all were those which are held in small country villages, or at solitary taverns; that in general, they were rendezvouses for intemperance and the vices which follow it. Now the knowledge of these things may have been the inducement with Mr. Boarman[1] for deciding on your case, and if he really knew that you exposed yourself without necessity to the above dangers, he cannot be blamed for his conduct.

"However that may be, allow me, as your pastor, to recommend to you and others of our Church to live mindful of the advice of the apostle, *work your salvation with fear and trembling,* and therefore not to trust to yourselves so far as to mix in societies which the first pastors and the most eminent prelates of the Church have deemed to be hurtful to piety and religion. It is alleged, I know, by friends of this institution that it is directed to most humane and benevolent purposes, and from their concurrent testimony I have no doubt but that some objects of this nature are contemplated by it; but it ought not to be enough for a Christian that good may result from it; he should likewise have no well-grounded reasons to fear that by becoming a member he will not be led himself nor be the cause of leading others into vicious dissipation.

"Such, Sir, is the opinion which after much dispassionate and anxious enquiry and much observation I have formed of free-masonry. I therefore conclude with earnestly advising you and every other member of our Church to avoid forming or continuing any connection with it. I am, Sir, J. C."

Fifteen years after writing this letter—the authenticity of which, we presume, is not to be doubted—Bishop Carroll was elevated to the dignity of an archbishop, and two years later he agreed with his suffragan bishops upon a list of "Articles of Ecclesiastical Discipline," one of which, entitled "De liberis muratoribus," reads as follows:

"Archiepiscopus et Episcopi injungunt omnibus Sacerdotibus qui in ipsorum Diocesibus sacrum exercent Ministerium, ut Poenitentiae et Eucharistiae sacramenta non administrent iis qui publice cognoscuntur pertinere ad societatem Liberorum Muratorum, nisi positive promittant se non amplius adituros esse illorum conventus (Lodges), nec unquam professuros se ad illas sococietates ullo modo pertinere. Insuper pastores saepe admonebunt populum fidelem ipsis commissum,ut inire consortium cum hujuscemodi Societatibus caute devitent."("Quidam ex sortium cum hujuscemodi Societatibus caute devitent." ("Quidam ex articulis ecclesiasticae disciplinae, quos Illustrissimi ac Reverendissimi

[1] Presumably McElhinney's pastor.—A. P.

DD. Archiepiscopus Baltimorensis et Episcopi Americae Foederatae, communi consensu anno 1810 sanxerunt."Printed in the *Acta et decreta sacrorum conciliorum recentiorum Collectio Lacensis.* Friburgi Brisg. sumptibus Herder. MDCCCLXXV. Vol. iii, coll. 7 et 8.)

As we pointed out in our Vol. xiv, No. 5, pp., 135 sqq., this instruction was already nineteen years old when at least one of the priests whom Mr. Griffin mentions as joining the Freemasons, the Rev. Thomas T. Da Silva, "entered Lodge No. 158" at Philadelphia.

Bishop Carroll's letter to McElhinney, and especially his declaration that the decrees of Clement XII and Benedict XIV were not "received generally by the Church" in 1794 and had not full authority in the Diocese of Baltimore, impress one strangely in view of the undeniable fact that *all* Freemasons were distinctly and solemnly excommunicated both in the first-mentioned pope's apostolic constitution "In eminenti" of April 28, 1738, and in the last-mentioned pontiff's bull "Providas," promulgated in 1751.

The only possible explanation that suggests itself to our mind is that already at the early date some priests and bishops inclined to the view that American Freemasonry differs essentially from European Freemasonry, and because of this essential difference does not fall under the condemnation and excommunication pronounced against Freemasonry in general by Clement XII and Benedict XIV—a condemnation and excommunication since reaffirmed and repeated by Pius VII ("Ecclesiam," 1821), Leo XII ("Tuo graviora," 1825), Gregory XVI ("Mirari vos," 1832), Pius IX ("Multiplices inter," 1865), and Leo XIII ("Humanum genus," 1884).

We know that this same view is held by not a few Catholics, among them members of the clergy, even today; and it is for this reason that we have undertaken the publication of a book on American Freemasonry, now at length in press, which, we think, will demonstrate with cogent proofs that American Freemasonry is essentially identical with European Freemasonry, that, therefore, it falls under the censures pronounced by the above-mentioned pontiffs; and that, if there *was* room for doubt in the days of Bishop Carroll, there can no longer be any doubt today (1) that an American Catholic cannot be a Freemason without denying his faith and incurring excommunication; (2) that the condemnation pronounced by the Church against Masonry in general is richly deserved by the specific form of it which we have in this country; and (3) that it is a sacred duty incumbent upon every Catholic, not only to steer clear of the lodges, but also to combat them and their nefarious influence whenever and wherever he can.

## The Gospel of Barnabas

A review is published in the Literary Supplement of the *Times* of the "Gospel of Barnabas," edited and translated from the Italian manuscript in the Imperial Library at Vienna by Mr. and Mrs. Lonsdale Ragg, (Clarendon Press).

This curious work, which is an attempt to tell the Gospel history from a Mahometan standpoint, survives in a single manuscript written in queerly spelt Italian and dating from the latter half of the sixteenth century. A Spanish version of the Italian also existed, but the manuscript is lost at the present time. The Italian manuscript formerly belonged to Prince Eugene of Savoy and passed with the rest of his books to the Imperial Library at Vienna. Before this it was in a private collection at Amsterdam, where it was discovered by John Toland, the Deist, and described by him in his *Nazarenus* in 1718.

Mr. Ragg's researches make it clear that the work has no direct connexion with Oriental antiquity, whether of the time of our Lord or of Mohamet; the "Gospel of Barnabas" is not corrupted or interpolated, nor a translation from the Arabic, but an original Italian work by a medieval renegade from Christianity, who was more familiar with the Latin Vulgate than with the Koran.

With the abondonment of the theory of an Arabic original for "Barnabas" disappears its claim to rank as an early Christian document. All the more curious, therefore, are the problems connected with the date and personality of the author. The evidence of the manuscript takes us to the latter half of the sixteenth century. The most important indication from internal evidence is the use of the Latin Vulgate all through the work. Mr. Ragg snows that the author was a man "nurtured in Latin Christianity of the Middle Ages or the Renaissance, and having a special familiarity with the Psalter, suggestive of that constant use of the Breviary offices not unknown indeed among the devout laity, but more characteristic of priest or monk." He further adduces some interesting suggestions in favor of regarding this renegade cleric as belonging to the age of Dante, but he confesses at the end that he may very well have been a Venetian of about 1575. If so, the work belongs rather to the time of the earliest Socinians and of that Neuser who turned Turk, about whom Lessing wrote.[1]

The curious imaginings of the book are of a quality often found in apocryphal writings, but it would be unjust to take leave of "Barna-

[1] [The curious paper on Neuser referred to in the above-quoted review of the *Times*, will be found in volume IX of Lachmann-Maltzahn's edition of *Lessing's sämmtliche Schriften*, pp. 352—404.—A. P.]

bas" without noticing the high ethical tone that pervades the work. The chief note is that of ascetism without bitterness; as Mr. Ragg justly observes, the moral atmosphere of the book is that of "the solitude of the Egyptian desert, where we recognize in St. Anthony and St. Paul the first cousins of 'Barnabas.'" Our author may have been a renegade priest, but he has not given up religion and piety in giving up Christian dogma. This moral enthusiasm is, indeed, a rare growth in the literature of the apocryphal Gospels. It gives "Barnabas" a distinct character and makes it well worthy of the care and pains that Mr. and Mrs. Ragg have spent upon it.

* * *

Rev. Ernest J. Hull, S. J., reproduces the above extracts from the [London?] *Times* without a word of comment in his excellent journal, the Bombay *Examiner* (LVIII, 39).

The results of Mr. Ragg's researches are no doubt interesting and noteworthy. Yet we think in commenting upon them in a newspaper of general circulation, it would be well to add, that we have good reasons for believing that there existed an early apocryphal gospel attributed to Barnabas, every trace of which has apparently been lost. It is mentioned as *Euaggelion kata Barnába (sic!)* in a roster of sixty canonical writings drawn up in the eighth or ninth century. (Cf. Zahn, *Geschichte des neutestamentlichen Kanons*, ii, 292.) More than that, "a gospel in the name of Barnabas, apocryphal," is mentioned in the famous Gelasian Catalogue, also in the Greek Catalogue published by Cardinal Pitra. Which led such a high authority as Msgr. Battifol to express the opinion that "both at Rome and in the Greek church there survived as late as the sixth century the memory of a gospel attributed to St. Barnabas; it was heretical, probably of Gnostic origin." (*Dictionnaire de la Bible*, i, col. 1466).

The special merit of Ragg's work is not in having established the fact that the later apocryphal gospel of Barnabas, which cannot be traced farther back than Bernard de la Monnoye (*Animadversiones ad Menagiana*. Amsterdam 1716. iv, 321), who claims to have gotten the extracts which he prints, and which constitute all that now remains of this document from an Italian manuscript of the fifteenth century, has absolutely nothing in common with the *Euaggelion kata Barnába* of the early centuries;—but in showing or at least making it appear probable, that both of de la Monnoye's conjectures were incorrect; that is to say, that the later Mohammedan forgery does *not* belong to the fifteenth, but to the latter part of the sixteenth century, and that it is *not* a translation from the Arabic, but the original work of an Italian renegade.—

May we add the suggestion that our reviews and abler weeklies devote a little more scholarship and space to instructing our Catholic people in questions pertaining to the many apocrypha, both of the Old and the New Testament? It is a disgrace to see every now and then the one or other apocryphal gospel, act, or letter making the rounds of our popular press, as an authentic document, such as, to take the latest example, but a few months ago the "Gospel of St. Peter,"[2] and a little while before that the alleged "Letter of Lentulus," describing the personal appearance of Christ as He stood before Pilate—one of the hoariest and most popular of all these forgeries.[3]

It is to be hoped that our *Catholic Encyclopedia* will treat this important subject adequately.

## Why the Ancient Classics are Losing Ground

It has been frequently said that the old classics are losing ground, Thoughtful men are earnestly trying to account for this phenomenon. Speaking of the decrease of interest in the classics, the *Notre Dame Scholastic* (1907, p. 305) makes a remark to the point. "Whatever its merits in other directions may be, the option of studies, or the broad elective system, as it is called, has dealt a severe blow to the classic department in general, but more particularly to Greek; for it not only deters many students from entering upon the full classical course, but it readily invites a substitue for Greek, as soon as the beginner finds the mechanical processes for learning the rudiments of that language contrary to his taste."

The final clause of this quotation hints distantly at one of the several causes that have helped to undermine the prestige of the ancient classics. We would express the same thought somewhat differently and couch it in somewhat plainer terms.

[2] This was announced last year as a most important document, discovered "about a month ago," and extracts from it were published in even such a well-edited paper as the Syracuse *Catholic Sun*, Vol. xv, No. 17). Scholars, of course, know that the alleged "Gospel of St. Peter" was found in 1886—7, in upper Egypt, in a Christian grave of the VIII—XII century that the parchment MS. dates back no farther than the VIII century; that it is probably a fragment of an earlier, Gnostic, apocrypha; that its text is to be found in almost any handbook of apocrypha published during the last fifteen years (we have a translation of it before us as we pen this note, in Hennecke's *Neutestamentliche Apokryphen*, Tübingen und Leipzig. 1904, pp. 29—32, and an exhaustive critical dissertation on it in the *Handbuch zu den neutestamentlichen Apokryphen*, edited by the same learned author, Tübingen. 1904, pp. 72—88.) The original text was first published by U. Bouriant, Paris 1892, and again, in more accurate recensions by Lods, Paris 1893, and Gebhardt, Leipzig 1893.

[3] Cf. Hennecke, *Handbuch zu den neutestamentlichen Apokryphen*, 173; Frantz, *Geschichte der christlichen Malerei*, I, 62 sqq.

Taking for granted, then, that the interest in Latin and Greek is waning, of course there are various ways of accounting for the decline. Now, just one way sometimes strikes us as being perhaps the last but, we are inclined to think, by no means the least, of them. We would say then, and we say it with deliberation, the college boy of today is being systematically, though of course unconsciously, trained to dislike the study of Latin and Greek. In other words, if the ancient classics are on the decline, we must look for the causes of this decline not exclusively in the difficulties that are and will always be inherent in the study of Latin and Greek, nor must we lay all the blame upon the college boy and his antipathies; but those who have been entrusted with his upbringing must be held responsible for part of the havoc that has been wrought in the department of classical instruction.

The elective system of studies is proudly boasted of, and tenaciously clung to, by many educationists, as though it were the palladium of our system of education. Few realize to what dangerous results it leads. "It deters many students from entering upon the full classical course." If this is evident *a priori,* we have here an *a posteriori* confirmation of the fact. The concession is the more remarkable as coming from an institution where, unless we are misinformed, the elective system is in full vogue and vigor, though with some of its worst features eliminated. With the choice of studies in his own hands, many a bright young man is lost to the full classical course, and perhaps, as the years go by, will find himself launched upon a career of business or commercial enterprise. Now that means his loss of the share he might have had in raising the intellectual level of the nation; it means a real, though in each individual case little, increase of the country's interest in the sordid pursuits of life; it means a loss to himself of the wider and deeper influence he might have exercised over his fellowmen. Nor is this all. The elective system "readily invites a substitute for Greek, as soon as the beginner finds the mechanical processes for learning the rudiments of that language contrary to his taste." Allowing whatever merits the elective system may boast, it is certain that by leaving the student to make up his own program of studies, we invite him to choose an easy substitute for a difficult study, as soon as he finds that study contrary to his taste. And what are "difficult" studies in the student's point of view? Precisely those that have in them the greatest power of educating the youthful mind. The generalization of the principle involved in the above-quoted reasoning is too obvious to escape the notice of the cunning little philosopher. Unless he is brought, in some way or other, to give up this pernicious principle, he will ever be inclined to argue: If I come across anything difficult or contrary to my taste, it need not

worry me, because I shall manage to get an easy substitute for it. Is this what educators aim at?

Here is another consideration. When the present writer went to school, he had to report at 8 A. M. and be on duty till 12 A. M., besides two full hours in the afternoon. The course comprised the ordinary branches of learning obligatory upon all. Optional studies, such as modern languages, or singing rehearsals, or religious services, were not generally included in the schedule, but were given extra time. Moreover there was no study-time within the scheduled school hours, which were entirely devoted to class work. For preparation the students were supposed to find the necessary time at home. Nor again was the solid week broken by a holiday, except two free afternoons. Taking up the catalogues of some of our present-day colleges, and looking over the schedule of daily recitations, the difference between the old system and the new is strikingly brought home to us. We do not intend to draw an odious comparison; nor do we by any means wish to be understood as bestowing unqualified praise upon what is sometimes called the "old" school. But it strikes us that immensely more mental work was done by the average student of the past, than is done by the average modern college boy, who, under the present system of education, is very far from being overtaxed in any true sense of the word. The fact is simply this: modern educational institutions have grown to be all too indulgent with the student and to underrate his capacity for mental work. Demand and supply ever rule the market. Let not our good heart get the better of us. The less demand, so much the less work is done, and it is safe to say that were the scheduled work to be reduced to but one hour in the morning and one in the afternoon, our students would hardly know their lessons better than they know them now.

Again their is the bugbear of home-study. You have undoubtedly often heard papa or mama complain that Tom or Dick or Harry has to study so much at home and to sit up so late at night. Why, the poor boy is getting perfectly round-shouldered, don't you see, from bending over his books! And then, he's become so nervous ever since he began to attend college!—Jesting aside—how much time, think you, can our college lad reasonably be expected to spend on his lessons at home? Is it not an axiomatic truth with him: The less home study, the better? And never has theory been so energetically and so persistently put into practice. What shall we say to this?

We might pardon the stripling for his bold profession of a pernicious principle; but can we pardon his parents and his teachers, who know, or ought to know, what is good for him? What a strange

mixture of inconsistencies the average college student is! He wants you to think he is quite a sturdy, robust little man. If you judge him by the way he talks to you, you are tempted to think he is a match for anything in his line of sport. There are few things he cannot do. And he seems to be very much attached to his college, too. At any rate, when the classes are over, or on recreation days, you may see him about the college grounds for hours together, playing handball, or training for football, or rooting at baseball, or taking exercise in the gymnasium; and if he is not doing any of these things himself, you may be sure he takes an absorbing interest in watching others do them. And it is almost incredible how many different data he will store up in his memory. He can tell you to a nicety what games have been played during the season, who where the leading players, what were the scores, and what special features distinguished each game. But the moment you require him to do some mental work, to remember a rule of grammar, to learn a few Latin words, or to study a Greek accent, he at once succumbs to the heavy task and claims your kind forbearance. In fact, he is perfectly amazed to find how exacting you can be. Time was, when, on the youngster's complaining of too much work, or showing a disinclination to mind his books, papa would get the cat-o'-nine-tails from behind the big looking-glass on the wall and cheer up the drooping spirits. But where do you find nowadays a father or mother reaching for the rod and reminding a lad of his duty? We seem to be bringing up an effeminate race. Parents take an enormous responsibility upon themselves if they indulge their boys' aversion to mental work, and educational institutions have much to answer for if, year after year, instead of raising their demands upon scholarship, they cater to their pupils' low intellectual ambitions and deliberately lessen the amount of mental work required.

There are those who imagine that it should be the teacher's principal endeavor to render study as easy for the student as possible. The fact is, we have a "Catechism made easy," and if we have not "Greek and Latin made easy," the reason probably is that it sounds more learned to say "Greek Primer" or "First Steps in Latin." The tendency is to be easy with the darling boy, thereby softening instead of steeling his character, rendering him incapable of hard, honest, strenous work with his brain. Now, education is not thrown in a person's way, although the opportunities are. Education is the result of patient toil and self-activity. It is strictly commensurate with the output of one's own mental energy. To minimize this mental activity is to strike at the root of education.

## Was St Teresa Hysteric?

The Abbé A. Hamon asks, and endeavors to answer, this question in a scholarly paper in the *Revue Pratique d'Apologétique* (1907, pp. 357—366).

He says that in a person suffering from hysteria there must be distinguished three different states: the pathological, the intellectual, and the moral.

As for the pathological condition. There is no agreement as yet among medical men what really constitutes hysteria. Even if there were, it would be difficult to diagnose the case of a person who died more than three hundred years ago and about whose physical condition we have no scientifically accurate data. We know that St. Teresa passed through a severe spell of sickness in 1532, at the age of sixteen and a half years, and that three years later the symptoms recurred in an aggravated form. She herself tells us that for more than eight months her life was a continued period of suffering. After 1562, and until 1577, her health seems to have been much better. In 1577 she suffered a great deal from nervous headaches. Between 1580 and 1582 her letters speak of paralytic attacks.

Modern medical authorities disagree in diagnosing her case on the strength of her own statements. Charcot, Rouby, and Georges Dumas hold that her malady was true hysteria. Pierre Janet even calls her "the illustrious patroness of hysteriacs." In 1883 a learned Jesuit, Fr. Hahn, published a series of papers in the *Revue des Questions Scientifiques of Bruxelles,* in which he undertook to prove that the Saint was "afflicted with epileptic hysteria characterized by an extraordinary symptomatology." (We may remark, obiter, that when these papers came out in book form, they were put on the Index.)

Other medical men insist that, while St. Teresa undoubtedly showed signs of hyperesthesia, the symptoms, so far as we know them, do not indicate hysteria. B. de Montmorand, in the *Revue Philosophique* (1906, pp. 301—309), has called attention to the fact that her most characteristic symptoms are common to different diseases and that they were always accompanied by fever, which alone is sufficient to disprove the hysteria theory. As to the probable nature of the malady with which the Saint was undoubtedly afflicted, her defenders (P. de San, Dr. Imbert-Gourbeyre, Dr. Goix, et al.) find themselves unable to agree.

As for the intellectual and moral condition of the saintly mystic, our knowledge of it is sufficient to render the theory that she suffered from hysteria highly improbable. She was a woman of subtle and

strong intellect and indomitable will-power. Her conduct as superioress is characterized uniformly by good common sense.

It is contended that her life must be divided into two distinct periods: one of action and the exercise of will-power; the other of contemplation and passive powerlessness. But this is an unproved assertion. Her *Life* and *Foundations* show palpably that throughout her life prayer and active work went hand in hand. More than that, the apostolate of the reformer, in her case as in so many others, sprang entirely from the prayerful contemplation of the mystic. The Saint herself is our authority for this statement, and she certainly possessed sufficient intellectual keenness to know her own soul.

We are unable to enter in any further detail. Fr. Hamon, it seems to us, makes out a strong case against the allegation that St. Teresa was a hysteriac.

But what if he were mistaken? What if one of the many keen scholars now engaged in the study of her life would succeed in establishing physiologically that the ailment from which she suffered *was* hysteria?

It would simply follow then that she was both a hysteriac and a saint. That is all. Even Georges Dumas is forced to admit, that in a case of a number of mystics who show unmistakable symptoms of hysteria, this discease, "far from constituting a necessary condition of their mystic life, entered into it merely as an accessory, or not at all." (*Revue des Deux-Mondes*, Sept. 15, 1906, p. 317.)

As a writer in the *Revue Thomiste* (xv, 4, pp. 534 sq.), to whom we are indebted for most of the quotations contained in this paper, points out, unbelievers themselves, such of them as have studied the lives of our great mystics without bias, freely admit that these mystics show intellectual and moral qualities of the highest order, and that "to explain this state of the soul by attributing it to nervous disorders of one kind or other, seems not only an improper but an utterly insufficient hypothesis." (*Revue des Deux-Mondes*, ibid.—Cfr. Pierre Janet, *Une Extatique*. Paris 1901.—Léo Gaubert, *La Catalepsie des Mystiques*. Paris 1903.—William James, *The Varieties of Religious Experience*. 12th ed. New York 1906). Mysticism does not necessarily connote hysteria, as infidel scientists have so long maintained.

## William J. Bryan on the Old World and its Ways

Since the completion of his "trip around the world," about a year and a half ago, Mr. William J. Bryan—who is once again prominent before the public as a candidate for the presidency—has been giving

his "impressions de voyage" in the leading cities of the country in a form of a lecture on "The Old World and its Ways." There is hardly a State east of the Mississippi River which has not once or twice called upon "The Great Commoner" to deliver that lecture. Nor need we wonder at this. For aside from Mr. Bryan's acknowledged oratorical talent, this lecture contains a message which is extremely pleasant to American ears—a message, telling them that our standards of living and our ideals suffer nothing when compared with those of Europe and of the distant East.

Beginning with a vivid description of the beautiful scenery near old Damascus, Mr. Bryan takes the listener with him through Palestine, Japan, India, the Philippine Islands, interpreting the laws and customs of the different peoples and emphasizing those topics which appeal most to his countrymen. Then he touches upon points of interest in the life and activity of the people of England, Norway, Sweden, and Russia. His account of his audiences with the sovereigns of these three countries as well as his description of the reception he met with at the courts of the Mikado and the Sultan of Morocco, sparkle with a democratic freedom and breeziness that elicit the laughter and loud approval of the audience.

In his introductory remarks Mr. Bryan tells his hearers that he is glad to address them on a non-political subject. In matter of fact his lecture is entirely free from political discussions. Its most interesting part is the summary at the end, which recites the reasons why, in the lecturer's opinion, the people of the United States may consider the present standards of their social, religious, political, and intellectual life immeasurably superior to those of the Orient, and at least equal to those of civilized Europe. This part really contains Mr. Bryan's "message," —a message which took shape in his mind gradually as he traveled and which he now feels it a sort of duty to deliver to his fellow-citizens. In the first place, he says, his travels forced upon him the conviction that America leads all the countries of the earth in her form of government. Among us there are equal opportunities for all, while abroad the road to political success is open only to the chosen few. Education and systems of education, he thinks, are also more perfect here,—an assertion which, needless to say, we are not quite so ready to admit. Our industries and commerce bring us into contact with all nations and are established on a better basis than those of most other lands which he visited on his trip. The position of woman is more exalted among us. Christianity, the religion of the vast majority of the people of America far outshines in sublimity, and in the splendid fruits of justice, charity, and righteousness, the other two great religions of the

East: Buddhism and the system of Confucius. Comparing in some detail the moral precepts of Confucius with those of the Christian code, "the former will appear," Mr. Bryan says, "like a stagnant pool, while the latter must be likened to a living stream. Confucius insisted only on negative well-doing: 'Do not repay evil with evil'; Christ taught positive service: 'Do good to those that hate you.'"

The whole lecture has a Christian ring, which is refreshing and apt to make it an instrument for good. It remains to be hoped that all of Mr. Bryan's hearers will take to heart his final eloquent appeal, wherein, showing that "service is the measure of true greatness," he exhorts all to become unto the world at large exemplars of those fundamental virtues the practice of which is interwoven with obedience to "the Constitution of the Fathers."

## The Evolution of the Episcopalian Church

[In his "Autobiographical Sketch" published in the *Messenger* (xlvii, 6) the late Father Henry Van Renselaer, who was himself a convert from Episcopalianism, thus describes the recent "evolution" of that sect into "a branch of the Catholic Church":]

I was born of very religious parents of the strong Protestant type. My father was of Dutch Reformed origin, while my mother was a Protestant Episcopalian. Fifty years ago the distinction between those sects was comparatively unimportant. They were all Protestants and were proud of it. The good old dominies of those days would scarcely recognize the transformed sects of today. The name Catholic was a by-word. The term priest was not yet usurped by ministers, with the exception of a few who were eyed askance as dangerous characters, secret allies of the Scarlet Woman and in her pay. The evolution of the Episcopal Church into a so-called branch of the Catholic Church is interesting.

Originally an off-shoot of the Established Protestant Church of England, this American branch was cut off by the Declaration of Independence and had to assume a new corporate existence and title. The staunch Protestants of those days were proud of their Protestantism and asserted it in their new name. But they had bishops, so-called, and therefore they were Episcopalians. So their sect was thenceforth to be known as the Protestant Episcopal Church, a name which suited it admirably. They were on friendly terms with other Protestant denominations, and their Protestantism connoted the supposed errors of Rome.

The Oxford movement, strong in England, had only a compara-

tively slight effect in the United States. But the example of Newman and the galaxy of great men who followed him to Rome, could not fail to make an impression on some of the earnest-minded ministers of the day. The vivifying breath of the Holy Spirit was about to infuse life into the dry bones of Protestantism. The true concept of a living Church, with power to teach the truth, was dawning. The vision of the eternal priesthood, according to the order of Melchisedech, with its visible representatives offering sacrifice, rose up before them and fascinated them. The five sacraments that had been discarded so contemptuously by the prime movers of the great revolt against the Church, seemed in the new light no longer "old women's fables or corrupt following of the Apostles," but channels of divine grace instituted by Christ Himself. The glorious Communion of Saints appeared, as it is in very truth, the realization of the close relations that exist between the members of the Church militant on earth and of the Church triumphant in heaven. It was no longer an empty expression in the creed, repeated thousands of times without even an inkling of its meaning. It was, indeed, the ever-presence of the "cloud of witnesses and the spirits of the just made perfect." The great fact of the Incarnation stood out in its magnificent proportions, and in consequence the essential part played by the Virgin Mother forced itself on the acceptance of all honest minds. Even the unique privilege of St. Peter as the Rock upon which Christ built His Church, as the receiver from Him of the Keys of the Kingdom of heaven, as the feeder of His sheep and lambs, His own representative as the Good Shepherd of the flock, seemed less impossible of belief.

Such a growth in the acceptance of Catholic doctrines was gradual and met with many obstacles. The prejudices of over three centuries died hard, if they died at all. The journey to the true Jerusalem, the City of God on earth, was up-hill and laborious. It demanded courage and perseverance. In many cases it was a bloodless martyrdom.

The first ritualistic church in New York was St. Alban's. The naming of it was significant. It was meant to insinuate the continuity with the ancient British Church, of which St. Alban was the first martyr. Moreover, its namesake in London had been the leader in ritualism and the storm-centre of opposition to the officials of the State Church.

St. Alban's on this side of the water was an exact imitation of a Catholic church. The minister dubbed himself "father" and donned the habiliments of a priest. It was a novelty, and sightseers frequented the services. The Church of St. Mary the Virgin was the next to follow suit and offered all the attractions of Rome, without

being Roman. St. Ignatius' was the next in the field, with rival novelties from Rome. These were full-blown ritualistic churches. There were others tending upward. For the tendency to the true Church is truly enough said to be becoming "high." For which compliment we are grateful.

Perhaps the most striking way to show this growth is to follow the evolution of the eucharistic service, for this was the axis on which the movement turned. In good old-fashioned Episcopal churches there was a chancel and in the chancel a communion table—a veritable table with four legs, and when in use, once a month, it was covered with a regulation linen table-cloth. Being a table for the Lord's Supper, as it was then commonly called, there was ordinarily nothing on it. Then an ornamental cover was placed over it, and this became later a frontal. The empty space between the legs was filled in, and it took on the semblance of an altar. Next a shelf made its appearance at the back of the table. On the shelf a cross of flowers was introduced on the feast-day, Christmas or Easter. The flowers withered and were removed, but the wooden cross remained. Next two candlesticks with candles for light in the early morning only flanked the cross. As it was no longer a receptacle for flowers, two vases were substituted. By this time the old-fashioned Communion table had blossomed into a simple type of altar. The large flagon of wine, the capacious cup, and the plate of bread were no more visible on the table. A credence or side table was provided. The elements, as they were called, were covered with a veil, and the bread was in the form of wafers. The ministers, and they were not ashamed of the name, of old stood at either end of the table, so that the congregation could witness all their actions. This was technically termed the northward position, although north and south would have been more correct. But the eastward position (the altar end of the church theoretically was supposed to face east) became prevalent, and the minister stood with his back to the people, which gave him a chance for various ritualistic practices, which he interpolated unbeknown to the congregation. But the dress of the embryo-priest had to keep pace with the development of the altar. First he donned a cassock reaching to his feet, with a moderately long surplice. The broad black scarf, worn on all occasions, gave way on great feasts to a white one. This done and accepted, the other colors were soon adopted. But the surplice was not an eucharistic vestment. A sort of combination chasuble and surplice served as a go-between, until the regular chasuble was no longer an object of suspicion. For a while the material was linen, sometimes handsomely embroidered; silk soon replaced the linen, and a set of

silk vestments of all the Church colors became a part of every ritualistic establishment. The evolution was well nigh complete; the chancel had become the sanctuary; the table, the altar and all its appurtenances were there. The cross had received its figure and was a crucifix. The step on which it had stood had grown tall and evolved into a tabernacle. Candles blazed on the altar even in broad day light. Not one sanctuary lamp burned before the altar, but seven as being more spiritual. The Communion service, or the Lord's Supper, by dint of omissions and additions, might pass for the Mass, and was with great ostentation announced as such. True, the language was English, but it was so mumbled that it could be mistaken for Latin, or some unknown tongue. Stations of the cross were erected; statues of the saints graced the sanctuary or the side altars; confessionals were provided, and holy water stoups enhanced the semblance of Catholicity.

With all this external growth doctrinal teaching had been in the lead. The "faithful" were forbidden to call themselves Protestants and were Catholics or Anglo-Catholics; whereas Catholics must be contemptuously called Romanists, for, according to the new gospel, Romanists were only a sect originating in Italy, while the Anglican Church was *the* Church, pure and undefiled, conformable to primitive Christianity.

Of course, the ritualists proper were, and still are a very small minority in the Protestant Episcopal Church. But they had a certain influence in leavening the Protestant lump, and in raising portions of it in doctrines and practices. But by far the more influential party is that known as the Broad Church, which, in reality, is so rationalistic that it rejects such fundamental truths as the Divinity of Christ, and consequently the Trinity, and perforce the two commonly accepted sacraments as real means of grace, and denies the inspiration of the Scriptures. The Low Church party contains the old conservative Protestants, and might be characterized as Evangelical or Bible Christians, respectable, but unreasoning. Then come the High Churchmen, holding various attitudes of belief, the greater part being High and Dry, and so considered very safe, with no danger of reaching the height whence a fall Romeward would be likely.

# MINOR TOPICS

**A Cahtolic Elk's Profession of Faith**

We were pleased to learn through several of our Catholic contemporaries recently that the Governor of North Dakota, Hon. John Burke, is a Catholic. We were also informed that he belongs to the "Order of the Knights of Columbus."

Being a "Knight of Columbus," it is not, of course, surprising that he is also a member of the "Benevolent and Protective Order of Elks." In his latter capacity Mr. Burke delivered a "eulogy" at the "memorial services" of the Elks held at Minot, North Dakota, December 1, 1907. We quote a passage from this "eulogy" as printed in the *Ward County Independent* (Minot, N. Dak., Dec. 5, page 1):

"Such is the mission of the Benevolent and Protective Order of Elks: To revere the dead, to promote friendship, to dispense charity, to protect the home, to teach patriotism, to love God, to respect all religions—though it teaches none. It requires of each member a belief in God, but it meddles with no man's conscience or religion. It recognizes the great truth that there may be many roads leading to the same place. Some may be shorter and more direct than others. Some may be rugged and rough and some may be beset with danger, but it is better to let each go his own road. The road he is familiar with; the road along which he knows the marks on every milestone; the road his mother showed him when in childhood he knelt at her feet and lisped his morning and evening prayers. It is better that each go his own familiar road, that he may not be lost in trying to find a new way, and the man who observes the golden rule, who is true to his friends and his home, who dispenses charity—as the Master did—without letting his right hand know what his left hand is doing, who loves his country and his God and who practices his own religion faithfully and conscientiously, ought to be reasonably safe on any road."

Does this not mean that it makes no difference to what religion a man belongs so he but observes the golden rule? Such latitudinarianism is worthy of an "Elk;" it may be becoming to a "Knight of Columbus;" but is it becoming to a faithful and loyal Catholic?

**The Problem of Tacitus**

The latest attempt to solve the problem of Tacitus is *Le Genie de Tacite par Eugène Bacha* (Paris: Alcan). One critic has not hesitated to call Tacitus the greatest historian of all time. To another he is first and foremost a mere stylist, ready even to eliminate an important fact rather than injure the stylistic form of a sentence by its insertion. Still another has found in him a malevolent pamphleteer, employing an almost Satanic verbal ingenuity in whipping the imperialists of his own time over the shoulders of such noble Romans as Tiberius Caesar. Most of those who actually read Tacitus, however, get a strong impression of a serious and powerful mind, incapable of freedom from bias in the interpretation of facts, but always with an honest endeavor to be fair.

To M. Bacha we are indebted for the discovery that these estimates are one and all widely astray. Tacitus wrote neither history straight nor history warped, but pure fiction. M. Fabia's laborious efforts to show where the Annals follow Aufidius Bassus, and where Cluvius Rufus, are thus seen to have been thrown away, for the one great "source" all the way through was the writer's own fertile imagination.

We can not reproduce here the ingenious line of circumstantial evidence on which the court of scholarship is asked to pass death sentence upon one of the most persistently readable and influential historical writers of all ages. M. Bacha, like many another rash critic, has set up a theory and allowed his love for it to lead him beyond the bounds of sound judgment. It would seem that if the Annals had contained so large a purely fictitious element, they could never have survived the criticism which would have been heaped upon them by the age to which they were first submitted, an age containing thousands of children and grandchildren of the eminent men and women whose names and deeds appear in the fascinating record.

### A Rare Dispensation

Hon. J. A. McIlhenny, United States Civil Service Commissioner, and a personal friend of President Roosevelt, was married to Miss Anita Stauffer on November 30, 1907, in the Cathedral of New Orleans. Though it was a "mixed" marriage, the bride being a Protestant, the ceremony was performed by His Grace Archbishop Blenk "according to the full ritual of the Church." The *New Orleans Item* (Dec. 1) informs us that "before beginning the ceremony, which took place in the presence of one of the largest and most fashionable gatherings that ever met in the historic edifice, His Grace, standing in front of the high altar, addressed the congregation as follows:

"The celebration of a mixed marriage inside of the Catholic church is a departure from the regulations laid down by the Holy See and therefore I deem it appropriate and even necessary to offer to the faithful of the archdiocese and to all others who may be interested in this matter a few words of explanation, meant to forestall any adverse comment and unfair criticism concerning this solemn function presently to take place in this Cathedral. We Catholics believe and hold that the Holy See is invested with supreme authority and power for the enactment and enforcing of laws and regulations relative to the administration of the sacraments. We firmly believe and hold that such laws and regulations are eminently wise, just, and for the common good, but if we are consequent and logical, we must also believe and hold that when the same supreme authority and power sees fit to make an exception to the rule, its action is equally wise, just, and for the common good, and is prompted by motives of unquestionable dignity, loftiness of purpose, and singleness of aim. Now these are precisely the circumstances surrounding the present case. The Holy See, exercising its right and power, has made this case an exception to the general rule. There is consequently no room for misgiving and no ground for disedification."

Certainly not, but the incident must inspire every good Catholic with profound gratitude toward the Holy See for granting such extraordinary dispensations but rarely.

### Scholastic Latin

It has been pointed out in these pages more than once, that Latin was the exclusive language of the mediaeval schools because there was no other language that had reached such a point of literary development as to be suitable for the purpose. The schoolmen modified Latin because a special vocabulary was demanded by the delicate shades of thought which needed to be expressed in the study of philosophy. This specific Latinity of the schoolmen in its purest form was not by any means so unutterably barbarous as many modern writers seem to think. "Halting as it was in its beginnings, and disfigured in its latter

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days by the barbarisms and dross of the epoch of decadence, yet,"—says Dr. De Wulf, *Scholasticism Old and New.* Translated by Prof. C. Coffey. Dublin 1907. p. 23), "the Scholastic Latin of the great philosophical writers of the thirteenth century, while wanting in the elegance of the language of Cicero, is nevertheless, sober, lucid, and pure in form. It is a language of the initiated. If its formulas are complex, they possess in turn the advantage of precision and richness. Thinkers of the stamp of Leibnitz have paid the highest tribute of praise to that terminology, and those who try to translate it into a living language have reason to know the extent of its resources and of its power." Those who wish to study Scholastic Latin are referred to the *Thomas-Lexikon* of Schütz (Paderborn 1881 sq.) and the *Lexicon Bonaventuranum* of Ioannnes de Rubino and Antonius M. a Vicetio (Venice 1880).

**Some More Cases of "Pewrentitis"**

"Pewrentitis," as the *Catholic Advance* calls it, seems to be endemic among the "Knights of Columbus," also outside of the State of Kansas. Rev. J. T. Roche says in the second of his syndicated articles on "The Business Side of Religion" (the series is to appear later in book form):

"A priest of Indianapolis recently told me a characteristic story. It was of four Catholic men who came from a small neighboring town to the city for the purpose of taking a high degree in a well known secret society. It appears that a letter from the pastor is one of the requirements of this degree, as those who take it are supposed to be the very *crême de la crême* of Catholicity. They were unable, however, to produce the necessary letter from the pastor and gave as their reason for not doing so, the peculiarly cranky disposition of that good man. He was represented as being old, unprogressive, opposed to secret societies in general, and to this one in particular. On their united testimony he had refused pointblank and without any cause whatsoever to affix his signature to the harmless certificate of good character required for the occasion. The priest, who was himself a member of the society, after hearing their story, concluded to investigate. He called up the priest by telephone and asked him the reasons for his refusal. The old man hastened to assure him that the aforesaid gentlemen could come to him and very readily receive the letters asked for, simply by paying their back pew rent in full. All four were delinquent in their church dues and he was taking this means of enforcing payment. The old man also took occasion to remark that men aspiring to be considered representative Catholics ought to give some substantial evidence of their faith and that in his opinion some of the secret societies of the Church[1] would do well to pay particular attention to the financial standing of their members."

**Novels on the Index**

The Roman Index forbids "Omnes fabulae amatoriae" of such writers as Balzac, Dumas, Sand, and Zola. Does this mean *all* the novels of these authors, or only those which may strictly be called "love stories"?

If we remember right, the editions of the Roman Index published previously to 1900, proscribed *all* the novels of the French authors in question. In the Leonine edition is added the word "amatoriae". P. Hilgers takes the phrase "omnes fabulae amatoriae" to mean "sämtliche Romane,"—all novels. Others are inclined to think that the addition of "amatoriae" was intended to mollify the prohibition somewhat, by limi-

[1] Are there any other secret societies within the Church besides the K. of C.—A.P.

ing it to those novels in which love plays a prominent part. Thus the *Ami du Clergé* has repeatedly insisted that "fabulae amatoriae" means "love stories" ("romans d'amour"), and that consequently those novels of Balzac, Dumas, Sand, etc., which deal with other matters than love affairs, are *not* included in the prohibition.

It would be wrong, of course, to jump to the conclusion that these other productions may therefore be freely read by Catholics. There can be no doubt that a number of tthem fall under the general rules of the Index. Others, again, as e. g. *La Question du Divorce* by Alexandre Dumas *fils* are nominally prohibited. Nearly all of the productions of these authors, even those that may be held not to fall under the prohibition of the Index, are more or less dangerous reading for young people, and for not a few adults as well. Others, like *Le Comte de Monte Cristo,* are admitted by such a high authority as P. Vermeersch (*De Prohibitione,* 3e éd. suppl. p. 9) to be so harmless that even Catholic newspapers may reproduce them serially.[1]

Educated Catholics will sometimes find themselves obliged to dip into productions like *The Count of Monte Cristo;* but we can see no excuse for reprinting them in Catholic papers, where they are apt to familiarize young readers with the names of dangerous authors and create in them a taste for a kind of literature which, if indulged in freely, will not improve their minds and still less elevate their morals. We have plenty of excellent *Catholic* novels which can and should be made accessible to the masses of our people.

### "Order of the Eastern Star"

It seems that the "Order of the Eastern Star" is trying to gain members among our Catholic women. The *Catholic Columbian* (Nov. 30, 1907) says that Catholic women should not join this organization for three reasons: 1. because it is an offshoot of Freemasonry and infected with Masonic principles; 2. because its atmosphere, influence, and tendencies are usually non-Catholic, and frequently anti-Catholic; 3. because there are plenty of good Catholic societies for our Catholic women.

We may add as a fourth reason, what we have more than once emphasized, that, with but few exceptions, Catholic women can have no adequate motive for joining any mutual life insurance society.

### Röntgen Rays and Radio-therapy

Only eleven years have elapsed since Professor Röntgen astonished the scientific world by announcing his discovery of a new kind of rays that penetrate opaque bodies and enable us to look into them. Today there are periodicals devoted to these new rays, and Röntgen societies have been established in all parts of the world. The rays have been found of great use in many sciences, including mineralogy, zoology, anthopology, and notably in anatomy and therapeutics. The first enthusiasm over their apparent utility in the hands of medical men was followed by reaction and distrust when it was found that physicians as well as patients in some cases suffered serious damage from the handling and the application of the Röntgen apparatus; but, as Prof. Joseph Rosenthal pointed out in a lecture delivered in Munich, it was only in the early stages, when the operators were getting the necessary experience, that such accidents happened; today, the X rays are harmless if employed by experts; and "most experts, especially in surgery, do employ them, or ought to employ them, in most operative cases." With their aid the surgeon can now dis-

[1] On the whole question at issue cfr. also the *fourth* edition of the same work, p. 36.

cover not only larger bodies, like bullets or needles, but the minutest bone splinters. With the aid of doses of soda or bismuth the whole digestive tract can now be made visible, and the process of digestion studied much more minutely than before. Tuberculosis of the lungs can be diagnosed in its earliest stages when a cure is easy.

Of purely anatomical interest, so far, is the recent discovery by Dr. Franke that the normal size of the heart is the same in men and women.

Dr. Rosenthal emphasizes the fact that radiotherapy is still in its infancy, but great things may be expected of it in the near future.

**Another Napoleonic Myth Destroyed**

A curious lapse on the part of several generations of documentary historians has lately been discovered in connection with the coronation of Napoleon Buonaparte. Nearly fifty years after the event, Thiers wrote that Napoleon, at his coronation, deliberately snatched the crown from the hands of the surprised Pope and clapped it on his own head. This, under various forms, has been repeated without question down to the latest volume in the accredited history of France, edited by Professor Lavisse. M. Frédéric Masson declares that the fact of Napoleon placing the crown on his own head and afterwards crowning Josephine with his own hand, had been arranged beforehand with the Pope and the master of ceremonies of the occasion. Padre Rinieri has found the original protocol in the Vatican archives; and M. Masson has the French documents showing that the ceremony was intended to all sides to mean that the Emperor received the crown, not from the Pope, but form *dignitaires* representing the French people.

M. Masson points out that for fifty years no one dreamed of Thiers' interpretation, which seems to have been founded on a suspicion of his own, due to imperfect acquaintance with the circumstances of the fact he was narrating.

**Juvenile Courts**

There seems to be a growing sentiment that the much-lauded juvenile courts are a failure.

The difficulty of dealing successfully with juvenile delinquents, that is of attempting to make good children out of the viciously inclined by the methods prescribed by various State laws creating juvenile courts, merely emphasizes the indispensability of moral culture as an essential part of education. It is practically impossible to work any change in the average youngster whose behavior lands him in the law's clutches. The best that can be expected of the operations of the juvenile court is the preservation of unhardened childish offenders from demoralizing association with experienced and confirmed criminals in common jails. Even this has no permanent reformative effect. The reason is perfectly plain, and it is alien to any defect or imperfection existing in "incompetent officials" or "mawkish methods" in the administration of these tribunals. The trouble goes beyond that and has its tap-roots in the absence of wholesome home influence and discipline, and the utter neglect of ethical training as an essential element of culture under the system to which the bringing up of a vast majority of American children is unconditionally entrusted. If parents refuse to recognize the need of positive moral teaching in the rearing of their offspring, both in the home and at school, it is absolutely idiotic to expect that juvenile courts or any other can overcome the deficiency when uncultivated moral natures are brought within range of the criminal code.

**Immoral Fiction and Fashionable Cant**

In the course of one of the most severe examinations which have been

given a book in many a day, Lady Robert Cecil, writing in the *National Review,* lays bare the shallowness and hypocrisy of the fashionable cant which welcomes immoral fiction (*The Helpmate* is her special theme) as a higher form of art than healthy fiction. Unconventionality, she says, has become almost a convention. Respectability is fairly disreputable. Decency is bourgeois. A popular novelist is afraid to write a clean book, and a good wife and mother ashamed to be caught reading one—she would as soon be caught wearing a last season's hat. Authors and public alike have suffered themselves to be browbeaten by a preposterous fashion which maintains itself only by ridiculing as cowards those who do not adopt it. They are slaves to "emancipation."

The *New York Times* confirms Lady Cecil's theory and says: "The vast majority of English and American readers do not like, and never will grow accustomed to, erotic fiction, and our authors will never learn to write it well or with pleasure. Mamma would be the most unhappy woman in the world if her daughters were to take seriousy her pretended sympathy with 'emancipation' notions, and were to act upon them; get her down to the honest fact and her idea of the subject referred to in the Sixth Commandment is incurably old-fashioned and illiberal."

This may be true of mothers; but we are not so sure the *Times* is correct in its generalization.

### Which Is the Home of the Wheat Plant?

In the *Revue de l'École d'Anthropologie de Paris* (xvi, 359—369 Mr. S. Zaborowski combats the opinion of S. Reinach, that the wheat plant, like the oak, was native to Europe, and known there (whether cultivated or not) at the so-called reindeer epoch. According to Zaborowski, the cultivation of wheat is not ancient in Europe; the prehistoric cereal there, he says, was barley. On the other hand, wheat and bread, and likewise the cult connected therewith, was very ancient in Egypt. Zaborowski thinks that Mesopotamia probably was the original home of the wheat plant.

### Bright's Disease

has been called "the malady of civilization." Late government reports indicate that it kills about 35,000 Americans every year. No one knows the exact nature of the poisons which are the actual cause of death in Bright's disease. Physicians divide them into two classes:—first, the waste products which remain after the normal digestive process has taken from ingested food all its nutritive elements; and secondly, the poisons produced by the incomplete or faulty functioning of diseased organs.

It is the business of the kidneys to rid the body of all the substances included in this class, but sometimes they fail to do so. When this happens, it is for one of two reasons: Either the kidneys themselves are diseased and so cannot handle the normal waste matter of the body, or some other organ is diseased and so throws upon the kidneys a task beyond their capacity. In either case the kidneys are either diseased or rapidly becoming so through overwork. The chief cause of this condition is disorders of the digestive tracts due to too much eating and drinking, (especially of alcoholic beverages), too much indoor work and too little fresh air. Hence, in the words of an eminent physician, "the only course of treatment which is of avail is that which attempts a complete reform in the diet and habits of the sufferer. He must get fresh air and he must eat simple foods. He must take no more food and drink than is absolutely necessary for the nourishment of the body, and he must for-

swear forever all ten-course dinners, high balls and late suppers. Alcohol must be eschewed entirely, and a ban must be put upon all foods which are apt to produce alcohol in the process of digestion or by fermentation in the stomach or intestines."

"Among old-school physicians," says the same authority, "there is still a tendency to prescribe excessive water drinking in Bright's disease, on the theory that the flood of liquid will wash out the kidneys. Modern physicians know, however, that this is a fallacy. In Bright's disease, in fact, the kidneys have a great deal of difficulty in getting rid of a normal amount of water. Therefore, overburdening them simply means accentuating their incapacity. Indeed, it is now common, in the effort to alleviate Bright's disease, to put the patient upon very short rations, both of food and drink. A pint of milk and cream a day with rice and cream interchangeably, and a bit of stale bread, zwieback or toast—this is the common ration. A few fruits such as figs, grapes, prunes and apples, are allowed, but all nitrogenous foods—meat, fish and poultry—are forbidden. Alcohol, tea and coffee, of course, are forbidden, too."

The only certain way to avoid Bright's disease is to eat moderately, use alcoholic liquors very sparingly, and lead the "simple life."

The same simple recipe may be recommended as a preventive of most other diseases to which weak human flesh is heir.

**St. Ignatius and the Hen**

*The Etudes* recently (5 juillet 1907) published a paper by Rev. P. Cros, S. J., entitled: "Histoire de la formation d'une légende hagiographique." The legend in question tells how St. Ignatius Loyola once upon a time resurrected a dead hen. It seems that in the year 1595 or 1596, a little girl dropped a hen which she was carrying into a pit and stood crying pitifully, when St. Ignatius, who was known to be a lover of children, passed by. The disconsolate little girl was advised to apply to him for aid. While she was appealing to the Saint, some one by means of a rope rescued the hen, but the animal seemed to be dead. When St. Ignatius approached to investigate, the hen, which was merely stunned, had recovered sufficiently to arise and flutter away. Pious bystanders related the occurrence as if it had been a miracle, and soon this version developed into a popular legend. It is pleasing to be assured that the Jesuits took no hand in spreading it. It was not until 1872 that one of their fathers, no doubt in perfect good faith, referred to the story as miraculous. Today another Jesuit, P. Cros, strikes the legend a death blow; let us hope that, unlike the stunned hen, it will not find a sympathetic friend to rescue it from out of the pit into which P. Cros has deservedly pitched it.

**Betting**

Rev. T. Slater, S. J., in his article on "Betting" in *The Catholic Encyclopedia*, takes the ground that the profession of the "bookmaker" is not necessarily dishonest. Betting, he says, "may be an innocent form of recreation, or a ready way of settling a dispute. However, the practice is very liable to abuse, and that it may be morally justifiable theologians require the following conditions: The parties must have the free disposal of what they stake, and both must bind themselves to stand by the event and pay in case of loss. Welshing is wrong in morals as it is in law. Both must understand the matter of the bet in the same sense, and it must be uncertain for them both. If, however, one has absolutely certain evidence of the truth of his contention and says so to the other party, he is not precluded from bet-

ting if the latter remains obstinate. If a bet fulfills these conditions and the object of it is honest, so that the bet is not an incentive to sin, it will be a valid contract, and therefore obligatory in conscience. Debts of honor then are also debts that we are bound in conscience to pay if they fulfill the conditions just laid down. It follows that the avocation of the professional bookmaker need not be morally wrong. It is quite possible to keep the moral law and at the same time so to arrange one's bets with different people that, though in all probability there will be some loss, still there will be gain on the whole."

**The First American Dictionary**

Which was the first dictionary published in this country? The *Irish World* recently printed a communication from Mr. J. M. Sullivan, Secretary of the Quincy (Mass.?) School Association, which contained the following statements:

"In 1798 Edward O'Brien printed in New Haven his *School Dictionary, Being a Compendium of the Latest and Most Improved Dictionaries,* which exists in two copies—the British Museum copy (perfect) and the Yale College Library copy (lacking ten pages). This was the first dictionary by an American author published in this country. It has no date, but is thought to have been issued toward the end of 1798. Is author, who taught school in Guilford, was born there March 10, 1757, and died there August 20, 1836. Soon after its publication its author and the Rev. John Elliott (1768-1824, great-great grandson of John Elliott, the Indian apostle) prepared the second American dictionary, which was copyrighted in June, 1799, and published in January, 1800. American antiquarians can find solace in the fact that an Irish schoolmaster published our first school dictionary in the United States of America."

This information is valuable if authentic. As the alleged date of publication of O'Brien's *School Dictionary* (1798) is uncertain, and Elliott's (?) was issued only two years later, Mr. Sullivan is perhaps a little too positive in his claim. The fact that he misspells such a well-known name as that of John Eliot, the famous Indian missionary (no Catholic would call him an "apostle") does not inspire confidence in his scholarship.

Perhaps our friend Martin I. J. Griffin can throw some light on the question which was the first dictionary published in what is now the United States of America.

**Patrick and Brigid**

Dr. Douglas Hyde said two years ago, in a speech delivered in Pittsburg, (N. Y. *Freeman's Journal,* No. 3700):

"Patrick and Brigid! The two most glorious names in Ireland's long calendar of Saints—names borne by our most illustrious sons and daughters in every age! Yet what a sad commentary on the effects of a half century's so-called national education in our native land to find the fine old Irish names fallen into disrepute and many an unthinking Irish girl a month after landing in New York will be found calling herself Dalia, Bride, Bedelia, or some other fanciful name, ashamed to hear the name of her country's patron Saint, Bridget."

No lover of the Irish race, in fact no Catholic can help applauding this sentiment. Being both the one and the other, we are glad to note that there has been established in Pittsburg a Society of Sons of St. Patrick, for purposes of honoring and perpetuating Irish Catholic names. We hope this Society, which counts among its members a number of zealous priests, will grow and prosper.

**Fifteen Stations of the Cross,** instead of the usual fourteen, were seen by a traveler from British India in a German village church. The fifteenth was that of "St. Helena Finding the Cross." The traveler was surprised and wrote to a friend, who sent a letter to the Bombay *Examiner,* enquiring: Is it [the fifteenth station] at all usual? I should be glad to know whether this extra station is commonly in use in any country, and whether it is sanctioned by the Church authorities."

The editor of the *Examiner,* Rev. Ernest J. Hull, S. J., confessed himself unable (xxxvi, 58) to give the desired information.

This fifteenth station is undoubtedly a remnant of one of the many different sets which were in vogue before the present system of fourteen stations, popularized by St. Leonard of Port Maurice and other Franciscan missionaries in the XVIII century, came to be generally adopted. As late as the first half of the eighteenth century it had to divide honors with the Way of the Cross compiled by Father Adrian Parviller, S. J.,which contained no less than eighteen stations. Before that, up to the seventeenth century, no general rule prevailed as to the number, order or character of the devotional stations of the Way of the Cross, which were set up in many religious houses, churchyards, and other sacred enclosures. "In the English Augustinian Convent at Bruges, which has occupied the site which it occupies now since the early part of the seventeenth century, traces are preserved of two interesting sets of stations. In both cases the selection of subjects coincides as little with the arrangements of Parviller or Quaresmius as it does with the set of fourteen Stations which is alone familiar at the present day." (Thurston, *The Stations of the Cross,* p. 135.) We may add that neither the Stations of Parviller (see list ibid., p. 134) nor those preserved at Bruges (ibid., p. 135 n.) show St. Helena finding the Cross. But there can scarcely be a doubt that this subject was one among many contained in the "old sets of Stations in the public churches of Germany, France and the Netherlands," to which Father Thurston alludes, but which he does not describe (ibid., p. 135), merely passing them over with the remark that "they [the subjects] by no means agree with those now in vogue." There can be no reasonable objection to sparing such venerable relics of the past, though, of course, only the regulation sets of fourteen Stations can now be blessed and indulgenced.

It may be of interest, by the way, to add that the blessing attaches not to the sculptures or pictures, but to the crosses fastened thereon, and that these crosses must be of wood. Yet the subjects depicted are not optional, but must be those mentioned in a papal constitutions.

On the whole matter there is no better treatise than Father Herbert Thurston's above-quoted volume, *The Stations of the Cross: An Account of Their History and Devotional Purpose* (London: Burns & Oates. American Agents: Benziger Brothers. 1906. $1.25 net), which ought to be in every Catholic library.

**Sonorous Memnon**

Another of the enigmas of centuries has been solved. Shoals of writers, ancient and modern—Strabo, Pausanias, Juvenal, and Tacitus among the former—have puzzled themselves and their public by speculation as to the explanation of the harmonious sounds given off under the first rays of the morning sun by the statue of Memnon at Thebes, on the left bank of the Nile, and as to the reasons why those sounds ceased. The facts are that, after being cracked in its upper part

the statue became sonorous, and that this quality ceased on the fissures being closed. For two centuries Greeks and Romans journeyed to see the wonder of the musical statue and to honor Memnon. Some of the ancients said that the fissures in the granite were caused by an earthquake. Modern research saddles Cambyses or Ptolemy Lathurus with the vandalism, which was produced by working grooves into the junction of the arms, and then producting enlarged cracks with wooden wedges drenched with water. It was the vibratory motion set up by the early sun expelling the moistures of the night that caused the musical sounds. Severus, by closing the fissures to "restore" the statue, as part of his policy of pitting the pagan gods against the increase of Christianity, ended the "music."

## FLOTSAM AND JETSAM

Mr. William J. Bryan, in a written statement to the Wichita *Catholic Advance,* denies the report that he opposed abrogating the clause which excludes Catholics from holding office in the Y. M. C. A. He says he is "in favor of including members of the Catholic Church with members of Protestant churches and allowing them to become active members and officers." The *Catholic Advance* (Jan. 4) published Mr. Bryan's letter very prominently, almost triumphantly. Mr. Bryan has a right to ask that the false report be corrected, and his broad-mindedness does him credit. But in the interest of the Catholic cause it were surely better if Catholics remained excluded from holding office in the Y. M. C. A. They have no business in that organization at all. (Cfr. CATHOLIC FORTNIGHTLY REVIEW, xv, i 18.)

*

"I cannot help thinking," writes a subscriber, "that after all you are a good deal of a crank, because you nearly always oppose public opinion."

We notice from another portion of his letter that our gracious critic is an admirer of the works of Bishop Spalding. We will answer him with words of that cultured prelate:

"It is all important that we should learn that a man is not necessarily visionary, or weak in mind, because he does not run with the crowd."—*Socialism and Labor,* p. 67.

"Those who have best insight have a fine scorn of public opinion. They are able to do without its approval, and they end by receiving it."—*Ibid.* 89.

In a paper on "The Railway High-Speed Mania," Mr. B. B. Adams of the *Railway Gazette* makes some careful and needed discriminations. He shows just how the demand for high-speed trains originates, and what is the burden they place upon the railroads. That the various "flyers" and "eighteen-hour" trains have also an excellent record for safety, Mr. Adams puts beyond question. The most significant part of his argument, however, is that, after all has been done that can be done in the way of providing a stanch roadbed, block signalling, and safety appliances, we must always fall back upon the human element. And the evidence which can be pointed to that the personnel is not what it has been, or should be, on our railroads, in point of caution and steadiness, is the most disquieting feature of the whole question of the passenger service.

*

Advertising is the main support of the press. If *Munsey's* gets to you in its pretty dress at ten cents a number it is because of the advertiser. He pays for the dress. If the *Outlook* pays the highest prices for articles, and hires a white-chokered editor with a reputation for heresy to insult you, it is because the advertiser furnishes a chance. Now, *you* furnish the advertiser *his* chance, and he passes it on; but in passing it he forgets all about the religious publication. So you, Catholics of the United States of America, you pay for one-tenth of all the trash in pretty covers, and also, and above all, you pay your cold cash

for one-tenth of the insults, lies, insinuations and calumnies which aim at discouraging your religion and at stealing the precious heritage from your children. But even over and above all this, knowing it, you continue to give the general advertiser, and the agency, the power to continue to ignore your rights.—*Extension,* Sept. 1907.

*

The Teddy Bear, which got into the circus last spring, thereby lending material aid to the clowns, and which has even been humiliated by being made the excuse for a new "secret society," has now reached the highest distinction of faddom by being dramatized. That assures him first place for at least another season against the dog Tige, the toy novelty of this year.

*

Rev. Ilario Rinieri devotes the second division of his great "Quellenwerk" on the history of the Holy See in the early part of the nineteenth century to the relations between Pius VII and Napoleon. (*Napoleone e Pio VII. 1804—1813.* Turin: Unione Typographica-Editrice. 1906. 2 vols. 8 vo. xii & 644 and x & 390 pp.)

In regard to the controverted question of the Emperor's matrimonial entanglement P. Rinieri arrives at the rather sensational conclusion that both of his marriages were invalid and that, consequently, the "King of Rome" was a bastard. As soon as space allows, we shall make for our readers a summary of the learned author's argument, which is certainly well worthy of consideration.

*

We notice that the *Christian Observer* is wrought up over the expression "invincible ignorance," often applied by Catholics to their erring brethren outside the fold. The term is often misunderstood. There is not in it any imputation of intellectual incapacity. It means simply that a person is beset with prejudices against the Catholic Church, through which he cannot see his way to join her, as neither perhaps should we have seen ours, had we been born and nurtured as he has been. (Cfr. Rickaby, *Oxford and Cambridge Conferences,* II, 212.)

*

The term "yellow journalism" probably owes its origin to the creation of a certain "yellow kid" whose escapades formed the chief feature of the so-called comic supplements of certain newspapers noted for the sensational character of their contents. In New York there were two papers of the kind, and rivalry was engendered when the father of the yellow kid changed his field of activity from one sheet to the other. Then each newspaper claimed that the "only original yellow kid" was star-boarder in its editorial rooms. In due time and after suffering from a surfeit of publicity the poor yellow kid passed away, but left his reputation, like the minstrel boy's harp, behind him. His sensational adventures gave way to increased sensationalism in the news columns, so that the transition from yellow kid to yellow journalism was but a step. From this incident, and not from any perversion of language, did the phrase originate.

*

The *Tablet* recently recalled some amusing stories of unprofitable interviews people had with Cardinal Newman when questions put to him received only baffling makeshift replies. "Affairs are strained in Rome," Lord Edward Howard is supposed to have said. "And in China," replied the Churchman, not to be drawn. There was the handing, too, of a hot potato to a guest when he wanted to hint that some subject was a burning one to be dropped.

Of these subterfuges, which must be told with reservations of their own, we get reminded by some neat verses in *Harper's Weekly* based on the daily papers' report that the new British Minister won't talk politics:

"What do you think of Panama?"
said I to Mr. Bryce.
"I think," he answered cordially,
and quickly as a trice,
"The skating in the Arctic Sea
must be so very nice."
"What is your notion, Mr. Bryce,"
said I, "of old Japan,
"And San Francisco trying hard
to put her 'neath the ban?"
"I think," he said, "that Carnegie's
a very pleasant man."
"What think you of the President,"
said I, "his nerve and vim—
And is it really true that he
has dubbed you Sunny Jim?"
"I'm fond of Wagner," he replied,
"but few can whistle him."

# BOOK REVIEWS AND LITERARY NOTES

—*La Croyance religieuse et les Exigences de la Vie contemporaine par l'abbé Ph. Ponsard, professeur à l'École Massillon* (Paris: G. Bouchesne & Cie., 117 rue de Rennes . 1907. 3 fr.) is intended to meet a need and meets it admirably. It is "an attempt at practical apologetics." An excellent bibliography offers a list of such modern authors as have treated the questions touched upon in this book. Did space permit, we should gladly quote some of the pointed dicta from the first chapter, titled "Moral Conditions of Belief." How true, for instance, the Abbé's remark, that "there are among us some whose faith has been weakened or who have suffered complete spiritual shipwreck, not on account of any mysteries, nor because of the obligations which the practice of the faith entails, but solely because some fellow believer has proved a stumbling-block, or because this or that priest has slighted, injured or scandalized them. Such men," says the author, "have not sufficient love for the truth; because the truth must be loved for its own sake." The second series treats of "Le Catholicisme et les aspirations contemporaines." A third bears the title "Religious Belief and Life." With Canon Lenfant we wish that this excellent book may find many readers. It deserves a wide circulation among Catholics and especially among those who are still seeking for the "kindly light."

—*A Spiritual Retreat. By Fr. H. Reginald Buckler, O. P.* (Benziger Bros. $1.25 net) contains a practical series of instructions on the duties of the priestly and religious life and may be commended not only to the clergy and to religious, but also to educated laymen who wish to make a more earnest study of spiritual things. In a vivid and forcible manner the author shows that union with God by love is our great end, to which all our actions must be referred and according to which our habits must be formed and trained. The development from general principles to practical applications, always based on the teaching of the Angelic Doctor, is clear and logical. The book is apt to prove a help to souls given to the cultivation of the inner life.

—The cordial welcome accorded by both clergy and laity to Father De Zulueta's first series of *Letters on Christian Doctrine* has encouraged him to undertake a second dealing with the Sacraments, of which Part I has just appeared. (*Letters on Christian Doctrine. Second Series. The Seven Sacraments. Part I: Baptism, Confirmation, Holy Eucharist, and Penance. By F. M. De Zulueta, S. J.* vii & 398 pp. Benziger Brothers. 1907. $1 net). The instructions given by the learned author are full, outspoken, and thoroughly adapted to the needs of our time. His style is vigorous and idiomatic. The examples and illustrations quoted are new and original, sometimes even drastic. The chapters on the Holy Eucharist are admirable; we have nowhere seen the arguments for frequent and daily Communion stated with such force and cogency as Fr. Zulueta puts them. Like the first, this second series of the *Letters on Christian Doctrine* deserves the widest possible circulation, especially among the laity. They are apologetic, instructive, and devotional all in one.

—We are pleased to learn that there is in preparation an English translation of Professor M. De Wulf's *Histoire de la Philosophie Médiévale* (2nd ed. Louvain 1905. vi & 568 pp.) As Dr. Coffey said some time ago in the *Irish Ecclesiastical Record* (June 1905), this work of the eminent Louvain Professor is unquestionably the best book of its kind on the subject. "It brings together and utilizes in a masterly way the results of the all-important researches of Ehrle, Denifle, Chatelain, Bäumker, Picavet, Rubczinsky, Clerval, Vacant, Mandonnet, etc., within the past twenty years in the domain of the Middle Age philosophy; and it is no exaggeration to say that these researches have brought about some revolutions in traditional views about the Scholastic and anti-Scholastic systems of the Middlv Ages." Scholasticism thus placed in its proper historical setting has a new meaning and a real attraction for the modern student.

—The legendary lore of the Middle Ages has proved an inexhaustible mine

for the romancers and story-tellers of all nations. Song and story, epic and legend in those centuries flourished as at no other time. It is a happy thought, then, that Rev. David Bearne, S. J., already well known for his previous work, (*The Witch of Ridingdale,* etc.) calls his latest collection of short stories (*Melor of the Silver Hand and Other Stories of the Bright Ages.* Benziger Brothers. 1907. 85 cts.) "stories of the bright ages." The opening story, which gives its title to the collection, is a charming narrative of the gladsome life and mournful death of a young Cornish prince. The eighteen others, of which one ("St. Bernard and the Knights") is a "Lenten story" in rhymes, also appeal to the fancy. This sheaf of medieval tales bears comparison with any of the many collections that have found favor. We recommend it especially to Catholic teachers, who will find it suitable for "supplementary reading" in the lower grades.

—Our esteemed friend Rev. J. H. Keim, of Bartelso, Illinois, has compiled from various approved sources "a spiritual a b c for the Christian family circle" (*Geistliches A B C für die christliche Familie nebst Familien-Chronik.* B. Herder. 1907. 75 cts. net), which is sure to do a vast deal of good. Unlike so many other publications of its kind, this little book is written in a truly popular style, and despite, or perhaps because of, its simplicity, it can be read even by educated men and women with genuine pleasure and profit. It is what the Germans call a "Volksbuch," and some of its pages remind one of Alban Stolz. Under the different letters of the alphabet are grouped heart-to-heart talks with the members of the Christian family, especially the father and the mother, which are agreeable to read, earnestly impressive, and easy to remember. We cannot forbear to quote one of the little stories by means of which the reverend author has succeeded in making the various chapters of his book so interestingly thought-provoking and so effective. "'Keep this and open it only in time of need,' said a dying father to his son, handing him a little box. The son treasured the box carefully, believing that it contained a considerable sum of money. Several years later he was visited by misfortune. He opened the box. What did he find? Two little sticks of wood, the one somewhat longer than the other. The longer one contained the inscription: 'The will of God.' On the shorter stick was written: 'Your own will.' An accompanying slip of paper contained the legend: 'If you lay your own will athwart the will of God, you will have a cross; but if you lay your will alongside of, or under, the will of God, no cross will ever harass you.'" The volume contains a number of blank pages to be used for a family chronicle, which, as the reverend author rightly insists, ought to be kept in every family. We sincerely hope that Fr. Keim's *Geistliches ABC* will find a wide circulation among German speaking Catholics.

*The Pulpit Orator: Containing seven elaborate skeleton sermons for every Sunday of the year. Also elaborate skeleton sermons for the chief festivals and other occasions. By the Rev. John Ev. Zollner, translated and adapted by Rev. Augustine Wirth, O. S. B. Eleventh edition, six volumes,* New York & Cincinnati: Fr. Pustet & Co. It speaks well for this voluminous work that it has already reached its eleventh edition. To say anything further in its praise at this time would be wasting words. The present edition is a re-issue of the ninth, which had been carefully revised and, where necessary, corrected. As the work now stands, it is perhaps the best equivalent which the English speaking clergy has for Scherer's magnificent *Predigt-Bibliothek.* There are two homiletic sketches for each Sunday, one based on the gospel, the other on the epistle. Epistle and gospel are prefixed to the respective sermon sketches, thus making reference to the Scriptures unnecessary. Rev. Dr. A. A. Lambing's preface is admirable, and we think every priest would profit by reading it, on account of the learned writer's suggestive remarks on the nature and purpose of pulpit eloquence.

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### ENGLISH

*The Catholic Encyclopedia. An international work of reference on the constitution, doctrine, discipline, and history of the Catholic Church.* Edited

by Thomas G. Herbermann, Ph. D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S. J., Assisted by numerous collaborators. In fifteen volumes. Volume II: Assize—Bro. xiii & 804 pp. royal 8vo. New York: Robert Appleton Co.

*Official Year-Book and Parish-Guide of St. Mary's Church of the Immaculate Conception, Memphis, Tenn.*

*Eighteenth Annual Report of the Rector of the Catholic University of America.* Baltimore: J. H. Furst Co. 1907. (Brochure).

*The education of our girls.* By Thomas Edward Shields, Ph.D., associate professor of psychology in the Catholic University of America. Author of The making and unmaking of a dullard. 299 pp. 8vo. New York: Benziger Brothers. 1907. $1 net.

*Eucharistic soul elevations.* Thoughts and texts gleaned from Holy Writ and the Roman Missal, methodically arranged as preparations and thanksgiving for Holy Communion. By Rev. Wm. F. Stadelman, C. S. Sp. xvi & 303 pp. 12 mo. Benziger Brothers. 1907. 50 cts.

*Indifference or What is most worth caring about?* By L. J. Walker, S. J. 62 pp. 8vo. London: Sands & Co.; St. Louis, B. Herder. 1907. 30 cts. net.

*The Encyclical of His Holiness Pius X on the Doctrines of the Modernists.* Latin Text and English Version with Annotations by Thomas E. Judge, D.D. 135 pp. 8vo. (*The New World*), Chicago. 1907. 50 cts.

*College work and life work.* A paper read at the annual conference of the Missouri College Union, Marshall, Mo., by Joseph P. Conroy, S. J., St. Louis University. Vol. III, No. 3 of *St. Louis University Bulletin.* December 1907. (Brochure.)

*The Pulpit Orator*:Containing seven elaborate skeleton sermons, or, homiletic, dogmatical, liturgical, symbolical, and moral sketches for every Sunday of the year. Also elaborate skeleton sermons for the chief festivals and other occasions. By the Rev. John Evangelist Zollner. Translated from the German, with permission of the author, and adapted by the Rev. Augustine Wirth, O. S. B. With preface by the Rev. A. A. Lambing. Eleventh revised edition. Six Volumes. New York and Cincinnati: Fr. Pustet & Co.

*History of the German people at the close of he Middle Ages.* By Johannes Janssen. Translated by A. M. Christie. Vols. XI and XII. xii & 410 pp.; xi & 405 pp. 8vo. B. Herder. 1907. $6.25.

*The life of St. Jerome, the great Doctor of the Church.* In six books. From the original Spanish of the Rev. Fray José de Sigüenza 1595. By Mariana Monteiro. xxxii & 668 pp. 8vo. B. Herder. $3.50 net.

The Writings of Marie Corelli. By S. Boswin, S. J. v & 98 pp. Bombay: The Examiner Press. 1907. (For sale by B. Herder, St. Louis, Mo.)

Index Librorum Prohibitorum Leonis XIII Sum. Pont. auctoritate recognitus, SS. D.N. Pii P. X iussu denuo editus. Praemittuntur Constitutiones Apostolicae de examine et prohibitione librorum. xiii & 317 pp. 8vo. Romae: Typis Vaticanis. MCMVII. $2 net.

## GERMAN

*Bibliothek deutscher Klassiker für Schule und Haus.* Mit Lebensbeschreibungen, Einleitungen und Anmerkungen. Begründet von Dr. Wilhelm Lindemann. Zweite, völlig neu bearbeitete Auflage, herausgegeben von Prof. Dr. Otto Hellinghaus, Gymnasialdirektor. Band I: Klopstock; Der Göttinger Dichterbund. Band II: Lessing; Wieland. Jean Paul. Freiburg und St. Louis: B. Herder. 1907. Elegant gebunden in Leinwand, pro Band 85 cts. net.

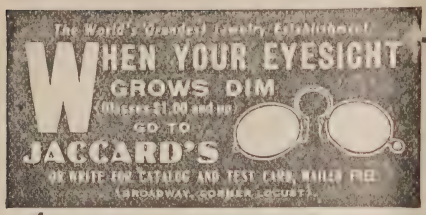
*Frühling im Palazzo Caccialupi und andere Geschichen.* Von Ansgar Albing. Zwei Bände. Freiburg und St. Louis: B. Herder. 1907. Net $1.75.

*Bericht über den vierten National-Konvent des deutsch-amerikanischen National-Bundes,* abgehalten in New York vom 4. bis 8. Oktober 1907. (Brochure.)

*Geistliches A B C für die christliche Familie nebst Familien-Chronik.* Von Johann H. Keim, Pfarrer. Mit einem Titelbild. x & 208 pp. 8vo. Freiburg und St. Louis: B. Herder. 1907. 75 cts. net.

*M. Clara Fey vom armen Kinde Jesus und ihre Siftung.* 1815—1894. Dargestellt von Otto Pfülf S. J. Mit sechs Bildern. xii & 654 pp. 8vo. Freiburg und St. Louis: B. Herder. 1907. $1.90 net.

*Die katholische Heidenmission der Gegenwart im Zusammenhang mit ihrer grossen Vergangenheit.* Dargestellt von Friedrich Schwager, Priester der Gesellschaft des göttlichen Wor-

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tes. I. Das heimatliche Missionswesen. 74 pp. 8vo. Steyl (Post Kaldenkirchen), Rheinland. 1907. (Brochure.)[1]

*Die Bücherverbote in Papstbriefen.* Kanonistisch-bibliographische Studie von Joseph Hilgers S. J. viii & 108 pp. 8vo. Freiburg und St. Louis: B. Herder. 1907. 95 cts.

*Entstehung der Perikopen des römischen Messbuches.* Zur Geschichte der Evangelienbücher in der ersten Hälfte des Mittelalters. Von Stephan Beissel S. J. vii & 220 pp. Freiburg und St. Louis: B. Herder. 1907. (Ergänzungsheft 96 zu den Stimmen aus Maria-Laach.) Net $1.05, unbound.

*Prim und Komplet des römischen Breviers liturgisch und aszetisch erklärt.* Von Dr. Nikolaus Gihr. viii & 342 pp. large 8vo. Freiburg und St. Louis: B. Herder. 1907. $1.85 net.

*Eine seltsame Verbindung.* Roman von Ansgar Albing. Freiburg und St. Louis: B. Herder. 1907. $1.10.

*Der wirkliche Tod und der Scheintod in Beziehung auf die heiligen Sakramente* usw. Deutsche Übersetzung nach der französischen Ausgabe besorgt durch Dr. J. B. Geniesse. Erstes bis drittes Tausend. xx & 423 pp. 8vo. Coblenz: 1906. (American agents: Fr. Pustet & Co.)

*Modernstes Christentum und moderne Religionspsychologie.* Zwei akademische Arbeiten von Karl Braig, Doktor der Philosophie und der Theologie, Professor der Dogmatik an der Universität Freiburg i. Br. Zweite Ausgabe. vi & 150 pp. large 8vo. B. Herder. 1907. $1.50 net.

[1] The publications of the Missionsdruckerei of the Society of the Divine Word at Steyl can be had at St. Joseph's Technical School, Tecnny, Illinois.

## FRENCH

*Bibliothèque apologétique: Christologie.* Commentaire des propositions XXVIII—XXXVIII du décret du Saint-Office "Lamentabili" par M. Lepin, professeur a l'école supérieure de théologie de Lyon. 117 pp. Paris: Gabriel Beauchesne & Cie., editeurs, 117 rue de Rennes. 1908. 1.25 fr. (unbound).

*Leçons d'Écriture Sainte prêchés aux Gesù de Paris et de Bruxelles: Jésus-Christ, sa vie, son temps.* Par le P. Hippolyte Leroy S. J. Année 1907. 357 pp. Paris: G. Beauchesne & Cie. 1907. 3 fr. (unbound).

*Bibliothèque de théologie historique publiée sous direction des professeurs de théologie a l'Institut Catholique de Paris: La théologie de Saint Paul.* Par F. Prat S. J. Première partie. ii & 604 pp. Paris: G. Beauchesne & Cie. 1908. Net 6 fr. (unbound).

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## Recovering Forgotten Treasures of English Literature

HE Early English Text Society, composed of some of the foremost philologists and scholars of England, is doing an excellent work in unearthing the oldest remnants of our prose and song.

The Society was formed in 1864 for the purpose of bringing the mass of old English literature within the reach of all students, and of removing the reproach that England is neglecting the earliest monuments of her language. For before that date most of the editing and annotating of Anglo-Saxon texts had been done by continental scholars, chiefly by Germans.

Many of the treatises thus far published by the Old English Text Society are really "editiones principes," being edited from previously unpublished or even unknown manuscripts. These precious documents were often preserved for centuries in old monastic libraries, and many gradually found their way into the Bodleian, the Cambridge University, and the British Museum Library. The scholars most active in editing these relics of old English thought, under the auspices of the Society, are the Rev. Dr. R. Morris, Prof. W. W. Skeat, and Dr. Henry Sweet of England, while Germany has lent such able collaborators as Prof. Zupitza, and Dr. E. Kölbing. The careful, critical work of these men has also made possible our *New English Dictionary on Historical Principles.*

In reading over the catalogue of works that have been issued by the Society since 1864, one is forcibly struck by the great number of spiritual treatises contained in the series. Up to 1907 there had been issued 119 works of the "Original Series," and of these upwards of forty are of the strictly spiritual or ascetic type. Thus No. 23 is the famous *Dan Michel's Ayenbite of Inwyt,* or Remorse of Conscience, written in the Kentish dialect A. D. 1340. It was edited from the autograph manuscript in the British Museum and published for the Society by Dr. Morris in 1866. The book is a literal translation of a French treatise, entitled *Le somme des vices et des vertues.* "From the MS. itself," says Dr. Morris, "we learn that the *Ayenbite of Inwyt* was completed 'in the yeare of oure lhordes beringe (birth) 1340, ine the eue of the holy apostles Symon an Iudas.' The writer was a Brother of the Cloister of St. Austin of Canterbury."

Other titles which bespeak the spiritual or ascetic trend and training of their respective writers, are No. 60, *Meditacyuns on the Soper of our Lorde* by Robert Brunne, (1875); No. 65, *Be Domes Daege* (Venerable Bede's *De Die Iudicii*), (1876); No. 71, *The Lay*

*Folks Mass-Book,* (1879); No. 85, *The Three Kings of Cologne,* (1886).

Titles of this kind show the claims which our early English literature has on Catholic scholars, and what a broad and inviting field it offers to those desirous of studying the literary activity of Catholic England in pre-Reformation times. With the exception of the English works of Wyclif, issued by the Society in 1880, there is hardly a treatise among those so far published, which does not give evidence of the Catholic spirit, or whose author did not owe his training and literary skill largely to the cathedral or monastic schools of Catholic England. Works which stand out boldly for their deep spirit of Catholic piety, and which are at the same time important from the philologic point of view, are No. 73, *The Blickling Homilies,* published by Dr. Morris for the Society in three parts (1874—1880); No. 50, *King Alfred's West-Saxon Version of Gregory's Pastoral Care,* edited by Sweet (1871—1872); and *Aelfric's Metrical Lives of Saints,* edited in four parts by Prof. Skeat, forming Nos. 76, 82, 94, and 114 resp. of the Society's publications. Finally there is the well-known *Ancren Riwle for Anchoresses,* of which the Society's edition has been prepared on the basis of five manuscripts by the late Prof. E. Kölbing. The sound doctrine of this book would make excellent and profitable spiritual food for religious persons even today.

If we had no other motive for making ourselves acquainted with these earliest productions of English literature, the Catholic spirit which lives in them ought to be a sufficient inducement. The writings of the type just referred to, are also full of unction. In his scholarly essay on "The Spiritual Life of Medieval England," prefixed to a new edition of Walter Hilton's *The Ladder of Perfection,* the Rev. J. B. Dalgairns says that "there was far more interior and mystical life amongst our ancestors than appeared at first sight." This last-named work is itself an eloquent witness of the sterling faith that animated "Merry England" before the Reformation had worked havoc among the masses of the people. It exists in five manuscripts in the British Museum, and of all old English ascetical works before the Reformation seems to have been the most popular, since it was printed at least three times within little more than twenty-five years (in 1494, 1519, and 1525).

The work of the Early English Text Society has called forth much sympathy in the United States. Professor Bright of Johns Hopkins and Professor Kittredge of Harvard represent America on the Committee of Management. The texts and treatises thus far published are invaluable for studying the growth of our English speech from the days of Alfred. And it is equally true, as the

Society asserts, that "until all Early English MSS. are printed, no proper history of our language or social life is possible."

We trust this little paper of ours will stir up interest in the work also among American Catholics, who need to be more progressive in these matters.

## Mendel and His Theory of Heredity

In the last number for 1907 of the *Dublin Review*, Professor Bertram C. A. Windle discourses entertainingly on "Mendel and His Theory of Heredity."

Mendel, as most of our readers are no doubt aware, was an Augustinian abbot at Altbrünn, Austria, who died in 1884. Professor Windle gives a sketch of his life. In 1866 Mendel published the results of certain experiments in hybridization which he had made on garden peas. For thirty-three years his discovery lay dead in the Transactions of the Brünn Natural History Society. In 1899 de Vries in Holland, Correns in Germany, and Tschermack in Austria rediscovered the facts which Mendel had brought to light. The Abbot's paper was resuscitated and the original discoverer—a circumstance, as Mr. Windle notes, which is "not of invariable occurrence"—came into the reward of his labors.

What is now, in consequence, called Mendelianism involves many complicated side-discoveries and a nomenclature unintelligible to any one not a biologist. But the main theory is simple enough. Bateson makes it clear by a concrete example. If the tall sweet pea is crossed with the dwarf variety, and the resulting seeds are again sown, all the plants which grow up belong to the tall variety. Now let the tall children of the mixed tall and dwarf parents be self-fertilized, and it will be found that the resulting plants are mixed in character, and mixed, too, in definite proportions: there being on the average three tall specimens for every dwarf. To the character which appears alone in the first cross is given the name "dominant;" to that which, existent in one of the original parents, hidden in the children, becomes again obvious in some of the grandchildren, is given the name "recessive." If the talls and dwarfs thus obtained are again self-fertilized, a remarkable result follows. All the recessives (or dwarfs) breed true and continue to breed true, that is, to produce dwarf forms without any admixture of the larger variety for any number of generations. The dominants, on the other hand, when self-fertilized and sown, produce both talls and dwarfs. Some of the talls will be pure, others will not; for their offspring will give both varieties, and the pure are to the impure on an average as one to two. Hence, out of the first hundred plants, seventy-

five will be dominants, or in this case talls, and twenty-five recessives, or dwarfs. But the latter will be pure and will go on, so long as they are not crossed, producing dwarf specimens. Of the seventy-five dominants twenty-five will be pure dominants and will go on producing talls, but fifty will be mixed, and their progeny will consist again of pure dominants, mixed dominants, and recessives, as above stated.

These Mendelian laws have been found to hold good also in the animal world, though there are still some remarkable differences of opinion among men of science as to the interpretation of the same facts. Professor Windle relates an instance in point:—Mr. Hurst and the late Professor Weldon, the one an adherent, the other an equally stout opponent of the Mendelian principles, studied the inheritance of coat color in horses from Weatherby's *Studbook of Horses,* (a *magnum opus* that runs into twenty volumes,) and arrived at opposite conclusions: Mr. Hurst insisting that the Mendelian laws had been justified, while Professor Weldon held that they could not be shown to apply.

In the opinion of Professor Windle, while it is still very difficult to come to a final judgement, "at least this much must be said for Mendel's theories: They have opened up new lines of investigation, and have—so far as one can see—established new laws of relation between parents and offspring. And, not least, they have given to breeders and agriculturists a hint as to the direction in which their pursuits may be most profitably and successfully pursued."

On the last-mentioned point Professor Windle gives a few striking examples. By applying the Mendelian laws, i. e. by finding out the unit characters and establishing which is the recessive variety, it has become possible to find and maintain a pure breed, something which is of the highest value to stockraisers and farmers. Again, the Cambridge University Agricultural Department has completely solved on Mendelian principles the problem of raising strong, hard wheat in England, and of eliminating "rust," a fungous disease due to the attacks of *Puccinia graminis,* which annually causes millions of dollars of damage throughout the world. Mr. Biffen of Cambridge crossbred a strain of wheat that is always immune from rust, with another which seems never to escape the plague. In the first generation every plant without exception was badly rusted. When the plants of the second generation grew up, however, certain individuals stood out green and fresh, being entirely free from the affection, while the majority were again badly rusted. The proportion was 1.609 infected plants to 523 immune. The conclusion is that "immunity and susceptibility to the attacks of yellow rust behave as a simple pair of Mendelian characters, immunity

being recessive," and "It is, therefore, possible to obtain by crossing, in three generations, a pure rust-free strain containing any other desired quality which is similarly capable of definite inheritance."

## The Greek New Testament and the Classics

Among cultured men and women, whose education has been to a large extent based upon the classics, there are few or none who doubt the authenticity of the works of their Homer, Virgil, Horace, or other favorite author; while quite a number would not hesitate, if asked, to pronounce the Gospels spurious. Yet it is easy to show that if the classics are genuine, the Gospels are genuine *a fortiori*.

There are extant today at least 2,375 Greek manuscripts, more or less complete, of the New Testament, covering the period from the third to the seventeenth century. They are distributed as follows:

| | | | |
|---|---|---|---|
| Paris ..... | 250 | Rome ..... | 219 (Vatican 203) |
| London ..... | 128 | Oxford .... | 102 |
| St. Petersburg. | 67 | Venice ..... | 61 |
| Florence ..... | 55 | Moscow ... | 43 |
| Vienna ..... | 42 | Milan ..... | 30 |
| Cambridge ... | 27 | Berlin ..... | 25 |
| Munich ..... | 23 | The Escorial | 23 |

Smaller groups are distributed over many cities of Europe. Holland has but 9, Germany in all 80 manuscripts. The monasteries on Mount Athos contain 558. Athens has 94. The convent of St. Catherine on Mount Sinai boasts 83. In Jerusalem there are 58 and on the Island of Patmos 39. The United States enjoy the possession of 11 (1 at Harvard, 2 at Chicago University, 1 at the Newberry Library, Chicago, 4 at the Drew Theological Seminary, 1 at the University Library, Syracuse, N. Y., two others are in private hands). Australia can boast of only one New Testament MS.; it is in the city library of Auckland, N. Z.

Of the 167 manuscripts containing the New Testament—only 50 of them, however, include the Apocalypse—2 are from the fourth, 2 from the fifth, and 4 from the sixth to the ninth centuries. Of the thirteenth century there are 44, and of the fourteenth 47 copies.

Of the Gospel alone we have 1,277 more or less complete copies, 4 of them dating back to the fourth century, 9 to the fifth, 3 to the fifth or sixth, 23 to the sixth, 9 to the seventh, etc.

The letters of St. Paul we have in 32 MSS., of which 4 were made in the fifth, 7 in the sixth, 5 in the ninth, and 4 in the tenth centuries.

The Apocalypse, the rarest among the books of the New Testa-

ment, is extant in 43 MS. copies, of which, however, but 1 dates back beyond the year 1000, having probably been made some time in the eighth century.

To sum up: there are still extant 244 New Testament MSS. which date back farther than A. D. 1000, besides 38 commentaries containing a considerable portion of the N. T. text. The eleventh century has left us 263 MSS. and 113 commentaries; the twelfth, 361 texts and 113 commentaries; the thirteenth, 363 texts and 86 commentaries.

The oldest New Testament MS., a fragment of St. John's Gospel, containing about two chapters, is the famous Oxyrhynchus (Egypt) papyrus, now in private possession in England. The most famous codices are as every one knows, the Codex Sinaiticus (IV. century, complete); the Codex Vaticanus (IV. century, some parts of St. Paul's letters missing); the Codex Alexandrinus (V. century); and the Codex Bezae (VI. century, Greek and Latin, but incomplete.)[1]

The number of very old N. T. MSS. would swell considerably if all the translations of the sacred text, into Syriac, Armenian, Ethiopian, and especially into Latin, were counted. Unfortunately, however, so far as we know, no complete data are available for them.

It is clear, therefore, that the New Testament lies before us in manuscript as it was written down 250—300 years after its composition; two chapters of the Gospel of St. John even 150—200 years after they were first composed.

How is it with the Greek and Roman classics?

The oldest manuscripts are very incomplete; only Virgil and Gajus coming anywhere near the Gospels.

The following table is, we believe, the first attempt ever made to show the differences of time between the lives of the various classical authors and the dates of the oldest extant manuscripts of their writings:

GREEK WRITERS

| | | | |
|---|---|---|---|
| 1. Hesiod ..... | 1800 years | 9. Xenophon .... | 1650 years |
| 2. Pindar ..... | 1600 " | 10. Isocrates .... | 1300 " |
| 3. Aeschylus .. | 1500 " | 11. Demosthenes.. | 1250 " |
| 4. Sophocles ... | 1450 " | 12. Plato ..... | 1250 " |
| 5. Euripides ... | 1450 " | 13. Aristotle ..... | 1200 " |
| 6. Aristophanes | 1400 " | 14. Polybius ..... | 1100 " |
| 7. Herodotus . | 1400 " | 15. Plutarch ..... | 850 " |
| 8. Thucydides . | 1300 " | | |

[1] *Die Schriften des neuen Testamentes. Von Dr. Hermann von Soden.* I, 1. Berlin: Duncker. 1902.

LATIN WRITERS

| | | | |
|---|---|---|---|
| 1. Plautus ..... | 500 years | 12. Livy ..... | 400 years |
| 2. Terence .... | 550 " | 13. Seneca ..... | 800 " |
| 3. Lucretius ... | 1000 " | 14. Juvenal ..... | 800 " |
| 4. Catullus .... | 900 " | 15. Curtius ..... | 800 " |
| 5. Caesar ..... | 900 " | 16. Tacitus ..... | 800 " |
| 6. Nepos ..... | 1200 " | 17. Quintilian .... | 800 " |
| 7. Sallust ..... | 900 " | 18. Pliny sr. ..... | 700 " |
| 8. Cicero .... | 5—800 " | 19. Pliny jr. ..... | 600 " |
| 9. Virgil ..... | 350 " | 20. Suetonius ..... | 700 " |
| 10. Horace ..... | 800 " | 21. Gajus ..... | 300 " |
| 11. Ovid ..... | 1000 " | | |

So much as to the age of the manuscripts of the classics. Their number is exceedingly small, as compared with that of the New Testament MSS.

In view of these facts, is not the conclusion warranted that, if the classics are considered genuine, the New Testament must also be received as genuine, *a fortiori?*

## Why the Ancient Classics are Losing Ground

In a previous paper[1] we have given as one of the causes of the decline of the ancient classics the modern tendency of making study as easy as possible. In connection with this subject there is another point that deserves a passing mention. Of late years there has been a multiplication of holidays—weekly and otherwise—in our colleges. These holidays, quite naturally, are very dear to the college lad. They help to shorten the otherwise "endless" session from the middle of September down to the far-away middle of June.

Honor bright—who is the better for these holidays? The student? By what logic can he be expected to profit by them? So far as our experience goes, there is not a day of the week on which students are less awake than on Mondays and the days immediately following recreation days. Quite natural. It is easier to continue doing earnest work than after a pleasant interruption to return to work. Here again we find ourselves face to face with one of the many strange inconsistencies that characterize the average American college boy. He takes for granted that a ball-player must "train" every blessed day of the season until Thanksgiving, and he would scorn your ill-placed advice to "have a day off" to take care of himself. But you cannot make him see that the same argument applies to the training of the mind. In

[1] See the CATHOLIC FORTNIGHTLY REVIEW, XV, 2,39—42.

fact, there is more than one point of affinity between mind and matter. Horace hit the same argument applies to the training of the mind. In a dogged perseverance in the study of Greek letters:

"..... Vos exemplaria graeca
*Nocturna* versate manu, versate *diurna.*"
(*Ars poetica,* 269).

If teaching is to be successful, the teacher must remove from the student whatever is apt to prove to him a distracting influence, so that he can devote himself heart and soul to the one thing necessary—study. Whole-souled devotion to study, a genuine enthusiasm for mental work, a noble ambition to climb to the top of the ladder of intellectual attainments: these are the timber of which scholars are made. Again we ask: *Cui bono* those numerous holidays? Do they benefit the teacher? While he deservedly claims a respite from his arduous task, the conscientious teacher looks forward with some uneasiness to every recreation day, because he knows from personal experience that among his hardest days of teaching are precisely the days after holidays. His work on such days is uphill work, much like trying to make head against overwhelming odds.

If the dislike of our college boys for classical studies is a notorious fact, it is one, too, on which we have no reason to pride ourselves. It is nothing unusual to hear, e. g., of an Englishman, who has won for himself a reputation as a statesman or scientist, that, in the daily stress and grind of his profession he has retained a love for the ancient classics. Ever and anon he gladly turns away his mind from the ordinary routine of business to devote a few moments to rambling in the field of Latin or Greek letters. Stern Hector bidding adieu to his noble wife, Andromache; Ulysses meeting fair Nausikaa by the seaside and entreating her "with winsome words"; Antigone colliding with a high-handed representative of civil power; Aeneas descending to the netherworld; Horace lilting in a lighter strain; Cicero rebukingthe high-born criminal—these are but a few examples of real gems of literature that will invite a cultured man of affairs to seek a few moments' refined, unselfish pleasure. But what are these things to the average American "captain of industry" or "successful politician"? With us already the student longs for the day when he can fling away those authors in whose company he has never felt at home, and part with them for evermore. "We are a sterner race, we lead strenuous lives," indeed, and for that very reason we have an almost inborn distaste for the study of the ancient classics. As a nation we command fabulous material resources, and their possession blinds us to the intangible advantages to be derived from classical

instruction. Horace, we fancy, if he lived today, would hurl many a satire or vigorous ode at us in the style of his "Odi profanum vulgus et arceo."

To sum up the argument of this and the preceding paper: Whatever one may say of his noble traits of character, there can be no doubt that the average American college student of today is pretty much of a spoiled child—so far as Latin and Greek are concerned. For this our educational institutions are partly to blame because, instead of increasing, they are continually lessening their demands upon the student from a fear lest he be overburdened with mental work. That fear, wherever it exists, has gone a long way to blight the flourishing condition in which the ancient classics were in former times. It needs no proving to any one acquainted with college conditions in this country, that our students are not overburdened with work. And it is but right that they should not be overloaded. With a prospect of a long, laborious, and perhaps eventful career in view, the lad has a right as well as a duty to husband whatever physical or mental power God has given to him. But evidently there is a limit to husbanding. The moment that limit is overstepped, the natural development of the student's mind is checked, because the energies latent in his soul, are not called into play;—and, in our humble opinion, that limit *has* been overstepped in more ways than one.

Let us then be up and doing. One course naturally is left to our educators:

> "..... Nunc retrorsum
> Vela dare et iterare cursus
> Cogor relictos."

Unless in co-operation with intelligent parents, they stem the tide of deterioration and, by gentle compulsion, or, where that fails, by rigorous measures, bring those entrusted to their charge under the yoke of a vigorous mental discipline, we shall soon degenerate into an intellectually inferior and stinted race.

## Catholic Bible Societies

Those who hold that the fundamental notion underlying modern Bible societies is un-Catholic, if not directly anti-Catholic, will be surprised to learn that various attempts have been made to counteract the activity of Protestant by Catholic Bible societies. The following interyears, had managed to dispose of sixty thousand copies. Hanover,

esting paragraphs are condensed from a paper by Rev. John Freeland, of Bedford, England, in the *Ecclesiastical Review* (Vol. xxxvii, No. 4).

Early in the eighteenth century a society was established in Paris for bringing at least the New Testament within the reach of the poorest. About the year 1805 the ecclesiastical seminary at Ratisbon prepared a cheap edition of the New Testament in German, and, in the space of ten Poland, and Russia saw the rise of a similar kind of society between the years 1812 and 1816, the Catholic president of the organization in glorious a cause," being "decidedly of opinion that the Scriptures should Hanover saying that "he rejoiced in the opportunity of uniting in so be put into the hands of every class of persons, and that even the poorest and meanest should have it in his power to draw divine instruction from the fountain head."

In 1813 a number of Protestant gentlemen in England formed a society for the purpose of reprinting, "*without note, comment, or addition,*" and circulating among Catholics of the poorer classes, "their own Rhemish translation" of the Bible; and they invited educated Catholics to co-operate in this undertaking. The Catholics saw themselves almost forced to do something. They either had to accept the proposal, and, by so doing, surrender one of the positions which, since the Reformation, they and their fathers had stoutly maintained, namely, that the Bible in the vulgar tongue without notes would, in the hands of the people, be productive of as much evil as, if not more evil than, good..... Or, again, they had to decline to have anything to do with the organization and its object; and this would lead the English people to conclude that, after all, it was not poverty on the one hand nor the errors of the Authorized version on the other, but real antagonism to Bible reading which was answerable for the scarcity of the Scripture among Catholics.

So they resolved boldly to take the whole matter upon themselves and to provide the Scriptures as cheaply as possible for those Catholics who wanted them.

On March 27, 1813, a society was formed "from among the Roman Catholics of Great Britain," known as "The Roman Catholic Bible Society." In 1815, the first and only fruit of its labors was given to the public. This was a copy of the New Testament. The preliminary address, written by Dr. Poynter, President of the Society, consists of a short history of the Vulgate and of allusions to certain well-known facts, all tending to show that, far from neglecting, the Church has been desirous of making both her clergy and laity familiar with the Scriptures.

Many causes combined to prevent the sale of this New Testament.

The Bible Society, Catholic though it was, was regarded with suspicion by the majority of the members of the faith. Its very name was not calculated to increase its chance of success with Catholics, to whom Bible Society meant Protestantism of the most militant and, perhaps, unscrupulous kind. Again, the Vicars Apostolic seemed very far from enthusiastic on the matter, and the great Vicar Apostolic of the day, Dr. Milner, charged dead against it. If some of the ecclesiastical authorities had accepted the invitation to become patrons of the Society, they had, he supposed, consented to do so for the purpose of keeping it in orler. No such reason, nor indeed, any reason, would prevail on him to become in any way connected with the movement; and he warned his clergy against distributing the Scriptures among the unlettered members of his district. What, he asked, were the effects of Bible-reading observable at that time among Protestant peoples? "Never," he says, "were impiety and blasphemy so rife among people as at the present day; while the records of the courts of justice demonstrate that public crimes go on year by year, in proportion to the progress of the Bible Societies, fourfold and even sixfold." In this assertion he was maintained by Dr. McHale, in 1825, who, when asked by the Commissioners inquiring into the state of Irish education, whether he believed the proposition, "crime seems to have multiplied in proportion to the ascendency of Bible societies," answered, "I have no doubt of it: it is a matter susceptible of all the clearness of mathematical calculation. I believe that, if Bible societies were to prevail in this country (Ireland) and to supplant the ancient religion, crime would multiply in the same extent."

Moreover, the Society had sacrificed the notes which had always accompanied the Rheims New Testament. It was useless to try and pacify the resentment of Catholics by saying that, if a great many of the old comments and explanations had been omitted, still, a large number had been retained. Nothing particularly worth keeping, was the answer had been kept, and all that might have been serviceable in the way of notes had been subjected to the pruning knife. And why was this? The predominating belief was that it was done to please Protestantism.

In the same year as that in which the Bible Society was founded by "Catholic lawyers," the first parts of a Bible appeared in which all the Rhemish notes were given. It was issued under the patronage, and mainly by the efforts, of the Irish episcopate and two or three hundred of the clergy of that country. There is no reason to think that the undertaking was meant as a counter blast or even as a protest against the work of the Bible Society, for it seems evident that the Irish

bishops had been contemplating a republication of the Douay version for some years. Not till 1816 were all the parts printed and the edition completed, in which year it was set forth with the approbation of Dr. Troy, Catholic Archbishop of Dublin. Then trouble began. Church dignitaries professed to be insulted by these so-called Popish comments on the Scriptures. The Protestant Church, it was represented, was in danger. The throne, it was alleged, was threatened. Newspaper after newspaper angrily wrote against Dr. Troy's annotated Bible. It was very evident, so they thought, from these notes, that the fires of Smithfield would soon again be lighted, if some one did not see to it. So great became the indignation of these literary gentlemen that they violently advocated, not a lessening of Catholic disabilities, but an increase of them, if the British government did not wish to see the King and country tied like slaves to the chariot wheels of the Pope. Dr. Troy and the Catholic Bishops of Ireland grew frightened. The episcopal approbation to the unfortunate Bible was withdrawn. The sale of it was stopped. The clergy were exhorted to prevent, in every way they could, the spread of the edition.

There is, however, an amusing epilogue to the agitation against the Bible of 1816. It seems to have been withdrawn only to appear in a still more formidable shape two years after, when it was presumed that Protestant politics would not think it worth while to create a No-Popery agitation. This time all the Rhemish notes were printed, together with a Catholic ecclesiastical history, and, as if to fill up the cup, a book most objectionable to non-Catholics, Ward's *Errors of the Authorized Version* was bound up with it. Strange to say, not the slightest opposition was aroused, so difficult is it to account for the genesis of a No-Popery agitation.

As for the Catholic Bible Society, it disappeared, regretted by only a very few members of the Church.

## The Baltimore Cathedral Archives

Last December an item titled "Old Cathedral Archives" appeared in a number of our Catholic weeklies, in which it was stated (we quote question goes on to say, "these archives are perhaps the most valu- from the Milwaukee *Catholic Citizen* of Dec. 21, 1907), that "the arrangement of the Baltimore cathedral archives is being completed, under the direction of His Eminence Cardinal Gibbons."

This is gratifying news indeed—if it be true. For, as the item in able collection of papers, letters, and documents [*sic!*] in Maryland—

from a historic-religious point of view they are without doubt the most important in the United States."

If the news be true, the praise accorded to His Eminence by our scholarly colleague, editor F. P. Kenkel of the *Amerika* (see his fine editorial on "Mangelhafte Pflege der Archive in unserem Lande" in the daily *Amerika* of December 19) would be well deserved.

But is the news true? Scarcely a week before the item mentioned above started on its round through the Catholic press of the country, Mr. Martin I. J. Griffin, who, we believe, is more intimately acquainted with the condition and contents of the Baltimore cathedral archives than any other living person, published a note in his *American Catholic Historical Researches* (January 1908 number, p. 95) in which he says:

"In 1886 I went to Baltimore to seek among the old documents at the Cardinal's so as to gain information from an original source. Cardinal Gibbons was in accord with my wishes, the papers, however, were not in a condition to be examined, being tied in bundles and kept in closets of book-cases. His Eminence thereupon had the documents arranged and placed in letter files. So for the past twenty years I have been going there from time to time, examining and copying, selecting and having transcripts made of important historical documents."

The documents which His Eminence had on that occasion "arranged and placed in letter files" were, however, only a portion of the whole contents of the archives, as appears from the following remark made by Mr. Griffin on a previous page (94) of the same number of his *Researches*: ".... at the Cardinal's residence..... there are many documents still uncased and really unknown."

Mr. Griffin relates how for a number of years he urged the American Catholic Historical Society of his home city, Philadelphia, "to have the documents [in the Baltimore archives], at least of the administration of Archbishop Carroll, copied and preserved in the library of the Society." The Society "was always willing to do so, but no one undertook to have it done."

"While the great fire in Baltimore was raging," continues Mr. Griffin, "I was greatly concerned and fervently prayed [that] the fire might not reach the Cathedral and so destroy these precious records. On a recent visit to the Cardinal I told him of this. He related how 'providentially' the wind [had] changed when the fire had spread toward the Cathedral and so prevented its destruction. I felt that, for myself, I had an 'answered prayer' as far as the documents were concerned—they were safe."

Mr. Griffin then calls upon the Catholic University to undertake the work of cataloguing and indexing the Baltimore cathedral

archives. "The University," he says, "was given over $56,000 by the Knights of Columbus. Of that sum it seems that only about $3,000 is available for such a work, so that but $125 a year could be devoted to these archives at Baltimore. Let that be given. The University," he adds somewhat bitterly, "was given the big amount for a chair of Catholic American history, but it ignores the Catholic feature of the fund's foundation. In these records it has an opportunity to do needed Catholic historical work. Let it do something beyond paying salary, inadequate at that, to a professor of American history when money was given for Catholic American history only."

In one of the concluding paragraphs of his article Mr. Griffin says: "Cardinal Gibbons will have the documents—thousands there are—placed in the cathedral building near the crypt in which are interred the remains of the prelates of the see. There they will be safe from fire at any rate."

We have a dim and twinkling suspicion that this paragraph in the *Researches* is the fact kernel out of which some imaginative reporter "developed" the news item quoted at the beginning of this paper.

If Cardinal Gibbons has carried out his intention, as we suppose he has done by this time, to deposit the documents constituting the Baltimore archives "in the cathedral building near the crypt," these precious papers, whose loss would be literally irreparable, are at last and at least "safe from fire."

But—not to enter into the question of danger from decay, by dampness, for instance,—a number of them—probably a considerable number—still remain "uncased," uncatalogued, unindexed, inaccessible to the public, and "really unknown." And that, no matter what extenuating circumstances may be pleaded to explain more than century-long neglect, is a glaring disgrace to the Catholic Church in America.

We sincerely hope the Catholic University authorities will act upon Mr. Griffin's suggestion. If they do not, let Mr. Griffin himself be given the means necessary to do the work, and to do it properly. We American Catholics have money galore for a hundred and one less necessary things—some of them, like K. of C. "pilgrimages" [*sic!*] to the Mardi Gras[1] and highly expensive "charity" and "chapter" balls[2] entirely unnecessary; it were passing strange indeed if we could not raise a few thousand dollars to build a fire-proof repository for these inestimable documents, were they could be properly cased, catalogued, indexed, and made accessible to students and scholars.

1. See e. g. *The Columbian,* Chicago, Vol. xi, No. 2, p. 8.

2. Ibid. p. 2.

## James R. Randall

When, in our issue of September 1, 1907 (pp. 516 sqq.: "Editor Preuss' Radicalism") we defended ourselves against the accusation that we were "rather radical" in our views on some subjects, we had no inkling that our esteemed confrère of the New Orleans *Morning Star,* Mr. James Ryder Randall, who had repeated that charge, would within a few months be the subject of an obituary notice in this REVIEW.

Mr. Randall, who was famous the country over as the author of "Maryland, My Maryland" and other poems, departed this life on Jan. 14, 1908, in his home at Augusta, Ga., his death being due to congestion of the lungs. He was born in Baltimore in 1839. One of his first teachers was a Mr. Clarke, who had previously been the teacher of Edgar Allan Poe. When young Randall was only ten years old his father sent him to Georgetown University, where, at the age of sixteen, he won a medal for excellence in English. During his second year at college the boy engaged in a debate with a fellow student which brought him the commendation of Gen. Zachary Taylor, who was among the listeners. Unfortunately, during his graduating year, an attack of pneumonia forced him to leave college. He went to Rio de Janeiro on a sailing vessel to restore his health, but the weakness of the lungs continued, and was ever a source of danger and a check upon his career. A poem called "Eidolon" was the fruit of his voyage to South America. At the outbreak of the civil war, Mr. Randall was professor of English literature and the classics at the Poydras College, Louisiana, and it was here that his most famous poem was written.

According to his own account, a graphic newspaper report of the passing of a Massachusetts regiment through Baltimore and its sanguinary encounter with a crowd of infuriated men so affected him that that night he could not slep. He rose from his bed, lit a candle, and began to write at his desk. The metre of one of James Clarence Mangan's poems instinctively presented itself to him, he said, as a proper vehicle for what he wanted to express, and with some rapidity he wrote out "Maryland, My Maryland." The next morning he retouched the poem, and read it to his pupils, who received it with enthusiasm. He then sent a copy to the New Orleans *Delta.* A few days after its publication Miss Hetty Cary of Baltimore began singing it to the classic melody of "Lauriger Horatius." Words and music were thus happily united, and from that time on the song was heard in every home and on every camping ground in the South.

Oliver Wendell Holmes said: "My only regret is that I could not do for Massachusetts what Randall did for Maryland."

Mr. Randall was himself prevented from serving actively during the war. He enlisted in the Crescent Regiment of Volunteers, but was discharged on account of physical disability. At the close of the war he became associated editorially with the Augusta *Constitutionalist*, Augusta, Ga., and soon became its editor-in-chief. He acted in the same capacity when the paper was later merged into the *Chronicle*. He afterwards went to Washington as correspondent for the *Chronicle* and other papers. From 1905 to the summer of 1907 he served the *Morning Star* of New Orleans as editor.

It was in that position that we learned to know the genial old poet. In spite of any impression to the contrary which our article on "Editor Preuss' Radicalism" may have created on the minds of unobservant readers, Mr. Randall and the editor of the CATHOLIC FORTNIGHTLY REVIEW were on the most cordial terms. In the same article in the *Morning Star*, which contained the remark, "It may be that Mr. Preuss betimes is rather radical in his views, on some subjects," Mr. Randall said, "there is no doubt of his [Mr. Preuss'] prescience, his love of truth, his fidelity to principle, and his valiant spirit as well as his loyalty to Mother Church..... He has ever been *in arduis fidelis* and deserves to be ranked with those brave and sacrificial spirits, 'Who wage contention with their time's decay.'"

The observations which we made on a portion of this article of Mr. Randall's in our edition of Sept. 1, 1907, were inspired by motives which we are not yet ready to disclose. Mr. Randall, who had meanwhile resigned the editorship of the *Morning Star*, caught the drift of our reply and wrote to us from Augusta, Ga., under date of Sept. 7: "Thanks for the very kind words you write of me. I put the 'radical' sentence in the subjunctive mood. The word, as you apply and illustrate it, has no terrors for me, and I was writing for a paper controlled by priests and an archbishop of the spectacular order."

Mr. Randall was too free-spoken to be able to continue for any length of time as editor of an "official organ." "Your conclusions," he wrote to us on another occasion, from Baltimore, "your conclusions as to the praise and substantial reward along with Catholic journalism, are eminently profound and veracious. .... The Archbishop of New Orleans did not see why I should always print the truth and put my finger on sore spots. You know what that means. Gil Blas is, in one chapter at least, a wholesome story." To do his best as a Catholic editor, Mr. Randall would have had to follow the example

of W. H. Thorne, Martin I. J. Griffin, or the humble scribe of this REVIEW, by creating for himself an organ of his own, directing it according to his own judgment and inspiration. "Official organs" are published solely for the dissemination of church news and the edification of the faithful. No man of exceptional ability who has a message to deliver to his contemporaries will ever willingly carry a golden harness, much less one of lead. Our friend Randall, through no fault of his own, was not cut out for a Catholic editor of the regulation kind, and those who employed him for another purpose than that which he thought was his mission were no doubt right in requesting him to sever his connection with the *Morning Star*. The *Catholic Columbian* enjoyed his services as a regular contributor for many years, up to the time of his death; and as this paper gave him a reasonable latitude in the expression of his opinions, he did good work for it, and "Randall's column" was perhaps the brightest feature of a journal which, whatever, its present status, was at one time generally acknowledged to be one of our brightest and most cleverly edited Catholic weeklies.

## MINOR TOPICS

**Rev. Dr. Hanna and "Modernism"**

In spite of the personal efforts of Archbishop Riordan, who is at present in Rome, the S. Congregation of the Propaganda, after a prolonged meeting on January 13, failed to appoint Rev. Edward J. Hanna, of Rochester, N. Y., coadjutor archbishop of San Francisco.

It has since transpired that Dr. Hanna has been formerly charged with Modernism by his colleague Rev. Dr. A. E. Breen of St. Bernard's Seminary, Rochester, N. Y.[1] (*Rochester Herald*, Jan. 14.) Cardinal Gotti is reported (*N. Y. Tribune*, Jan. 15) to have named the *Catholic Encyclopedia* and the *New York Review* as the offending mediums of publication of certain views which—so His Eminence is made to say—are Modernistic in statement and drift, whatever they may be in intention.

[1] The papers have since reported that Dr. Breen has resigned his professorship.

It is almost incredible that the Rochester Seminary, founded and ruled by that eminent champion of simon-pure orthodoxy, the veteran Bishop McQuaid, should produce the first victim of the encyclical "Pascendi," and that the *Catholic Encyclopedia*, which has on its board of editors such a lynx-eyed custodian of the Church's traditions as Fr. Wynne, S.J., should have made itself the vehicle of Modernistic errors.

**Starting Schools in Poor Missions**

In a notice of Father Feeney's *The Catholic Sunday School* in Vol. xiv, No. 24, pp. 753—4 of the CATHOLIC FORTNIGHTLY REVIEW, we said among other things: "Our chief duty..... is to provide Catholic schools whereever possible—and the increasing number and growing prosperity of our people make it possible almost everywhere."

Rt. Rev. Bishop W. G. McCloskey of Louisville, Ky., in a recent pastoral letter to his flock (dated Dec. 18, 1907), in which he asks for liberal contributions to the annual collection destined to aid the poor missions of the diocese, makes some remarks on the subject of schools in such missions, which deserve the widest circulation.

"Our poor missions," the Bishop says, "must remain gravely handicapped as long as they cannot have schools connected with them. In our recent extended confirmation tours, we were deeply impressed with the great power for good that a school adds to a mission. It gathers together the children, and, through them, attaches the parents more firmly to the Church; in a sense, it is the foundation upon which strong and devout congregations can be built. The people of the poor missions think it is impossible to carry on a school; but, after they have had one for two years, their fears are allayed. What makes a small mission hesitate, is not the cost of the school-building; for a simple school-structure does not cost much. Two good-sized rooms on the lower floor as school-rooms, and two rooms in the upper story for the sisters who teach them, with kitchen attached on the first floor, can be built at little expense. But what appalls the missionary priest is the cost of the teachers, and wherever we can guarantee him two years' payment of the teachers, the undertaking is on a secure basis. Two years' actual work of such a school among them, will demonstrate to the people that it is indispensable."

In the Diocese of Louisville the annual Christmas collection goes to the poor missions, and the assistance rendered these poor missions seems usually to take the form of a school subsidy, covering two years' teachers' salary. When the two years are over, "the undertaking is on a secure basis," which we take to mean that the parishioners have then found a parochial school indispensable; and when once a parish has found a school indispensable, it will nearly always find ways and means of supporting it.

This Louisville plan is most admirable and effective, and we should like to see it extended to other dioceses.

**The Case of Helen Maloney**

In a letter to the Fargo (N. D.) *Forum* Bishop Shanley makes some forthright remarks on a current newspaper sensation—remarks which deserve a wider circulation.

"Though not personally acquainted" —writes the Bishop—"with Mr. Maloney of Philadelphia, whose daughter Helen is creating a bit of a stir in the world just now, I know much to his credit. He is and has always been a good man, and all good men the country over must sympathize with him in the trouble that his foolish daughter has brought upon him. Mr. Maloney's good works dot the State of Pennsylvania—one of his latest being an endowed home for the aged poor in Scranton. As to Helen, the less said the better. The mantle of charity is a pretty good mantle to use occasionally. The telegram and head lines in [the daily press]..... might lead some to believe that all the inmates of the Vatican, from the Pope to the slush-cook, were in torture of soul over Helen's escapade. I beg leave to assure the public that the Pope and his household are enjoying themselves as usual. Helen's case is not before them yet. It will go first, if it goes at all, to the Congregation of the Propaganda, be thoroughly examined there, and if the alleged marriage with Osborne is found by Propaganda to be a marriage in the Catholic meaning of the word, all of Maloney's wealth, with that of Rockefeller and the rest of the millionaires added, will not loose poor Helen's bond. Mean-

time the Pope may, and no doubt does, pity Maloney and his erring daughter, as we all do. There is a moral to this whole business obvious enough to those who are willing to think."

**The "Order of Owls"**

The Newark *Monitor* (vi, 2) calls attention to a comparatively new secret society, which seems to be aping the "Elks." It is called "Order of Owls."

The "Order of Owls," we are told in an official or semi-official prospectus, quoted by our esteemed contemporary, "is a secret society of good fellows, who believe in love, laughter, and the Kingdom of Heaven on earth. It does not believe in postponing one's enjoyment until dead. It teaches good cheer," etc.

The "Order of Owls" is simply another exhibition of nasty naturalism, and the *Monitor* is right in warning Catholics "not to join this society, which openly scouts at religion and insinuates with a sneer a doubt about the existence of God."

**Jesuitica**

It is believed by many Protestants, and strangely enough even by some Catholics, that the Jesuit order was established for the purpose of extirpating Protestantism. Summing up the career of P. Peter Faber, the first Jesuit in Germany, Father Bernard Duhr, S. J., says in his *Geschichte der Jesuiten in den Ländern deutscher Zunge im XVI Jahrhundert* (B. Herder. 1907. p. 15):

"The activity of the first Jesuit in Germany is notable for two reasons. First because it clearly shows how little Ignatius of Loyola, in founding his Order, had in view the Protestants, and especially the main seat of Protestantism, Germany. It was not Ignatius who sent the first Jesuit to Germany, but the Pope; and that rather accidentally, too, because Dr. Ortiz [whom Faber was ordered to accompany] found himself compelled to proceed to Germany instead of going to Spain. When Ortiz had finished his business in Germany, Faber went with him to Spain. From Spain, not Ignatius, but the Pope sends Faber back to Germany, and he has not been there long, when Ignatius recalls him to Spain. This call is disregarded by the Nuncio, but soon after Ignatius again orders Faber to leave Germany and to proceed to Portugal."

In a footnote (ibid.) Fr. Duhr, who has already refuted the fable in question at some length in his *Jesuitenfabeln* (1904, 1—32), adds: "Hasenmüller's objection, that the Jesuit Order was established for the purpose of destroying heresies, especially Lutheranism, was rejected as a lie already by Gretser. Nowhere, says this writer, neither in the first or second rule, which describes the object of the Society, nor in its comprehensive *Formula,* is Luther or the Lutheran heresy even mentioned. (Gretser, *Historia Ord. Iesu refutata.* 1594, 34.) The name 'Societas Iesu' had been borne by a military order approved and recommended by Pius II on June 29, 1459, the purpose of which was to give battle to the Turks and aid in spreading the faith. (Raynaldus ad an. 1459, n. 83.)"

**Against Secret Sosieties**

In a circular issued under date of Jan. 9, 1908, and formally approved by the Bishop of Prince Albert, Canada, Dom Bruno Dörfler, O. S. B., superior of the Benedictine Order in northwestern Canada, announces:

1. that Bishop Pascal has asked the Apostolic Delegate at Ottawa to decide whether the Independent Order of Foresters is to be nominally condemned;

2. that, until this question is officially decided, it is a mortal sin, under decree of the Holy Office of

August 9, 1903, for Catholics to join the above-mentioned organization, and pastors must warn all Catholics under their charge most earnestly against joining.

3. that Catholics should also be warned most earnestly against entering the societies of the "Elks" and "Eagles," and that while the Bishop of St. Albert has reserved to himself the absolution of all residents of his diocese who join either of these two societies or refuse to withdraw from them, the Bishop of Prince Albert has ordered that the "Elks" and "Eagles" are to be treated like the "Independent Foresters."

### A Card from a Catholic Music Publishing Firm

Messrs. J. Fischer & Bro., of 7 and 11 Bible House, New York City, request us to publish the following:

"The severe 'Complaint against Catholic music publishers' in your No. 1 is slightly wide of the mark in so far as music publishers, Catholic and non-Catholic, have little to do with the publishing of music readers, charts, music leaflets for educational purposes, etc., this department of the publishing business being considered the domain of the educational book publishing houses, who, through having canvassers at work in the schools in the interest of their text books, readers, maps, etc., have better facilities for introducing new works. Since we are the only American Catholic church music house giving undivided attention to the publishing of and dealing in musical compositions, we are of necessity included among the 'also accused' and candidly confess the fact, furthermore stating we are the publishers of the 10-page four-cent leaflet (by T. B. Glasson) referred to, which we have recently begun to publish in serial form, the whole set to comprise about 20 numbers; this work, by the way, has been our first venture in this direction. It is published with a view of giving systematic music instruction in the parochial schools, and we are glad to state a successful beginning has been made.

"When our correspondent received the copy which was the second part of an order calling for music intended for other purposes, (the whole correspondence not referring to this one subject, as might be inferred) informing us that he had not received as much attention as he expected, we keenly regretted the occurrence and hastened to inform him on all points involved. In extenuation of our delinquency—however—although it is an established rule of the house, and one never wilfully disregarded, to answer all letters calling for an answer—we wish to state that it was overlooked that the order called for a complete set. The work being at the time newly advertised as in serial form, led the party in charge, in result of a hasty reading of the letter, due to the large amount of mail reaching us daily during our busy season, shortly before Christmas, to assume that the letter did not require an answer, particularly so since terms were not requested. The fact that four cents ($4.00 per hundred) is the price which has been mentioned shows that they were understood.

"We have since received a letter acknowledging the receipt of four additional numbers sent of our own accord, saying that the series was considered practicable and would receive the serious consideration of the Diocesan Board, causing us to suppose harmonious relations again prevailed, for which reason we are much surprised to receive under a somewhat misleading heading so generous a share of the 'wigging' meted out in a public print to the Catholic music publishers for their offences as well as for those of the book publishers."

### A Terrible Indictment of our Railway Management

If 5,000 persons had been killed and 76,286 injured in battle, or in two or three accidents, the country would be aflame at the news. Because these casualties occurred on our railroads in the course of twelve months, nobody pays much attention to them. The Interstate Commerce Commission gives the ghastly figures in its recent annual report. They bring up the question anew: "What are you going to do about it?"

The *New York Evening Post* a few weeks ago printed a letter from a Mr. Adams, in which he dwelt on the lack of obedience to orders, and the absence of discipline among railway employees. This is strikingly confirmed by an article in the January *Atlantic* entitled "Confessions of a railroad signalman," in which the author, a practical railway man, gives instance after instance of shocking accidents made possible only by flagrant disregard of the rules of the road. The signal "caution" means, he says, nothing whatever if the track is clear a mile or so ahead. So the engineer of a fast train does not check his speed, trusting to luck to be able to do so when he sees something ahead. Sometimes he can, and sometimes he is too late. Then there is a secret inquiry, and frequently the punishment inflicted is not even made known to the man's fellows.

But the most astounding fact brought out in this article is that there is no out-on-the-road supervision of American railroads. Hence, managers are compelled to depend on the reports of employees for news of violation of rules. But, the author adds, "employees do not and cannot be compelled to report their associates; consequently negligence of all kinds is practically unchecked.

This is a terrible indictment of our railway management.

### Modernism in its Relation to Americanism

Reviewing the late Father Judge's commentary on the encyclical "Pascendi"[1] in the San Francisco *Leader* (VI, 50), Rev. Dr. Peter C. Yorke expresses the opinion that Father Judge "misses a point when he does not bring out the true genetic relation of Modernism to Americanism."

"It is true," says Dr. Yorke, "he [Father Judge] refers obliquely to it [Americanism] when he shows that the Modernists are all Kantian Pragmatists. The poor Americanists of course never sinned through too much philosophy, and we are convinced that if they are punished at all for their heresy they won't go beyond the *limbus infantum;* but all the same, current American thought is nothing but Kant done into words of one syllable. That this heterodoxical baby talk would have hurt even to [?] the Baltimore Catechism, nobody imagined when Americanism was first under discussion. It would naturally evaporate from the American mind with the spread of sane philosophical teaching. But the danger was that in Europe the real formal intellectual Kantians had adopted the American bantling as a kind of patron saint and were using American push and American prestige to advance the real tenets of their set —tenets which no American could hear without disgust. The condemnation of Americanism stopped the popular propaganda in this country, but recent publications and recent events have shown that the 'real thing,' namely, philosophical Americanism or Mod-

[1] *The Encyclical of His Holiness Pius X on the doctrine of the Modernists. Latin text and English version with annotations by Thomas E. Judge, D. D.* (*The New World*) Chicago 1907. Price 50 cts. In lieu of a formal review of this booklet we will say here that it presents the text of the encyclical "Pascendi," Latin and English, in handy form, though somewhat disfigured in spots by typographical errors. The editor's explanatory notes are good, but by no means exhaustive, and altogether too scholastic in style for the general public.

ernism, has found a lodgment here. Of course this is naturally to be expected, no matter how much it may be deplored. We may, however, trust to the well known vigilance and justice of Rome to take the proper provisions to eradicate the pest."

**A Catholic Daily in Prospect?**

Not long ago, in congratulating the Cincinnati *Catholic Telegraph* upon its diamond jubilee, we expressed the hope that the old *Telegraph* might some day "bud forth as the long-desired and more than ever necessary first Catholic daily American newspaper in the English language." (CATHOLIC FORTNIGHTLY REVIEW, xiii, 19, 621).

We are glad to learn from a recent issue of the *Telegraph* itself (Vol. lxxvi, No. 50) that this hope stands a fair chance of being realized in the not too distant future.

"We have been working conscientiously," says editor Hart, "to get our paper in a position, where the management can afford to issue it at least two or three times a week, without any great increase in the cost to subscribers. Our patrons can help us towards the realization of our hopes by recommending 'the oldest Catholic paper in the country' to their relatives and friends. We are ambitious to publish a journal which shall appeal to all the Catholic people of our territory, the young and the old, the grave and the gay, the student and the breadwinner, giving all the Catholic news of the day, as well as instructive articles on the principles of our Church, defending, as occasion demands, our holy religion against the attacks of its enemies. We ask the earnest co-operation of our readers in this great project, assuring them that we will leave nothing undone to sustain the good name of the *Telegraph*, which we hope to see at no distant day established as the first Catholic daily newspaper of the country."

Quod Deus bene vertat!

**Keeley and his "Gold Cure"**

From a lengthy article published in the *Chicago Tribune* of Sunday Jan. 5, 1908, (part five: "Worker's Magazine"), it appears almost certain that the famous Keeley cure for drunkenness was and is as big a fraud as was the no less famous Keely motor some twenty years ago.

The *Illinois Medical Journal* is quoted as saying: "Dr. Keeley's memory must go down to posterity—instead of being honored and revered—as [that of] a common swindler and faker, and the institution at Dwight will probably soon pass into history as another example of the gullibility of the public."

The *Tribune's* exposure of the fraud is from the pen of Mr. Hollis W. Field and well repays perusal.

Some of our readers may remember that we always discounted Dr. Keeley and his gold cure, claiming that its few apparent successes were due to "its influence on the imagination," and that "many of those who had apparently been cured by the Keeley system fell again into drinking habits." (Cfr., e. g., THE REVIEW, Vol. VI, No. 50, p. 397.)

Dr. Keeley himself died in 1900.

**The Gospel of Democracy**

Mobs in Muncie, Ind., and Ogden, Utah, the burning of tobacco warehouses at Russelville, Ky., by "night-riders," the shooting of two Southern mayors—thus do we in one day, North, South, and West, hold up to our colonial protégés, Cubans, Porto Ricans, Filipinos, and Hawaiians, the gospel of an ordered democracy. "Two mobs, two assassinations, and the wanton burning of thousands of dollars' worth of property; did the cable bring this as a day's news from Havana or Ma-

nila, observes the *Nation*, we all know how the country would resound with editorials and speeches upon the proved incapacity for self-government in our wards. If the true state of affairs in Mississippi were to be brought out by some judicial investigator, the Philippine legislators could make some extremely interesting speeches on the backwardness of American civilization." Surely, a searching of heart —even an intelligent study of our own news dispatches—should make us more lenient in our judgment of the frailties of others and less apt to decry their possibilities in the direction of representative government because of superficial happenings. Mr. Taft is certain that only 7 per cent. of the Filipinos are now fully qualified for self-government. Were he not a presidential candidate, it would be interesting to ascertain from him how many Americans he considers fully qualified to govern themselves.

**Operatic Church Music**

During and after the holidays we have again received the usual batch of newspaper clippings reporting, and letters complaining of the grief and scandal given, by operatic musical performances in some of our churches.

"A year or two ago it was rumored," wrote one of our correspondents, "that His Excellency the Apostolic Delegate was getting after the worst offenders with a sharp stick, and that whenever his attention was called to a flagrant abuse *in rebus musicis*, he would write to the respective ordinary, enclosing a copy of the papal motu proprio.[1] Alack and alas! the abuses and scandals continue, and we Catholics consequently are getting to be an object of pity and contempt in the eyes of educated and well-meaning Protestants. 'Your Pope is a great reformer,' said one of them to me the other day, 'and his decrees are timely and admirable. I refer particularly to his motu proprio on the reform of church music; but the Catholic body seems hopelessly beyond reform. Only the other Sunday morning I attended high mass in one of your churches and was unutterably disgusted by the performances of the choir. It impressed me as a would-be operatic production of a company of cheap barn-stormers.'—What could I reply? I withdrew into my study and prayed on my knees that God might strengthen the hands of Pope Pius X and of his representatives and coadjutors in every part of the earth, that this great scandal, together with some others no less great, be taken from us. Dear Mr. Preuss, you are a man of wide knowledge and keen observation, —how do you account for the fact that so many of our pastors and choir directors flagrantly disregard the directions of the Holy Father, which are but a renewed expression of the law and the wishes of Holy Church in the matter of sacred music?"—

We think that in most cases the scandalous musical performances, of which our esteemed correspondent so justly and feelingly complains, are due to ignorance—whether culpable or inculpable, it is not for us to say. In a few cases that we happen to know of, we fear it is culpable, because combined with a lack of humility. Some, especially of our more brilliant choir directors, are, in the words of Newman, "carried on rather to use religion than to minister to it," as a brilliant musician is apt to do, who forgets that, "if he would do honor to the highest of subjects, he must make himself its scholar, must humbly follow the thoughts given him, and must aim at the glory, not of his own

[1] A recent paper in Kansas, by the way, complains in a letter to the REVIEW that he recently tried to get a dozen copies of the motu proprio in English, but could obtain only three, and these were imported from England. "Is it not a shame," he asks, "that such an important document can be had only with difficulty and in a very limited number of copies in this great country?"

gift, but of the Great Giver." (*The Idea of a University,* Discourse vi, § 6.)

**Another "Public School Catholic"**

In an address made before a convention of public school teachers by the Hon. Joseph Scott, president of the Los Angeles board of education, and reproduced by the Catholic weekly *Tidings* of Dec. 20, 1907, that gentleman among other things said:

"Four of my children attend the public schools, and it is needless to say it would be an uplift to them and to their parents if the beautiful story of Christmas, with all its pathos and piety could be introduced into the Christmas exercises; but, having a conscientious belief that my oath of office debars me from consenting to anything of that kind, I need only say that I concur in the opinion of Dr. Moore, as he has given it to me in reference to his order issued to the principals of the different schools." Dr. Moore is superintendent of the Los Angeles public schools, and the order which President Scott approved, prohibited Christmas celebrations in these schools.

Of course no one will ask or expect a public school official to act against the law or to violate his oath of office. What strikes us in Mr. Scott's address is that a Catholic of his standing,—we are informed that he is "the most prominent 'Knight of Columbus' in the State of California,"—living in a large city studded with Catholic schools, allows his children to attend the public schools, from which he himself, in his capacity as president of the board of education, is compelled to bar Christ, rather than to do his plain and sacred duty by sending them to a school where Christ is enabled to suffer the little ones to come unto Him.

Though we know full well that we shall be denounced as an old fogy during 1908 as we have been denounced and traduced for these fourteen long years, we will continue to insist that any Catholic who neglects his plainest and most fundamental duty as a Christian father, that of giving his children a thoroughly Christian education, does not deserve to be considered and respected as a prominent or representative Catholic, and that any soi-disant Catholic society which receives such men and elects them to offices of honor, ought to be relentlessly censured.

**The Name of Jesus and Mary**

In late numbers of the Innsbruck *Zeitschrift für katholische Theologie,* Father Zorell gives a new explanation of the names of Jesus and Mary.

It is commonly held that Jesus (yeshua) means "Jahve is salvation," "shua" being taken as a noun, which, however, occurs nowhere else. For this reason, and because nouns of this formation are very rare, Fr. Zorell prefers to take "shua" as the imperative of the verb *shua,* "to save." Thus the new meaning would be "Jahve, save!"

Proper names formed of the name of a god linked with an imperative, are quite common among the Semites. Thus the Assyrian *sinputram* means "Sin (a god), free!" *belit-sar-usur:* "Belit, protect the king!;" the Hebrew *bar-achel:* "God bless!" etc.

The existence of an old verb *shua,* "to save," is proved by its deriviation, *teshua,* "salvation," and other compounds, such as the well-known *elisha,* "my God has saved."

This new derivation of the name Jesus, which is, of course, only probable, does not in any wise conflict with Matt. 1, 21. For the words of the angel Gabriel imply nothing more than that in the name Jesus there is contained the idea of salvation, either as a noun or verb. Besides the name Jesus

is very appropriate for the coming Messias. The new explanation is even more appropriate than the old one; for the Messias is the mediator between God and sinning man; how becomingly then is he called "Jahve, save!" As often as we pronounce the sweet name of Jesus, we utter a perfect prayer.

The name of Miriam, Mary, Father Zorell asserts, is compounded of two different elements, Hebrew and Egyptian. Miriam, the sister of Moses, is the first who bears it. Egypt, therefore, where the Israelites lived for about four hundred years, seems to be the birthplace of this name. In fact many Egyptian proper names are formed with *mer, meri, mor,* signifying "who loves," thus *mer-amon,* i. e. (he) who loves (the god) Amon."

The second part of the name *iam,* is equivalent to *iah,* the abbreviation of Jahve. Hence the name Miriam or Mary signifies "one who loves God," an appellation which is more gratifying, besides being truer, than that suggested a few years ago by Professor Bardenhewer, who thought that Mary meant "the stout one."

**Unwrapping a Mummy**

A reader calls our attention to the following item from one of our daily papers:

"Gaston Maspero describes in the *Journal des Débats* the unwrapping and examination of a mummy which has been for a number of years in the museum of Cairo, and is generally considered to be that of the Pharaoh Merneptah, who is in turn generally considered to be the Pharaoh of the Exodus. The eminent French Egyptologist admits that for a long time he was afraid of making a close examination of the body, from fear of public clamor. If he had announced, for instance, that no traces of death by drowning were to be found about the body, he would have been assailed as an enemy of religion, like most other men of science. On the contrary, if he had discovered any details confirmatory of the Bible story there would not have been wanting anti-clericals to say that he had been bribed by the Jesuits. It was only last July, therefore, that Pharaoh was unwound from his cerements. Like most royal Egyptian remains, he had not escaped the outrage of ancient robbers, who in their haste had mutilated parts of the head and body. Still, the condition of the body was such as to enable the medical experts to determine that the Pharaoh Merneptah had not died from the entry of water into the lungs."—

Be it remarked: (1) that it is by no means certain that the mummy in question is that of the Pharaoh Merneptah; (2) that it is almost as uncertain whether Merneptah was the Pharaoh of the Exodus; and (3) that the judgment of twentieth-century medical experts as to the cause of death of an ancient Egyptian mummy is, to say the least, scarcely probable.

**The American Catholic Union of Philadelphia**

commenced business in December 1899 and reports for the year 1906 a total income of $76,863.91 ($74,719.92 paid by the members), with disbursements of $31,106.00 for death claims, and $49,680.64 for expenses, showing a deficit of $3,922.73. The high expense ratio is remarkable, representing as it does over sixty-six per cent. of the contributions paid by the members.

After six years of business this Union has accumulated $37,736.17 (about $10 for every $1,000 of outstanding insurance, of which $32,486.61 is invested in "bills receivable," which are not admitted by the State Insurance Department of Pennsylvania as assets; so that the total assets of the concern amount to only $5,249.56,

which must also cover $1,750 of contested claims.

Pleasant prospects for the members!

**Editorial Consistency**

Extract from a letter to the editor: "You are rather inconsistent in this matter; I distinctly remember that less than ten years ago you took a different position than the one you hold now."

I might answer with Brownson: I have never been the slave of my own past, and truth is dearer to me than my own opinions.

Again, what Newman (*Grammar of Assent,* p. 224—5) said of educated men in general, is true in a far higher measure of us editors: "The whole world is brought to our doors every morning, and our judgment is required upon social concerns, books, persons, parties, creeds, national acts, political principles and measures. We have to form our opinion, make our profession, take our side on a hundred matters on which we have but little right to speak at all. But we do speak, and must speak, upon them..... and then, since many of these questions change their complexity with the passing hour, and many require elaborate consideration, and many are simply beyond us, it is not wonderful if, at the end of a few years, we have to revise or repudiate our conclusions; and then" —he concludes—"we shall be unfairly said to have changed our certitudes, and shall confirm the doctrine that, except in abstract truth, no judgment rises higher than probability."

**Lawyers in the Early Days**

So far as can be ascertained, the old District of Louisiana, which embraced the territory included in the present boundaries of Missouri, Arkansas, Kansas, Nebraska, the two Dakotas, Indian Territory, and parts of Minnesota, Montana, Wyoming, Colorado, and Oklahoma, had no lawyers under the Spanish régime. (See *Missouri Historical Review,* i, 1, 54.) Very little occasion existed for either governmental administration or legislation among the Catholic Creoles, who formed the bulk of the population; their simple village life, "similar to that of a large family," was "free from crimes" and "the few civil disputes were left to the arbitration of neighbors or the informal determination of the officials."

The first attorneys appeared soon after the cession of Louisiana Territory with the introduction of American government. One of the earliest American laws regulated their practice. (Ter. Laws, Vol. i, pp. 49.) An examination before two judges of the supreme court was required of all applicants for licenses; also a certificate of good moral character. Not more than two attorneys were permitted to argue on any side, except in criminal cases.

Lawyer's fees—we are informed by Prof. I. Loeb (*Missouri Historical Review,* i, 1, p. 66)—were also restriced to figures which appear far from liberal. An act of July 7, 1807, fixed lawyer's fees, under penalty for overcharges, to from $3 to $7, according to the nature of the legal proceeding. Moreover, "the right to the fee depended upon the success of the lawyer's efforts, as only the attorney of the party obtaining the judgment was entitled to his fee, which was to be taxed with the bill of costs."

# FLOTSAM AND JETSAM

At the funeral of the late Father Stafford, in Washington, D. C., according to the Baltimore *Catholic Mirror* (lxviii, 2), "as the casket was carried down the church aisle, led by a score of purple-robed, white-surpliced altar boys, and the priests of St. Patrick's parish, Fathers McGuigan, Carroll and Smyth; the choir sang with indescribable sweetness 'Nearer, My God, to Thee'; and gentle sobbing was audible throughout the edifice."

Was it perhaps the ghost of the famous motu proprio that was sobbing?

*

Mr. Jeremiah Quin does not like "Mr. Dooley."—"There is," he says in a letter to the Milwaukee *Catholic Citizen* (xxxviii, 9), "a trait of national weakness in the Irish character, a want of sturdy self-respect, and nowhere does it appear more prominent than in Irishmen's weak forbearance with this fellow, Dooley. He is, to my mind, the merest caricaturist of Irish dialect, wit and intelligence. Paraphrasing Patrick Henry—others may take what course they please, 'but as for me, give me'—no more of Mr. Dooley."

*

For a number of weeks Mrs. Wilfrid Ward's novel *One poor scruple* has been appearing serially in the *Pittsburg Observer* under the title *A woman of the world* and without any mention of the author's name. The book is a novel of the first rank and appeared some nine or ten years ago. Why does our Pittsburg contemporary conceal the name of so distinguished a writer and substitute a different title for that belonging to the work?

*

The papers report that Rev. E. Sullivan, of Whitinsville, Mass., has brought to the State Supreme Court a case involving the legality of an ante-nuptial agreement to bring up children of a mixed marriage in the Catholic faith. Martha Forsythe, a Protestant, married William Bossuet, a Catholic, in June, 1900, on the usual condition that all children born of the union should be reared as Catholics. Two children were born, the father and mother both died, and the children are now in care of their mother's brother, James Forsythe, who was appointed their guardian by the probate court. Father Sullivan makes the claim that the children are not being brought up in the Catholic faith, in accordance with the agreement signed by their mother before her marriage, and he asks to be appointed guardian of them and given their custody.

*

Professor Elmer C. Griffith has brought out (Chicago: Scott, Foresman & Co. 124 pp.) a thorough study of *The rise and development of the Gerrymander*. He shows that, far from having been invented in 1812, the practise is nearly as old in America as popular election by districts. Prof. Griffith records more than a dozen earlier instances. He traces the history of the efforts to prevent gerrymandering to 1840 and rightly dwells upon the vast importance of the practice as a corrupter of American politics.

*

Dr. E. L. Scharf informs us in one of his syndicate letters from Washington (No. 601) that there are several Catholics among the new members of the House of Representatives. There is naught unusual or surprising in this intelligence. We hear the same story every time a new congress meets. It would surprise us, however, to hear that a Catholic congressman was making his mark *as a Catholic*. Hitherto, whenever a matter affecting the Church has come up in the national legislature (such as for instance the question of the Indian schools), it was non-Catholics who chiefly distinguished themselves as defenders of right and justice.

*

It is reported that King Haakon of Norway, when he was invited by the Freemasons to assume the protectorship of Norwegian Freemasonry, refused the request saying that he was the protector not of any society or clique, but of all the inhabitants of Norway, who had equal rights before the throne and the law.

"A fine example for certain other rulers to follow," comments the *Civiltà Cattolica* (quad. 1380).

We are sorry to see the practice of giving "charity balls" aped by soi-disant Catholic societies, notably the Knights of Columbus (see e. g. the Cleveland *Catholic Universe*, No. 1739). The charity that prompts balls is of the "scrimped and iced" variety and has little or nothing in common with that true Christian charity which succors the poor for the love of God and neighbor.

*

Even the optimistic *Catholic Citizen* (Milwaukee, xxxviii, 12) is beginning to "very much fear that in most American cities a list of the fallen-away Catholics would greatly exceed a list of the converts."

*

In a biographical sketch of Professor Dr. Otto Bardenhewer, of Munich, the Cologne *Volkszeitung* (49, 19) notes that this eminent patrologist refused a chair in the Catholic University at Washington, in 1903.

Not long ago we read the same remark in connection with the late Professor Dr. von Funk, of Tübingen.

So, that, really, the *present* management of the Catholic University of America is not to be blamed if the faculty roster does not contin, besides that of Dr. Hyvernat, the names of at least two other scholars of international repute.

*

Whatever may be the future of Esperanto, it is certainly making more rapid progress than any previous attempt at an international language. On March 16, 1905, the American Esperanto Association was duly founded by the two Esperanto societies then existing in the United States. Today, according to the *Independent*, (No. 3082), forty-four local societies and four state associations are affiliated with the A. E. A., and the assistant secretary of the association at Boston is in touch with thirty-eight other societies moving in the same direction, and with over eight thousand earnest students and advocates of Esperanto, and has handled within two years over forty thousand letters and postcards concerning Esperanto.

*

What is the difference between (1) a gardener, (2) a billiard player, (3) a gentleman, and (4) a sexton?

Answer—The first minds his peas; the second minds his cues; the third minds his p's and q's; the fourth minds his keys and pews.

*

The name "Jesuita" (Jesuit)—says P. Bernard Duhr, S. J., in the recently published first volume of his *Geschichte der Jesuiten in den Ländern deutscher Zunge*. (B. Herder. 1907, p. 15 n.), did not originate with the members of the Society of Jesus. As an honorary appellation for pious persons it occurs already in the fifteenth century; as a nickname for devotees as early as the beginning of the sixteenth. Canisius writes on February 15, 1545, that envy and jealousy have "given us the name of Jesuits." (*Can. epp.* I, 134; ibid. I, 121; also for Vienna 1554 the *Litterae quadrimestres*, Madrid 1894 sqq. III, 712. Cfr. N. Paulus in the *Zeitschrift für katholische Theologie*. 1903, 174 sq.) Though the Society has never officially adopted the name, it was frequently used by its members as an abbreviated appellation as early as the sixteenth century. The Council of Trent says "religio clericorum S. I. " (Sess. 25, c. 16.)

*

The indifference which the educated classes of the Irish people have heretofore shown about the ancient literature of their country, was one of the most shocking, sickening symptoms of national degradation ever shown by any civilized people. They are latterly beginning to take more interest in it; but it is greatly to be feared that they have been induced to turn their attention to it more by the example shown them by foreigners than by any change of opinion originating among themselves. Much as O'Donovan, O'Curry, and Stokes have done to call the attention of the cultured classes of the Irish people to the study of Celtic literature, it is doubtful if they would have succeeded if the scholars of Continental Europe had not taken an interest in it. The renaissance of Celtic studies which seems to have taken place owes a large part of its origin to the Germans and the French.—T.O. Russell in *Beauties and Antiquities of Ireland*, p. 38.

*

I never look at any one of the earlier volumes of THE REVIEW—they are fortunately getting quite rare now—but what there come to my mind the well-known lines of Ovid:

"Quum relego, scripsisse pudet, quia plurima cerno,
Me quoque, qui feci, iudice digna lini."

# BOOK REVIEWS AND LITERARY NOTES

—We are pleased to learn from the San Francisco *Monitor* that James H. Barry & Co. will soon publish the first volume of *The missions and missionaries of California,* in the preparation of which our excellent and learned friend Rev. P. Zephyrin Engelhardt, O. F. M., has been engaged for a number of years. The work will appear in three volumes.

—Our world-famous contemporary the *Historisch-politische Blätter,* of Munich, commemorates the completion of its seventieth year (140 volumes) and the golden jubilee of its chief editor, Dr. Franz Binder, by issuing as the first *heft* for 1908 a quadruple number of 320 pages, which besides a note from the publishers, a festive poem by P. Alexander Baumgartner, S.J., and a "Festartikel" by Sophie Görres, a granddaughter of the *Blätter's* eminent founder, contains no less than twenty-six scholarly contributions by as many prominent German Catholic writers. We can mention only a few: "Inklusen bei St. Peter in Rom" by Msgr. P. M. Baumgarten; "Siena" by Bishop v. Keppler; "Konstantins Kreuzesvision" by Prof. Dr. A. Knöpfler;[1] "Der Ursprung des schmalkadischen Krieges und das Bündnis zwischen Papst Paul III. und Kaiser Karl V." by Professor Dr. Ludwig Pastor; "Rom und die Blütezeit der Hexenprozesse" by Msgr. Dr. N. Paulus; "Ein Kapitel Erinnerungen aus der grossen Zeit" by P. Albert M. Weiss, O. P.; "Maria Beatrice, Königin von England" by Rev. A. Zimmermann, S. J. We are glad to note that the *Historisch-politische Blätter* are retaining their hold upon German-speaking Catholics; for they are not only scholarly and modern, but at the same time thoroughly orthodox and loyally devoted to the Church. May the veteran Dr. Binder live to celebrate his diamond jubilee as the editor-in-chief of a periodical which he has already served so long and so well. (The *Historisch-politische Blätter* appear semi-monthly and cost eighteen marks per annum, plus the foreign postage.)

[1] Professor Knöpfler, by the way, in this paper takes the ground that the vision of Constantine was real and is as well authenticated historically as any other con- of his article in a forthcoming number of temporaneous event. We shall give a précis this REVIEW.

—*Penance in the Early Church. With a Short Sketch of Subsequent Development by Rev. M. J. O'Donnell* (Dublin: Gill & Son. 1907) is a thesis presented to the faculty of theology at Maynooth for the degree of doctor of divinity. It is of no particular value to those who are fairly well read in the subject. To the general public, like all works of this kind, it is apt to prove caviar. (Benziger Bros. $1.)

—Rev. J. M. Koudelka, rector of St. Michael's Church, Cleveland, O.,[1] has collected in book form, for use as a German reader in the higher classes of his parochial school, a series of papers from his monthly parish calendar, which together constitute a short popular history of the Catholic Church from its establishment to the present day. (*Kurze Geschichte der Kirche Christi. Herausgegeben von J. M. Koudelka, Pfarrer der St. Michael's Gemeinde, Cleveland, O. Mit bischöflicher Approbation.* 109 pp. 8vo. illustrated. Cleveland: J. B. Savage Press. 1907.) The little volume seems well adapted to its purpose, though there is a question in our mind if even such unpretentious popular readers for the young could not be made more serviceable by paying greater regard to established results of modern critical research. It is hard, of course, to sacrifice the traditional picturesquities; but twentieth-century Catholics ought to be spared the shock of learning in after life that many of the alleged facts of Church history which they were taught in their youth are really legendary or apocryphal.

—*A Martyr of our own day. The life and letters of Just de Bretenières. Martyred in Corea, March 8th, 1866. Adapted from the French by Rev. John J. Dunn.* (Society for the Propagation of the Faith, Archdiocese of New York, 462 Madison Ave., New York City. Price $1.) The title of this book sufficiently describes its contents. It is issued in excellent form, the print, paper, and illustrations leaving nothing to be desired. Besides this, the price is remarkably low. Just de Bretenières is only one of many, many young Frenchmen who have given their lives for the faith in the far East.

[1] Father Koudelka, since the above notice of his little book was written, has been appointed auxiliary bishop to Msgr. Horstmann, whereupon the Diocese of Cleveland is to be cordially congratulated.

A marvelous page in the history of the Church in France is that which records the prodigal pouring forth of men and millions for the propagation of the faith. Her zeal may well cause some of us to blush. In this her hour of trial how many martyrs and converts must be interceding for her!

—*Saint Jean l'evangéliste, sa vie et ses écrits, par L. Cl. Fillion* (Paris: Gabriel Beauchesne et Cie., 117 rue de Rennes. 1907. 3 fr.) is a companion volume to the same author's book on St. Peter, brought out in 1906 as a part of Joly's collection "Les Saints." Father Fillion was well prepared for the task of writing the life of "the Beloved Disciple," whose benign character, he says, captivated him from early youth. He had published a commentary on the Johannine Gospel in 1887. The second chapter of the present work, on "The First Meeting of John with Christ," is characteristic of the author's graceful yet scholarly treatment of Biblical themes. Altogether he weaves a most charming life story out of the data furnished by St. John's own writings, the Synoptists, the Acts, St. Paul's Epistle to the Galatians, and by tradition. The book is more than a devotional biography, however. In an appendix the author discusses learnedly the place of death of the Blessed Virgin Mary, with whose life St. John's was so closely linked. He also investigates the apocryphal "Acta Ioannis" and the disputed question concerning the stay of St. John at Ephesus. His final answer to rationalistic objections on the last-mentioned point is: "Rien ne demeure mieux attesté que le séjour de Saint Jean a Éphèse."

—The souvenir program of last year's "German Day" in Chicago (*Die Deutschen in Amerika. Fest-Schrift zum Deutschen Tage in Chicago, gefeiert am 6. Okt. 1907),* for a copy of which we are indebted to the kindness of Mr. Emil Mannhardt, is a publication of exceptional interest and value, in that it contains, besides the usual features of such souvenirs, a carefully compiled historical sketch of the Germans in the United States, showing how the Germans have contributed more than any other class of immigrants to the population and development of this country. How many of us are aware of the fact that at the close of the nineteenth century the Germans and their descendants constituted no less than thirty-eight per cent of our total population; that without the aid of our German fellow-citizens the thirteen colonies would most probably not have achieved independence, nor would the Union have been saved in the Civil War; that the German immigrants created the first industries in America; etc., etc.? Copies of this souvenir can be obtained from Mr. Emil Mannhardt, of the German-American Historical Society, Schiller Bdg., Chicago.

—The *Christian Family* is an illustrated magazine for the Catholic home, published monthly for the benefit of St. Joseph's Technical School, Techny, Ill., which we have repeatedly recommended to our readers. It has just entered upon its third year in a new dress. The new cover is decidedly more artistic than the old, and may serve as an indicator of the progress this magazine is steadily making both in a literary and an artistic way. We trust the *Christian Family* will increase its circle of readers by several thousand more in the course of 1908. It is by spreading among our people such magazines as this that we can perhaps most effectively counteract the pernicious influence of the yellow newspapers and the secular monthlies. (Society of the Divine Word, Techny, Ill. $1 a year).

—Rev. Patrick Boyle, C.M. presents *A homily of Saint Gregory the Great on the Pastoral Office* in a new English tranlation (Dublin: Gill & Son; New York: Benziger Brothers. 1907. Brochure. 15 cts. net). This theological classic, which was already translated into Anglo-Saxon by Alfred the Great, has recently been recommended in a special manner to the attention of the clergy by Pope Pius X (Encyclical "Jucundum sane" March. 12, 1904) Father Boyle's translation is made from the Migne text and reads well.

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.,* who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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# THE ROMAN INDEX AND ITS LATEST HISTORIAN

## A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam."

*The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature. A Study of the History of the Prohibitory and Expurgatory Indexes, together with some Consideration of the Effects of Protestant Censorship and of Censorship by the State. By George Haven Putnam, Litt. D. Author of "Authors and their Public in Ancient Times," "Books and their Makers in the Middle Ages," "The Question of Copyright," "Authors and Publishers," etc.* In two volumes. G. P. Putnam's Sons, New York and London. The Knickerbocker Press. 1906. (Per volume net $2.50.)

O JUDGE from the press notices, Mr. Putnam's two volumes on *The Censorship of the Church of Rome* have been as favorably received by the press as were his previous works.

Mr. Putnam himself sends out a publisher's circular announcing the second volume. This circular contains the following two recommendations, which are no doubt taken from private letters:

"A work of remarkable erudition..... (I find it characterized by a rare large-mindedness and historic impartiality..... The book proves of much interest to scholars..... The subject has been treated in a masterly manner.—JOHN IRELAND, *Archbishop of Minnesota.*" [sic!]

"I wish to congratulate the author upon the singular wisdom, breadth, and thoroughness with which he has executed a most delicate and most difficult task.—HENRY C. POTTER, *Bishop of New York.*"

The *Literarisches Zentralblatt für Deutschland,* under date of November 23, 1907, (col. 1491 sq.) also reviewed Putnam's work favorably and recommended it to German readers:

"He [the author] is Litterarum Doctor, hence neither theologian nor canonist, which goes to explain certain errors in his present book. However, he not only utilizes the materials gathered by his predecessors, but has personally examined the greater number of the Indexes to which he refers..... Although the work is intended only for English readers, German readers too will find in it much instructive information, particularly at the present time when the question of the Index is again so prominently before the public."

Mr. Putnam himself has, by request of Mr. Arthur Preuss, sent me a copy of *The Censorship of the Church of Rome* for notice in the CATHOLIC FORTNIGHTLY REVIEW. In an accompanying letter he

speaks as follows of my own work, *Der Index der verbotenen Bücher,* B. Herder, Freiburg and St. Louis, 1904:

"I take this opportunity of expressing my appreciation for the service rendered in my investigation of the record of censorship by your own scholarly and authoritative treatise. This impressed me as by far the most important statement that had come into print presenting the Church side of the questions at issue. You will note that I have ventured to make in certain chapters in my own volume very considerable citations from your learned treatise."

This is quite complimentary. Nor have I the slightest reason to complain of the manner in which Mr. Putnam treats me in his work, either in those passages where he accepts my opinions, or in those in which he attempts to limit or refute them. Regardless of what I might have to reply to him on the various points involved, his treatment of me and my book is certainly not such as to move me to pronounce harsh judgment upon his own production.

I also note with gratification that Mr. Putnam's critical estimate of State government and non-Catholic censorship, especially Protestant, generally speaking, confirms my conclusions, and seems to be bottomed upon them.

I freely acknowledge, thirdly, that Mr. Putnam personally strives to be impartial in judging the censorship of the Church of Rome; though I cannot help thinking that this fact is insisted upon a little too strongly by certain American and English reviewers of his work.

It may be objected that Mr. Putnam says plainly enough in his Preface, that he does not purpose to furnish an original contribution to the subject; that he pretends merely to summarize the writings of Mendham, Reusch, Kapp, and others; that he undertakes only to furnish English readers with an encyclopedic handbook of information and reference on the censorship of books, the Index, etc. It would surely have been worth while to prepare such a handbook of information and reference for English readers, provided it were based upon the most recent publications and were thoroughly reliable. Mr. Putnam's work unfortunately disappoints the expectations of the critical reader.

One who has even a superficial acquaintance with Reusch's two-volume work, *Der Index der verbotenen Bücher,* to which our author in his Preface says he is "chiefly indebted," will not be slow to notice that Mr. Putnam has simply made copious extracts from this and several other works, or parts of them, and has collected these extracts in chapters according as it seemed to him that they belonged together. For the purposes of an encyclopedic handbook of information and reference this would be a proper method. Unfortunately, however,

Mr. Putnam has not succeeded in mastering his subject, and the result in a "rudis indigestaque moles." The two volumes contain a number of senseless and purposeless repetitions. Here and there it is plainly apparent that the author not only did not remember that he had treated the same subject on a previous page of his work, but even failed to perceive that he was treating the same subject. In a few instances he has even made two subjects out of one according to the sources which he happened to be using. I shall prove this further down.

It has already been pointed out by an American reviewer that *The Censorship of the Church of Rome* is disfigured by so many typographical errors that its chief purpose, that of serving as a reference work, is thereby completely frustrated. Mr. Putnam has admitted the existence of these errors, and hence we might pass them over without further comment, were it not for the fact that our author, following the example of Reusch, harshly charges all the editors of the Roman Index, with the exception of those who prepared the editio Leonina (published in 1900), with gross negligence in prepairing their manuscripts, in their proof-reading, etc. Mr. Putnam, it pains us to be compelled to say, in the preparation of the present work has been more negligent than even the most careless of the Index editors. In fact his two volumes form an unintentional but brilliant vindication for the editors of the Roman Index, especially if one recalls that the sixteenth and seventeenth centuries did not command that wealth of bibliographical resources which we have today, and that Mr. Putnam should have profited by the misfortune, which he ungenerously interprets as guilt, of the Index editors. Mr. Putnam's opinion of the editors of the Index is tersely expressed in a foot note on page 388 of his second volume, where we read: "....the Index of Leo [XIII] is the first which makes any attempt at bibliographical consistency or accuracy." It is not my fault if his own "bibliographical consistency or accuracy" will appear in an unenviable light in the course of this notice.

Mr. Putnam is guilty not only of inexcusable misprints and of "certain errors in his present book" which might be explained by the fact that he is merely a "Litterarum Doctor," and "neither theologian nor canonist;" but also of errors in church history and the history of civilization, including even contemporary history; of blunders with regard to the history of the Roman Indexes, including the very latest of Leo XIII; yea, even of blunders in bibliography.

Mr. Putnam opens his Preface with the remark: "....I have undertaken to present a record of the Indexes.... between the years

1546 (the date of the first list of prohibited books which may properly be described as an Index) and 1900, in which year was issued the second Index of Leo XIII, the latest in the papal series." Not one of these statements appertaining to the history of the Index is correct. I am well aware of the fact that Reusch (I, 113 sq.) designates the Louvain catalog of forbidden books, (A. D. 1546), as the first Index properly so called, "with respect to its size and order of arrangement." However, If by Index we are to understand a list of books forbidden by ecclesiastical or State authority—and this is surely the proper definition of the term—then there existed several indexes before 1546. If, on the other hand, we take a list "which may properly be described as an Index" to mean one which also bears the name Index, then the first Index did not make its appearance till 1559 at Rome. Size and order of arrangement, however, do not appertain to the essence of an Index. As regards "the last [Index] in the papal series," Mr. Putnam's statement is still more curious. He evidently wishes to speak of the latest official edition of the Roman Index. Now this latest official edition was not issued in the year 1900, nor was it issued by Leo XIII; it was published in 1904 by order of Pius X.[1] Leo XIII issued the catalogue of forbidden books in a new and thoroughly revised edition—it is this which is properly called the Index of Leo XIII—for the first time in 1900, for the second time in 1901. Further down we shall have to recur to Mr. Putnam's description of the Indexes of Leo XIII.

Mr. Putnam's accuracy in matters bibliographical begins to shine forth in his Preface. He mentions as his principal source (p. vii) "Reusch, *Der Index der verbotenen Bücher,* published in Bonn in 1885," and refers to it as a work of "three volumes." Heinrich Reusch: *Der Index der verbotenen Bücher,* is divided into *two* volumes, of which the first appeared in 1883, and the second, in two "Abteilungen," in 1885.

On pages xvii—xxv Mr. Putnam presents a "Bibliography—Works cited or referred to as authorities." Of this bibliography he says in the Preface (p. ix): "The titles of the works utilized or cited as authorities from which quotations have been made will be found in the bibliography. I have thought it desirable, for the convenience of later students of the subject, to include also in this bibliography the titles of certain other important works having to do with the subject of censorship, from which I did not have occasion or opportunity to make citations."

[1] Another edition appeared only a few months ago, bearing date of 1907, but this edition Mr. Putnam could hardly have used, since his work came out about simultaneously.—A. P.

Upon examining the "Bibliography," we find that it contains no mention whatever of a large number of most important works which would not only be valuable to "later students of the subject," but which Mr. Putnam himself should plainly have enumerated and consulted. Secondly, the list shows a whole series of books which have no bearing whatever on the subject under consideration. Thirdly, Mr. Putnam has incorporated in his list a number of works from which, it is true, he makes citations, but which he most certainly has never examined. His text clearly shows that he frequently copied Reusch or some other author and gave the sources which he found cited there as his own sources, without knowing enough about them to transcribe even their titles correctly. Fourthly, the works listed in the "Bibliography" are not listed bibliographically—as a trained scholar would and should list them—and the titles are disfigured by the sorriest misprints. I will give a few examples.

The first title in Mr. Putnam's list reads thus:

"*Acta et Decreta Conciliorum recentiorum. Collectio Lucensis.* Rome, 1870—82."

It would be impossible to crowd more bibliographical blunders into a single line. The main title is wrongly stated. It is "Collectio Lacensis." The work was not published in Rome, but by Herder in Freiburg, Baden. It did not appear from 1870—1882, but from 1870—1890. Then, Mr. Putnam fails to give the number of volumes. There are seven of them.

It is a sin against the canons of bibliography to English the name of the place where a book was published, if the title page is in Latin or some other foreign language, though there would be no objection to adding the English translation in brackets. Mr. Putnam in one title translates Lugdunum (Lyon) by London; in another by Leyden.

The *Archiv für Geschichte des deutschen Buchhandels, Band I—XX nebst Register,* Leipzig 1878—1898, is quoted by him as follfollows: "*Arch. für Geschichte des Deutsch. Buchhandels.* 9 vols. Leipsic, 1878—84."

The *Annales ecclesiastici* of Baronius appear thus: "Baronius, C. *Annali* [sic!] *Ecclesiastici.* 12 vols. Rome, 1588—1607."

On page xviii we find the following entry: "*Bullarii* (to Clement XII). Luxemburg, 1727." Three lines further down appears this title: "*Bullarium Romanum.* Luxemburg, 1710." The *Magnum Bullarium Romanum* was published in Luxemburg (Gosse & Soc.) in nineteen folio volumes, from 1742—1758. The first volume had previously (in 1727) been issued by a different publisher (Chevalier).

Besides the Luxemburg edition, that published at Turin in twenty-four volumes (from 1867—1872) should also have been mentioned, not to speak of certain other details, into which I cannot here enter.

Clemens, Claudius. Musei sive Bibliothecae tam privatae quam publicae Extructio.... Lugduni 1635, is cited by Mr. Putnam as follows: "Claude Clément. *Musei sive bibliotheca, extructio, instructio, cura usus,* etc. London, 1634." (The author's name was Claude Clément and he was a Jesuit.)

Raynaud, T. Erotemata etc. Lugduni 1653, Putnam transfers to Leyden—Lugdunum Batavorum! Under H he lists: "Hartzheim. *Geschichtliche Erörterung des Censur-Rechtes in der Erzd. Köln. Zts. f. Philos. u. Kath. Theol.*" In the body of his book (I, 78, n. 1) he cites "Hartzheim. *Podihomnus* [sic!] *Hist. Univ. Col.,* 8." It would be cruel to expatiate on this ludicrous blunder.

Conrad Gesner's well-known *Bibliotheca* is listed by Mr. Putnam thus: "Gesnero, Conrad. *Bibliotheca Universalis.* Tig., 1545." The author of *Books and their Makers during the Middle Ages* and other bibliographical works has not even examined the title of Gesner's famous *Bibliotheca.* He is unacquainted with the name of the author and unable to interpret the Latin ablative "authore Conrado Gesnero," while the "Tig." proves a veritable enigma to him. We find the key to the conundrum in Reusch, I, xii, where we read in the explanatory list of abbreviations: "G.—Bibliotheca universalis..... authore Conrado Gesnero. Tig. 1545." Putnam tried to copy this title. Tig., of course, is an abbreviation for Tiguri, from Tigurum —Zurich.

Mr. Putnam has been equally unfortunate in transcribing Reusch's references in several other entries of his bibliography. Thus we find under P: "Perrante. *La Morale des Jésuites extraite fidélement de leurs livres.* Mons, 1667." There is no such work, nor any French author by that name. The work to which Mr. Putnam desires to refer appeared anonymously, and Reusch, after quoting its title, added in brackets the name of the presumptive author (Perrault); Putnam out of this title evolves a new writer and a new book!

Reusch (II, 1064 sq.) lists a Spanish work with its full Spanish title and adds: "The book has also appeared in English, under the true name of the author: *The Inquisition unmasked, by D. Antonio Puigblanch, translated from the author's enlarged copy by W. Walton,* London, 1816, 2 vol. 4." Mr. Putnam tells us tersely and—falsely: "Puigblanch, D. Antonio. *The Inquisition Unmasked.* Translated from the Italian. London, 1816."

These are only a few samples taken at random from Mr. Putnam's "Bibliography." In the course of this notice I shall have oc-

casion to point out a number of still queerer bibliographical curiosities occurring in the body of his work. But it is already quite plain, I think, that Mr. Putnam has not even looked at the titles of a number of the most important source-books of his subject. A bibliographer of his stamp ought not to exclaim so loudly against the ignorance of the Roman censors (I, 210 sq.) and the errors in the Index lists (II, 54 sq.). On page 55 of his second volume he says: "The Index lists are marvels of bibliographical inaccuracy..... More serious, however, than these bibliographical blunders, the responsibility for which rested in part at least with copyists or with compositors, were the errors which were undoubtedly due to editorial ignorance." If Mr. Putnam indulges in such harsh judgments, how shall the experts judge *him?!*

Can it be said in extenuation that he erred in good faith, since his "Bibliography" plainly shows that he is ignorant of Latin and does not understand German sufficiently to translate Reusch? No, we must protest against the conduct of a writer who, without sufficient knowledge of the Latin language, and with but a smattering at best of canon law and church history, without having examined at least the most important sources—a man who has not even understood the Roman Indexes which he has dipped into—ventures to write a scientific work on the censorship of the Church, the Index, and to pronounce critically upon the various historical and theological questions connected with this difficile subject.

In subsequent papers I shall show that Mr. George Haven Putnam does not understand, and probably has not studied, even the Index of Leo XIII, which appeared for the first time in 1900, and in its latest edition is the only Index at present in force,—though he devotes many pages of his book to its description and discussion.

(*To be continued.*)

JOSEPH HILGERS, S. J.

## Ancient Christian Monograms

The Jews, in spite of their rigorism, did not consider that the prohibition of graven images extended to writing. They were accustomed to tie against their foreheads and on their left arms little lockets containing philacteries—i. e., strips of parchment, on which were written favorite extracts from their sacred scriptures.

The Christians followed them in making use of the pen for expressing externally the signs of their faith. For this purpose

they used monograms. One form, which seems to have been a general favorite, was the combination of the two Greek letters X and P. The Abbé Martigny thus sums up its history: "St. Ephrem who lived in the fourth century, bears witness that this form of the monogram was much used in the East. It also seems to have been the only form known in Egypt."[1] (*Dict. des antiq. chrét.*, art. "Monogramme du Christ." p. 476). He adds that the faithful adopted this sign from the pagans, doubtless because, on the one hand, it contained the first letters of Christ's name, and also because, being a pagan sign, it would not serve to betray the Christians.

M. Louis de Combes, to whom we are indebted for this information, thinks, however, that the Abbé Martigny made a mistake. The early Christians, he says, imitated this pagan monogram, but, in the first instance at least, they did not exactly copy it. They sought a sign which should be peculiar to themselves, and they found it by combining the letters X and I. Consequently in their monogram we find I in the place of P. The X was kept because it showed the form of the *crux decussata* or St. Andrew's cross. Thus in the monogram formed of the letters X and I, Christ's two Greek initials were expressed. The most ancient instance of this monogram occurs on a tombstone belonging to A. D. 268 or 279.

The so-called monogram of Constantine is the second to appear, but in spite of the name by which it is known, it goes far back; in fact it is merely a restoration of the old pagan form mentioned by St. Ephrem. As we said, it is composed of the Greek letters X and P, forming a monogram which gives the first two letters of the word Christ. This monogram is usually found between the first and last characters of the Greek alphabet, Alpha and Omega, which symbolize the beginning and end of all things.

After having served on monuments, this monogram entered the home, and soon became an equivalent of the modern scapular. "There were pious people," writes Msgr. Gerbet (*Esquisse de Rome chrétienne*, ii. 216), "who wore it round their necks. Medals which have been worn are necessarily pierced by a hole, through which the string or chain may be passed. Such medals have been found: that mentioned by Aringhi (*Roma subt.* bk. vi, cap. 23, vol. II, p. 567), is made of brass, and bears Christ's monogram [i. e., the socalled monogram of Constantine]. Though it is circular in shape, the top is shown by the head of the letter P. It is at this spot that the medal is pierced.

[1] The peculiar Egyptian form of the cross, to which Champollion gave the name "crux ansata," looked like a capital T with a small circle (o) over the top. This sign, which is sometimes wrongly called "Nile key," stood syllabically for the idea—"to live," "life." It was quite natural to consolidate this "signum vitae" with the "signum crucis." (Cfr. C. M. Kaufmann, *Handbuch der christlichen Archäologie*, p. 298.)

It was found in a martyr's tomb, and appears to belong to an age not later than that of Diocletian."

But though the monogram was in use at the end of the third century, this is not true of the cross, which was not publicly represented until after the finding of the true cross. (*Louis de Combes: The Finding of the Cross. Authorized translation by Luigi Cappadelta.* Benziger Brothers. 1907. pp. 87 sqq.)[2]

M. de Combes' work, the English translation of which forms volume X of Rev. Dr. Wilhelm's "International Catholic Library," gives a very careful study of the history of the true cross. As our readers are aware, the author does not accept the reality of the apparition of the blazing cross in the heavens above the heads of Constantine's soldiers, but attributes the addition of a cross to the Emperor's standard solely to Helena's instructions.[3] Incidentally, he impugns the popular impression that Constantine withdrew from Rome so as to rule over a Christian city on the banks of the Bosphorus. According to M. de Combes, the Emperor was compelled to leave Rome, because he was hated by the populace, being regarded as a Nero for having put to death his son Crispus and his wife Fausta.

## Scholasticism Old and New

Under the title, *Scholasticism Old and New, an Introduction to Scholastic Philosophy, Medieval and Modern,* there has appeared a translation by Professor Coffey of Maynooth, of Dr. M. De Wulf's excellent *Introduction à la Philosophie Néo-scolastique.* (Dublin: Gill & Co. 1907.) We have in this book, to quote the *Month* (No. 521, pp. 536 sq.), "from one thoroughly acquainted with the matter, a careful exposition of the essential character of this philosophy, and a discussion of the mode in which it can be applied to the requirements of the present day.

"In the first place, Professor De Wulf explains what Scholasticism is *not,* on which point there is much misconception. It is not, he says, merely 'medieval philosophy,' for in the Middle Ages there were many philosophical systems, often fundamentally at variance. Nor is it synonymous with philosophy taught in Latin, or by means of syllogistic argumentation, as many seem to suppose. Such matters of method, it is evident, tell us nothing about the character of the system itself. No doubt, Latin was the language exclusively used in the medieval schools, but it was the only one that could then be

[2] Price $2. [3] See this REVIEW, XIV, 22, 674 sqq.

used, none other having reached such a point of literary development as to be suitable for the purpose; while as to the syllogism, if the schoolmen were supposed to overrate its potency and suitability to every sort of reasoning, it can obviously be employed in any system of philosophy, and in the judgment of Leibnitz, if philosophers were to employ it more widely their discussions would be more profitable. Neither is Scholasticism to be identified with Scholastic theology, which is simply the Scholastic method of treatment applied to what must be the foundation of all Catholic theology, namely, the sources of knowledge furnished by revelation and its authoritative interpretation.

So much for what it is not. As to what it *is* our author takes Scholasticism to signify 'a philosophical synthesis common to a group of the leading doctors of the West'—amongst whom are included St. Anselm, Alexander of Hales, St. Thomas Aquinas, St. Bonaventura, Duns Scotus, and William of Occam, in none of whom, as he observes, does the system sterilize originality of thought. After a long period of oblivion and contempt, a reaction has at length set in, and this ancient philosophy is coming to be recognized as having distinct claims of its own to consideration amid the multitude of its modern rivals, and those who choose seriously to study it will doubtless find that on the more abstruse questions of ontology and psychology its conclusions are far more in harmony with plain common sense than those of systems which are now chiefly in vogue, as, for example, of Kant, Hegel, Schopenhauer, and Spencer.

But, says Professor De Wulf—and this is the most important and interesting part of his book—if Scholasticism is to hold its own in the present world, it must assimilate all that is best in modern science and criticism. Old theories that have been proved false, must be resolutely discarded, and moreover the great constitutive doctrines of the medieval system are to be retained only after having stood the test of comparison with the conclusions of contemporary science and the teachings of contemporary philosophical systems. What this means is discussed in more detail under the various heads of Metaphysics, Theodicy, Cosmology, Psychology, Criteriology, Esthetics, Ethics, Natural Right, and Logic.

With the possible exception of ecclesiastical seminaries, on account of the exceptional importance for their students of the language of the Church, our author strongly contends that philosophy should be taught not in Latin, but in the vernacular."—

We shall try to make space for a synopsis of his remarks on this latter head in one of our next numbers. To the *Month's* above-quoted appreciation of the book we wish only to add the expression

of our pleasure at having this important work made accessible to English readers. In view of the general excellency of the translation we can forgive Dr. Coffey the minor slips which the *Month* critic points out, and a few others which we have marked in our perusal. The book is one that deserves to be read and reread, especially in America, where even among Catholics Scholasticism is largely misjudged because it is not sufficiently studied. We have repeatedly touched upon this subject in the CATHOLIC FORTNIGHTLY REVIEW. Let us hope that also the other volumes of the Louvain course, especially Msgr. (now Cardinal) Mercier's *Psychologie*, will soon be made accessible to the English speaking world.

## An Educated Negro on the Negro Question

*The Souls of Black Folk by W. E. B. Du Bois* (A. C. McClurg & Co.), is no doubt one of the most notable contributions to the solution of a problem which is becoming ever more and more pressing.

"What shall we do with the American negro?" "Shall we admit him to social and political equality?" "Has he capacities for higher education?"—these are some of the vital questions fearlessly discussed in the book mentioned by a writer whom the Chicago *Dial* calls "perhaps the most scholarly man of his race in America today." Mr. Du Bois is a professor in Atlanta University, the leading institution for the higher education of negroes in the United States. His book denotes a high degree of scholarship and culture. The superb swing of his English style gives it a literary quality not always found in the treatment of similar subjects.

Professor Du Bois boldly argues for the highest intellectual training of his race. He proves by statistics that the negro in America is not incapable of following college and university courses. He has studied the careers of 2,500 negro graduates and finds that they have won honorable and successful positions in the various learned walks of life.

Prof. Du Bois' ideals, in general, are much higher than those of his famous compatriot Booker T. Washington. In fact he devotes a chapter of his volume to a searching and candid criticism of the latter's much-heralded work for the uplifting of the negro race. He concedes that while the industrial training advocated by Mr. Washington may do much for the advancement of colored folk, yet there are higher things than those which may be attained by handicraft and industrial thrift. Prof. Du Bois looks to "the things of the mind": learning, knowledge, culture. He wants the men and

women of his race to strive for "the broader possibilities of life," industrial education having left their wants unsatisfied.

Mr. Du Bois has overlooked one important fact in his survey of conditions as they exist today. He frequently inveighs against the greed for wealth and the striving for mere material success, which he condemns in both black and white. But he believes that "culture," "education," "enlightenment," will free men from these narrow aims. He is mistaken. These agencies are nowhere more loudly extolled than among the white population that surrounds the negro. It clamors for, and plumes itself upon, "culture," and yet is given over to the pursuit of low ideals. Hence Mr. Du Bois is wrong when he imagines that these magic words will lift his people from out of the depths of sordid living. There is need of a more powerful force than that supplied by "culture" and worldly polish; especially in undertaking to uplift a race which is but little more than a generation removed from the debasing effects of slavery. It is strange that Mr. Du Bois, especially in his splendid chapter "Of the Faith of the Fathers," did not give greater emphasis to the need of religious training, or at least attribute to it the same beneficial influence which he associates with the wider spread of "intelligence" among his people.

## Why are Catholic Schools Inferior

"Why is it," queries a reader, "that Catholic schools, and Catholic education generally, are so inferior and so far behind the times? Why do not those in charge of our parochial schools advance with the times and avail themselves of the achievements of modern educational progress?" And more to the same effect.

While we feel that our correspondent exaggerates, and that our Catholic parochial schools, with all their manifest shortcomings, after all is said, even from a purely pedagogical point of view, are not much inferior to the State public schools and non-Catholic schools generally—many of our best parish schools are fully equal, yea superior to, the average public school—there is an anterior and essential reason why Catholics on the whole are inclined to be backward in matters pedagogical. Cardinal Newman has pointed out this reason in the introductory passages of the first of his lectures on *The Idea of a University*.

"The philosophy of education," he says, "is founded on truths in the natural order. Where the sun shines bright, in the warm climate of the South, the natives of the place know little of safeguards against cold and wet. They have, indeed, bleak and piercing

blasts; they have chill and pouring rain, but only now and then, for a day or a week; they bear the inconvenience as best they may, but they have not made it an art to repel it; it is not worth their while; the science of calefaction and ventilation is reserved for the North. It is in this way that Catholics stand relatively to Protestants in the science of education; Protestants depending on human means mainly, are led to make the most of them: their sole resource is to use what they have; 'Knowledge' is their 'power' and nothing else; they are the anxious cultivators of a rugged soil. It is otherwise with us; 'funes ceciderunt mihi in praeclaris.' We have a goodly inheritance. This is apt to cause us (I do not mean to rely too much on prayer, and the divine blessing, for that is impossible; but) we sometimes forget that we shall please Him best, and get most from Him, when, according to the fable, we 'put our shoulders to the wheel,' when we use what we have by nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of faith and hope. However, we are sometimes tempted to let things take their course, as if they would in one way or another turn up right at last for certain; and so we go on, living from hand to mouth, getting into difficulties and getting out of them, succeeding certainly on the whole, but with failure in detail which might be avoided, and with much of imperfection or inferiority in our appointments and plans, and much disappointment, discouragement and collision of opinion in consequence."

Of course, this state of affairs is not as it ought to be. Nor is it at all to be defended. But it is well to keep in mind that the inferiority of which we are so prone to complain is not a necessary result of the principles upon which our educational system is built, but accompanies the execution of those principles solely because, relying upon supernatural light and aid, we Catholics do not sufficiently acquaint ourselves with, and adopt, the purely natural means furnished by the advancing science of pedagogy.

## Reminiscences of a Convert

We have read with interest and sympathy the reminiscences of the eminent Norwegian convert, Dr. K. Krogh-Tonning, recently published by the Paulinus-Druckerei of Treves.[1]

Like the late Dr. Edward Preuss, Dr. Krogh-Tonning was an eminent Lutheran divine, whose theological writings are rated as

[1] *Erinnerungen eines Konvertiten. Von Dr. K. Krogh-Tonning.* Trier 1907. Druck und Verlag der Paulinus-Druckerei G. m. b. H. $1.10 net.

standard works in his denomination. Like Dr. Preuss, too, Dr. Krogh-Tonning, co-operating with the grace of God, was by serious study and a dutiful life of well-doing led to see the true faith. And as Dr. Preuss, once he had arrived at the conviction that the Mother Church is the only true Church, did not hesitate to embrace the Catholic faith at the cost of great personal sacrifices, so Dr. Krogh-Tonning gave up a comfortable living and an honored station in the Lutheran State Church of Norway to serve God as an humble Catholic layman.

We are glad this eminent Norwegian convert has written the history of his conversion as well as most of his later Catholic works, in the German language, "in order that they might be more generally read." His *Erinnerungen,* we do not hesitate to say, like his life of St. Birgitta of Sweden,[2] deserve to be made accessible to an even larger public by being translated into English.

Knud Krogh-Tonning was born in Stathelle, Norway, December 31, 1842, and raised in the Lutheran faith. His mother, an exceptionally gifted woman, to whom he pays a touching tribute in the second chapter of his *Erinnerungen,* was one of those staunch old Lutherans who find their chief delight not in discussing questions of dogma, but in living according to the precepts of the Gospel. It was due to *her* influence that Knud was already in his early childhood impressed with the fact that there is "something unnatural in the distinctively Lutheran doctrine of justification by faith alone." Dr. Binder relates in his beautiful biography of the converted poetess Luise Hensel, that already as a child she remarked, when the name of Martin Luther was mentioned in her hearing: "I can not bear that man." Dr. Krogh-Tonning confesses that he had a similar feeling in his childhood, and he attributes it to "the notion of a living Christianity which my mother had impressed upon me." (p. 23).

Thus the foundation was laid for that genuine Christian sentiment and that critical attitude towards the heretical religion of his parents, which was to lead him later to investigate for himself, and with the grace of God to perceive and embrace the true faith.

He grew up under the varying and sometimes contradictory influences of a number of teachers, some of whom belonged to the extreme high church, while others adhered to low church ideals, and it was not without a struggle that he finally elected to become a minister.

Though under the tutorship, during his university course, of such staunch Lutherans as Professor Gisle Johnson and C. P. Caspari he made himself acquainted with the writings of other theologians of his

[2] *Die heilige Birgitta von Schweden. Von Dr. theol. K. Krogh-Tonning.* Kösel'sche Buchhandlung, Kempten. 1907. $1.20.

denomination, who, like e. g. Martensen, were held to be more or less addicted to "catholicizing." It soon became clear to him (p. 73) that the catholicizing wing of the Lutheran sect was in evident contradiction to the fundamental and formal principle of the Reformation, viz. that the Bible alone is the source of faith. As he advanced in age and knowledge, he undertook to investigate whether this formal principle of Protestantism was dogmatically true or not.

It took him many years to decide this essential question definitively. Like Newman, he more or less unconsciously adopted one Catholic doctrine after another, until one day he found that in order to live up to his full convictions, there was nothing left for him but to become a Catholic. The thread of growing Catholicity, if we may so call it, runs through all his theological writings. We have not the space to follow it here. Suffice it to say that when, as pastor of a large and important parish (Gamle Aker) in the Norwegian capital, he (from 1885 to 1894) wrote his dogmatic theology, (in five volumes,) he strove, like Newman, to find a "via media" between Catholicism and Lutheranism—not the old hard-shell kind of Luther, Chemnitz, and Gerhard, but modern Lutheranism which had been purged of its un-Christian features by what Dr. Krogh-Tonning called "the quiet reformation" ("die stille Reformation.") He belived that such a "via media" was possible, even with regard to the fundamental dogma of the Lutheran Church—justification by faith alone. "Protestants," this was his theory, "take justification to mean the remission of sins. Catholics also understand it as meaning sanctification; with them justification is a term embracing the whole process of the subjective realization of salvation. ....They too hold that justification is a judicial act, ('actus judicialis.' Conc. Trid. Sess. XIV, ch. 6), by which the sinner is absolved from the guilt and the adequate punishment of his sin, viz., eternal death. This agrees substantially with the Protestant notion of justification.... If we take into consideration that sanctification, or a sanctified life, as well as the remission of sins, is at the present time demanded by the Protestant no less than by the Catholic religion as a necessary condition of salvation,—with this difference only that the Protestants do not call it justification,—what remains of this 'articulus stantis et cadentis ecclesiae' about which it would be worth while to continue to quarrel? Nothing but the dogmatical terminology—mere words."

The position which Dr. Krogh-Tonning took in this question and others considered scarcely less important, naturally shocked many hide-bound Lutherans. Nevertheless he seems to have retained his eminent repute as a theologian and continued to be highly honored by

the government and his fellow-citizens, even after the publication, in 1898, of his Latin treatise *De gratia Christi et de libero arbitrio Sancti Thomae Aquinatis doctrinam breviter exposuit atque cum doctrina definita et cum sententiis protestantium comparavit Dr. K. K. T.*, in which he demonstrated how Luther and the whole batch of socalled reformers had wantonly destroyed the unity and continuity of the doctrine of grace, as taught and believed up to the sixteenth century by the universal Christian Church; and how believing Protestants of the present time are gradually returning to the discarded truth. It was a queer production from the pen of a Lutheran theologian, which merited for him the compliments of such an eminent Thomist as Cardinal Satolli, who wrote to the author that the tractate was composed "with a masterhand." (p. 330). Still more remarkable was the fact that the *De gratia Christi* was published by the Norwegian Academy of Sciences and that two years after its publication His Majesty the King conferred upon the author the dignity of a Knight of St. Olaf of the first class.

But Dr. Krogh-Tonning soon discovered that his "via media" was unsatisfactory. Renewed study showed him that he had been in error with regard to his concept of the Church; that the Church cannot be built upon writings of any kind, but that it must be built upon the Apostolate, and that we have no guaranty that the administration of the means of grace is effective, unless it lies in the hands of the legitimate successors of Christ's twelve Apostles. For a while he imagined that the succession need not essentially be episcopal, but that it might be presbyteral, and that therefore the Lutheran Church might after all be in possession of it. But this error, too, soon vanished; especially after he began to use the Roman Breviary as his regular prayer-book. In 1896 he published serially in the Christiania *Morgenblatt* a series of papers which were united into a book under the title *The Process of Disintegration Within the Church.* (German translation, *Der kirchliche Zersetzungsprozess*, Berlin 1897; French translation, *Le Protestantisme contemporain*, Paris, 1901.) In an appendix, addressed to his critics, Dr. Krogh-Tonning boldly declared: "It is objected against me that my whole mode of reasoning leads to Rome. But the only and sole question is, Does it lead to the truth? If it should turn out that 'Rome' and 'the truth' in this case are synonymous terms, yes, then I will go to Rome and invite my readers to follow me." (p. 388).

In the summer of 1899 Dr. Krogh-Tonning resigned his living. Not that he had found a satisfactory answer to all the difficulties that were still in his mind; but an interior voice urged him that this was "the acceptable time" (2 Cor. 6, 2), and that it was his duty to give

up preaching doctrines which he no longer believed. He had hoped for a pension from the government; but his enemies spread the rumor that he was in communication with Catholic authorities outside of Norway and had received from them generous offers of support, and in consequence the Storthing granted him only a small annual sum as "waiting money." On January 1, 1900, he was graciously discharged from the service of the State Church of Norway by His Majesty the King. He proceeded forthwith to Aarhus in Denmark, where he spent six months with the Jesuits, striving to overcome his remaining difficulties by hard study and ardent prayer. He had not yet arrived at the goal, when a physical reaction set in and he grew quite ill. Again, the idea overpowered him that "this is the acceptable time," and he felt a great desire for the Bread of Life,—a desire which was rendered all the keener by the conviction that he had never yet had the happiness to receive the Holy Eucharist; so one morning, when P. Lohmann entered his sick-room, Dr. Krogh-Tonning suddenly grasped his hand and exclaimed: "Father, I can wait no longer; I *must* become a Catholic in order to be able to receive the sacraments really and truly." A few days later he made a general confession and, on June 13, 1900, was received into the Catholic Church.

Seven years have passed since that event, and from the perusal of his Reminiscences, which have just come fresh from the press, one cannot but arise with the conviction that Dr. Krogh-Tonning, though now a simple layman struggling for a living, has never regretted the step which he has taken and now enjoys that peace of mind and heart that he sought for in vain during the fifty-eight years of his Lutheran life. As he says on page 188 of his *Erinnerungen*, (which we hope will find many readers also in America,) "He who has once achieved the honor and good fortune of having secured a place in the great Church of God upon earth, has every reason to consider himself lucky, even if the place assigned to him is the very humblest, way back by the door of God's temple. 'For I will rather be the lowliest in the house of my God, than dwell in the tabernacles of sinners.'" (Ps. 83).

# MINOR TOPICS

**Quebec's New Catholic Daily**

Since December 21, 1907, the ancient episcopal city of Quebec has a true-blue Catholic daily, *L'Action sociale*. Our readers know how it was brought into being. (Cfr. CATHOLIC FORTNIGHTLY REVIEW, xiv, 12, 354 sq.; 21, 642 sq.)

*L'Action sociale* is an eight-page, seven-column newspaper of the regulation size, printed moderately well, and in general make-up similar to the average Canadian daily.

Its program is to serve the cause of Catholicity and to advance the interests, spiritual and material, of the people of the Dominion, more particularly those of the French-speaking Catholics of the Province of Quebec.

It would be premature and unfair at this early date in its history, when the publishers are still battling with a host of technical difficulties, most of which will vanish when the paper is once in running order, to pass judgment on this important undertaking, which constitutes one of the chief features of Archbishop Begin's generous program of Christian social reform, so cordially blessed by the Holy Father; or to examine how nearly *L'Action sociale* approaches to that ideal of a Catholic daily which from a long and careful study of the leading Catholic newspapers of the world, and from our own experiences and reflections upon the subject of the Catholic daily press, we have formed in our mind.

Suffice it to say that *L'Action sociale* has a select staff of editors (among them such able journalists as Dr. Jules Dorion (editor-in-chief), Mr. J. L. K. Laflamme, formerly editor of the daily French *Tribune* of Woonsocket, R. I., and Mr. Omer Héroux, for several years co-editor of *La Vérité*—; that the program which it has mapped out for itself is not only exalted but eminently timely and practical; that the first twenty-five or thirty numbers indicate an unflinching determination to carry out this program faithfully; and that, (as we are informed privately,) the financial resources of the paper are such that its future is reasonably assured.

The average American reader would desire a fresher and more complete news service; one who is accustomed to the best European, especially German papers, would wish for more order and system in the presentation of the news of each day, and a little less sensationalism in the display headlines. Greater variety especially on the editorial page might also be pointed out as a desideratum. But we must not forget that French ideas of newspaper-making still prevail to a considerable extent in French Canada and that what may appear to us at this distance and with our Anglo-Saxon views and tastes as a blemish, may in the eyes of those for whom *L'Action sociale* is written, seem really a point of perfection.

We cordially wish our esteemed Quebec contemporary many years of effective service in the noble cause which it has been founded to sustain, and trust that we shall have many opportunities to refer to and quote from its columns in the future.

**A Speculation in Tabernacles**

It is wonderful how cleverly the fakers will bait their books to catch "suckers." (Cfr. CATHOLIC FORTNIGHTLY REVIEW, xiv, 24, 764.) In a circular letter addressed by a Milwaukee firm of promoters to the Catholic clergy under date of Jan. 9, 1908, we read:

"This corporation has had considerable correspondence with Rome regarding the new Lithurgical [*sic!*] Tabernacle, of which this company owns and controls the patents for the United States, Canada, and nearly all the European countries, and one of our prominent Bishops who is interested in this concern, and is now on his way to Rome, has taken with him a model of the Tabernacle for the purpose of demonstrating to His Holiness the Pope that it fully overcomes his serious objections to the revolving Tabernacle now in use, and it is confidently expected that His Holiness will soon make known his desire to have this Tabernacle adopted by all Catholic churches throughout the world. If we receive such approval of the Holy Father, and of this there is little doubt, it will be readily seen that the stock of this corporation will at once advance so rapidly and the divident increase to such an extent that present owners of stock would be unwilling to part with it at any price. We feel that we owe you the above information so as to enable you to secure for yourself or your friends such amount of this stock as you or they may desire before the advance which will certainly follow."

In this case, however, the fakers have probably over-reached themselves. The pastor who handed us the circular letter from which we have just quoted, remarked indignantly that the clergy generally would surely resent this brazen attempt to coddle them by means of a proposed monopoly in tabernacles. "It is getting intolerable," he added, "when even our Eucharistic Lord in the tabernacle is used for purposes of speculation."

It would be interesting to know whether there is any truth at all in the statements made in the circular, or whether it is a lie made out of the whole cloth.

**Honesty in History-Writing**

Rev. T. J. Campbell, S. J., concludes a review of the first volume of Father Hughes' *History of the Society of Jesus in North America* (*The Messenger,* xlviii, 6) as follows:

"Of course it upsets the prevalent fiction about Lord Baltimore, but that was unavoidable and quite beside and beyond the intention of the writer of the *History of the Society of Jesus in North America.* He is only one of the collaborators of a much more extensive work embracing the history of the Jesuits in all parts of the world, and it could not be expected that men dealing with such world-wide interests could suppress facts which might conflict with preconceived notions of this or that individual. When the Sovereign Pontiff wishes the full glare to be thrown even upon the great men who have worn the tiara, lesser characters cannot hope to be immune. Moreover, it is much better that such revelations should come from ourselves than that our enemies should taunt us with perversions of truth. It may cause us to abate our self-conceit a trifle, but it is better to be honest than rich, and the lesson that may be read in this and other lights of history is that all the hardships the Church has to endure did not come exclusively from those who are outside the battlements."

**Panbabylonism**

The Wellhausen school of Old Testament criticism is being slowly but surely undermined by the new movement known as Panbabylonism, which aims "at a reconstruction of the history of Israel's religion along the lines of natural development." Panbabylonism finds in the old religious ideas of Babylonia and the Orient in general, the evidence of a highly developed astral-mythological scheme, and traces the details of this scheme in the religion of both the Old and the New Testaments. This school has recently or-

ganized a "Gesellschaft für vergleichende Mythenforschung," which has begun the publication of a series of popular works in advocacy of its views, titled *Im Kampfe um den alten Orient.* Two of these have just appeared, one entitled *Die Panbabylonisten, der alte Orient und die ägyptische Religion,* by Alfred Jeremias; and the other by Prof. Hugo Winkler, the Berlin Assyriologist, who may be considered the head of the new school: *Die jüngsten Kämpfe wider den Panbabylonismus.* The new school is remarkably prolific. Prof. Peter Jensen, of Marburg, has issued a volume of one thousand pages on the Gilgamesh Epic of the Babylonians, and he finds the hero of it to be the prototype not only of many Old Testament characters, but even of Jesus himself. More recently E. Stucken has issued a work: *Astralmythen der Hebräer, Babylonier und Ägypter,* (Leipzig: Pfeiffer); while the more theological side of the new scheme is brought out in the second edition of Jeremias's *Das alte Testament im Lichte des alten Orients* (Leipzig: Hinrichs). Perhaps the best general guide to the literature and ideals of this new school is the work of O. Weber, *Die Literatur der Babylonier und Assyrier, ein Überblick.* (Leipzig: Hinrichs.)

It is, of course, only a question of time when this new school of "higher criticism" will be annihilated and replaced by some other, possibly more destructive still.

**Our Ineffective Method of Teaching Foreign Languages**

In an official report to the State Department, Consul Paul Nash, of Venice, suggests an interesting comparison between the results of instruction in foreign languages in Italy and in the United States, showing the practical superiority of the former. Mr. Nash writes:

"Hundreds of well-educated Americans annually pass through Venice, and although probably nine tenths of them have had several years of instruction in a European language, not one-tenth are capable of speaking a dozen connected words of anything but English. Even college graduates, fresh from prize-winning in French or German, are generally unable to speak either language, although capable of writing an excellent thesis on their history, philology, syntax, and literature. This is the result of teaching French and German in much the same way that Latin and Greek are taught. The pupils of the Royal School of Commerce in Venice (one of the schools which prepare for the diplomatic and consular service), after one year's instruction in English, are able to understand and to make themselves understood, and at the end of the second year converse with comparative fluency.

"If one desires to learn a language for the sole purpose of reading it intelligently, and appreciating the fine points of its literature, then the method employed in American colleges is satisfactory. If, however, one's object is to be able to use the language for practical purposes, it is obvious that an enormous amount of time is wasted by American students. I suggest that the question be investigated by teachers at home, and shall be glad to answer any inquiries on the subject."

**Freemasonry in England and America**

A curious London dispatch, dated Jan. 11 and reprinted by several of our Catholic weeklies, says:

"The Pope intends shortly to issue a new encyclical letter against Freemasonry. It has come to the knowledge of the high dignitaries of the Church that in recent years, and especially in 1907, increasing numbers of Catholics have become Freemasons. In England and other countries the

order numbers thousands of professed adherents of the Catholic Church."

In this country it numbers at least some, but the worst feature of the situation here is a growing sentiment in Catholic circles, which is shared by a considerable number of priests and at least two or three bishops, that Freemasonry, as we have it in this country, is quite innocuous and that Rome ought to raise the ban.

We venture to predict that Rome will never do any such thing, and to hope that the sentiment referred to will be effectively checked by the publication of *A Study in American Freemasonry,* based upon Pike, Mackey, and other standard *American* Masonic authors, which B. Herder has now in press.

### The Church in France

There have again been some cabinet changes in France of late. M. Briand has been made Minister of Justice; "no doubt"—mordantly observes the (London) *Saturday Review,* No. 2,724—"as a reward for the part he has played in one of the most unscrupulous campaigns of injustice any government has ever been guilty of."

"First"—continues the same (non-Catholic) journal—"the congregations are directed by the government to apply for authorization on pain of dissolution and spoliation, the government all the time not intending to grant authorization if they should apply. They did apply and were refused and violated. Then followed the separation act, allowing the Church to form associations for the control of its property of a nature which the government knew no honest Catholic could accept. Thus M. Briand calculated he would have the Church in a dilemma: either she must lose morally by deserting her principles or suffer from poverty. The Church made her election, preferring principle to property. M. Briand has had the pleasure to see many of the clergy suffer cruelly, but he has not had the pleasure of seeing the Church abandon her trust. Very likely M. Briand will now be saying, let by-gones be by-gones. We can well understand he would be glad to forget much, and still more glad that others should forget. The *Morning Post,* in an article commending M. Briand for not being so bad as M. Combes and others, honestly, we are glad to see, describes 'French governmental circles' as 'not merely anti-clerical, but anti-Christian.'"

### Church Vestments

Rev. Herbert Thurston, S. J., concludes an interesting paper, in No. 3,529 of the *Tablet,* on "The Mass Vestment," based chiefly upon Father Joseph Braun's "magnificent and monumental work,"[1] as follows:

"The Church is constantly accused of aping pagan ceremonial and of borrowing all kinds of mummeries from pagan sources. In particular this wearing of gorgeous vestments in her solemn ritual has been made a subject of reproach as something directly imitated from various Eastern cults and as wholly unworthy of the purity of a divine religion. But to any one who studies the history of the most important of all her vestments, it will be abundantly clear that the whole from beginning to end has been a process of silent development, and of development entirely within the Church. There has been no borrowing from any quarter, but the simple decent garb originally assumed by her ministers for every-day wear, precisely because it allowed them to pass undistinguished among the poor, has gradually been specialized and enriched, as it was set apart exclusively for the service of the altar. On the other hand, this evolution has not

[1] *Die liturgische Gewandung im Occident und Orient.* B. Herder. 1907. $9.50 net.

come about with any purpose of glorifying the wearer, but mainly from the conviction that all that is most beautiful should be offered to God, and that we cannot do too much to honor the ritual of the Holy Sacrifice."

**Solving a Thorny Problem**

The appointment of our esteemed friend Rev. Joseph M. Koudelka to the dignity of auxiliary bishop of Cleveland, is an event in American church history far more important than appears on the surface; not only because of the splendid character and unusual gifts of the appointee, especially his command of the Slav languages, besides English, German, and French; but chiefly for the reason that Father Koudelka is the first of several auxiliary bishops to be named in several large cities of the United States to minister to the Catholics of the Slav races who are immigrating to this country by thousands every year and whose religious needs and government constitute a pressing ecclesiastical problem. For several years they have been seeking for representation in the American hierarchy and various ways of satisfying their demand have been suggested. The provision of auxiliaries for special jurisdiction over the Slavs was finally decided upon. In addition to Cleveland, Chicago, Buffalo and one other city, not yet named, will be headquarters for these auxiliaries. The peculiar needs covered by the appointments make them exceptions to the general policy, announced from Rome a few years ago, to name no more auxiliary, but only coadjutor bishops *cum iure successionis* for American sees. (See Cleveland *Catholic Universe,* No. 1,745.) In pursuance of this new policy, foreshadowed more than a year ago in the CATHOLIC FORTNIGHTLY REVIEW, Bishop Horstmann has appointed Msgr. Koudelka vicar-general for all the Slavs in the Diocese of Cleveland. *Ad multos annos!*

**From a Subscriber in Chili**

A friend of ours who has been for several years engaged in educational work in the republic of Chili, writes among other things:

"Although the Church has more political power in this country than anywhere else in South America, her influence in educational matters is, strangely and unfortunately, almost nil. Our only university, that of Santiago, is in the hands of German and Chilian Freemasons. I regret to say that it is the Germans who have been chiefly instrumental in stamping out religious faith and practice in this republic. The University being absolutely in control of Freemasons and infidels, and all the 'lyceos' being by law subject to the supervision of the University, it is not wonderful that anti-religious principles are gradually permeating all classes of society. The professors and students are almost all 'Radicals.' Respecting morals, in this city of approximately 20,000 inhabitants, sixty-five per cent of all the children born are illegitimate according to the latest statistics of the alcalde. (This figure does not include the offspring of civil marriages.) In the schools there is no religious instruction whatever, a condition chiefly due to a deplorable lack of *pastores animarum.* Just think, there is only one parish priest in this big town. The women go regularly to church, and one must admire the depth and tenderness of their religious affections, their delicacy of conscience, and their noble intentions. But the men are nearly all fallen away. Scarcely ten per cent of them live up to the elementary commandments of God and the Church. Our work is hard, and, I am sorry to say, is often hampered by those who by office and position should advance it most actively."

**The Indefinite A. B.**

A writer in the *World's Work* institutes a searching inquiry into the meaning of the usual college degree. He returns from the investigation with the rather disheartening news that the letters A. B. mean so many different kinds of education that they mean practically nothing. Formerly the bachelor's badge indicated at least that its wearer "had spent [at least] four years in a cultivated and learned society, where he had been brought more or less in contact with two dead languages, a little stale [not necessarily!] philosophy, and some higher mathematics." To-day the degree implies no common standard of discipline, is granted for courses ranging from Sanskrit to metal working, and for terms of residence ranging from two to five or more years.[1]

With its usual bent for the practical, *World's Work* is for abolishing so vague a designation, and makes the "honest" suggestion that we substitute for a degree a certificate giving in outline the college record of the individual student.

We should rather advocate a restitution of the venerable A. B. degree to its original meaning and a greater discrimination on the part of our colleges in conferring it.

**A Word in Favor of Church Latin**

In a paper in the *Nineteenth Century* ("Latin for Girls") Mr. Stephen Paget makes a distinction between dead Latin and living Latin and enters a strong plea for the harmonies and life of the ecclesiastical idiom so heartily despised by most modern scholars. His argument probably goes a little too far, but it is refreshing for a Catholic who loves the language of his Church to read such appreciative words as the following from the pen of a Protestant savant:

"Holding fast to this rule, that they must already know in English, and know well, what they are to find again in Latin, they will yet find many exercises. It is mainly Church classics—'hoping it will be without prejudice': canticles, prayers, psalms, and hymns, and the Scriptures. The majority of well-educated girls are familiar with the English of many passages in these writings, but wholly ignorant of the Latin. They know, for instance, the Magnificat. If they were boys, they would have to parse the Magnificat, and say what noun is commanded by that stately verb. But it is never set to boys, because it is not Ciceronian. Still, it is more poetical than Cicero, and more majestical than Livy; and the boys have to learn Livy. Compare the two:

'Procæ, regi Albæ, duo filii Numitor atque Amulius erant. Numitori, qui natu maximus erat, pater regnum vetustum gentis legat.'

'Magnificat anima mea Dominum, et exultavit spiritus meus in Deo salutari meo. Quia respexit humilitatem ancillæ suæ.'

The advantage is not with Livy. But this question of style is of no concern here. And, if it were, so much the better: for Church Latin may have more style than Church English. There is no style in 'As it was in the beginning, is now, and ever shall be, world without end'; but it sounds well in Latin, 'Sicut erat in principio, et nunc et semper et in sæcula sæculorum.'"

**The Unsatisfactory Modern Conception of Jesus**

Wilhelm von Schnehen has recently published a volume under the title *Der moderne Jesuskultus* (Frankfurt a. M.), in which, though he does not

[1] Even at such high-class institutions like Harvard and Johns Hopkins, we were informed by the *Nation* some months ago, "the A. B. merely means that its possessor has for an uncertain time studied something or other."

undertake or pretend to defend the Christian conception of the Godman, he nevertheless maintains that the substitute offered by modern liberal theology, in its cult of "Jesus as the greatest among men, a model in principles and practices," is unsatisfactory. His objection is that the new view lacks the inner substance which the old faith in Christ as the Son of God gave to Christianity; and that it does not do justice to the intentions of the Gospel writers in their portraiture of Jesus of Nazareth. The author maintains, and no doubt rightly, that this modern, weakened conception of Jesus can never satisfy the religious needs of man or of men. He does not, however, supplement his negative thesis by suggesting a positive substitute.

**Race Suicide in England**

The decline of the birth-rate in England and Wales is causing apprehension in the minds of some British moralists and statesmen. Mr. Sidney Webb, a judicious observer and analyzer, has been "correcting" statistics on the subject. He publishes his results in the London *Times*. Seldom have figures told so significant a story. From 1895 to 1905 the total population of London showed an increase of 300,000. Nevertheless, the total number of children, between the ages of three and five, on the school rolls was diminished by 5,067. All over England and Wales, moreover, during the last thirty years, there has been a decrease of 1,000 births to every 10,000 inhabitants.

This decline, says Mr. Webb, "is not merely the result of an alteration in the ages of the population, or in the number or proportion of married women, or in the ages of these." In Ireland there has been an absolute decline, but emigration has taken away so many of the reproductive inhabitants that the statistics of the island really show a relative increase in fertility. In England and Wales, however, it appears that in the forty years between 1861 and 1901, if the birth-rate had remained merely stationary, 200,000 more children would have been born than actually were born.

An interesting discovery by Mr. Webb is that, while down to some date between 1861 and 1881 there was a relatively stationary birth-rate, there was subsequently a steady decline "due to some new cause." Formerly, decrease in the birth-rate used to be traced to the postponement of marriage. "We know, however, from Dr. Newsholme's corrected birth-rates, that no such cause as a greater postponement of marriage, with the corresponding rise in the age of the average wife, has anything to do with the decline in the birth-rate now recorded." The facts all point to the conclusion that the decrease in births is due to "deliberate intention on the part of the parents." This conclusion is reinforced by the fact that among the Catholics and Jews of the United Kingdom such "deliberate regulation" is far less frequent. The Catholic element in the more populous towns accounts for their relatively high birth-rate.

**The Physiology of Tears and Laughter**

In a treatise on *Human Physiognomy*, the most complete exposition of this subject since Darwin's work on the *Expression of the Emotions*, Dr. I. Waynbaum proceeds from the physiological fact that there is normally a certain equilibrium maintained between the circulation of the blood within the skull on the one hand, and in the more superficial regions of the head on the other. The physical counterpart of emotion is a certain disturbance of the circulation of blood in the brain. Motor changes in the muscles of the face tend to remove

the disturbance. The result is manifest in grimaces, and other forms of facial expression.

A curious example of Dr. Waynbaum's method of dealing with the subject is furnished by his explanation of weeping. This, he says, is the most conspicuous physical symptom of sorrow; and when tears are shed certain chemical substances are thereby eliminated from the blood, with the effect of producing a kind of anæsthesia, which is a great relief to the mourner. Idle tears thus mean that the weeper is getting physiological relief. Even sobbing assists the process. In one way this is shown by a certain apathy and indifference, a dulness of feeling which succeeds a severe paroxism of sorrow.

Laughter, with its accompanying grimaces, in like manner has a physiological rôle. It effects, says Dr. Waynbaum, a union of the blood globule with the nerve cell, and enhances the agreeable feeling which humor inspires. The subject seeks to prolong the process on this account. It is for this reason that ill-bred persons, not accustomed to control the manifestations of their feelings, are immoderate in their prolonged laughter. The same cause probably leads uncultivated persons and savages to express even surprise or passing pleasure by laughter which seems to be derisive, but which is due simply to physiological satisfaction.

**Leprosy not Contagious but Hereditary**

In a little pamphlet (*Beobachtungen über den Aussatz im heiligen Lande*) Dr. Einsler, who has for nearly two decades been head physician of the Jesus Hilfe Hospital for Leprosy in Jerusalem, takes issue with the specialists who, at the international leprosy congress in Berlin, in 1897, insisted that this disease is contagious but not hereditary. The experience of the management of this hospital in the forty years of its existence has not, Dr. Einsler declares, shown a single instance of leprosy as the result of contagion, although opportunities existed in abundance. He also says that among the inhabitants of Jerusalem he has in all these years never seen a single instance of such contagion. His belief in the inheritance of leprosy, Dr. Einsler bases on the fact that in many families it has been transmitted for several generations. He, therefore, particularly deplores the fact that at the three Turkish stations for the isolation of leprosy patients, at Ramley, Nablus, and Jerusalem, the government permits the marriage of these unfortunates, with the result of broods of leprous children. The authorities of the Jesus Hilfe Hospital have repeatedly petitioned the government to forbid the marriage of lepers, but, so far, without success.

Dr. Einsler's observations have led him to the conclusion that there are two kinds of leprosy in Palestine, namely, the "knotty" (*knötchen*, or *knotenform*), and the nervous form. The former shows itself chiefly in external growths on the face, hands, arms, or legs; the latter begins usually with the destruction of the more deeply seated nerves, followed by severe rheumatic pains.

# FLOTSAM AND JETSAM

Organist wanted. $40 a month and extras. Apply to Rev. M. Rieger, Rome, N. Y.

*

A Rome dispatch of recent date says that the commission for the codification of the Canon Law, at the head of which is Cardinal Gasparri, "will probably accomplish its work in two years." The fellow who made this prediction must be either an ignoramus or a dyed-in-the-wool optimist. Those who have some inkling of the enormous difficulty of the task at which the codification commission is laboring, will rejoice to see the *first-fruits* of its patient plodding within, say a decade.

*

The London *Times* quotes the following modest profession from a jubilee speech delivered by the late Lord Kelvin at Glasgow in 1896:

"One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly for fifty-five years; that word is failure. I know no more of electric and magnetic force or of the relation between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach my class-students in my first session as professor."

"What a lesson in humility—comments the *Month*, No. 523—"to those for whom the universe holds no secrets, and who, out of the abundance of their ignorance, profess to explain its riddles."

*

The Cologne *Volkszeitung* some time ago announced that it had decided to get out a special edition of its daily issue, printed on linen paper, for libraries and collectors. Mr. W. E. Curtis informs us in one of his recent letters that the British Museum requires that the copies of the principal English papers intended for its files shall be printed upon durable paper, on the theory that it is a waste of trouble and money to bind and preserve printed matter that will not outlive its generation.

Mr. Curtis adds that, if our Congressional Library at Washington desires to preserve the records and the opinions of the present day it will have to adopt a similar method. In matter of fact the fiber used by our daily papers rots very rapidly and turns yellow within a few months, as anyone can see who has access to bound files, or has old papers about the house.

Some cynics have been so inconsiderate as to suggest that the poorer paper our newspapers use, the better it will be for future generations.

*

A Missouri pastor writes to the REVIEW:

"Concerning the 'Order of the Eastern Star,' of which you speak in No. 2, p. 53, allow me to say that I know from the best authority, that only such ladies may become members of the 'Eastern Star' whose husbands or fathers are Freemasons. It follows from this that the members of the 'Eastern Star' are excommunicated like the Masons."

The conclusion is perhaps not quite borne out by the premises; but the information contained in our correspondent's card is worth noting.

*

Dr. G. Stanley Hall, president of Clark University, Worcester, Mass., recently returned from a trip through the West, and having found many public schools "sissified," said according to the *Pilot:* "One of the evils of the effeminization of the public schools is the sentimentality that cannot tolerate flogging." There are other public school evils, and we are glad to see our Catholic weeklies pointing them out. Let us not forget, however, that in this matter too it will be prudent not to disregard entirely the ancient adage which enjoins the advisability of sweeping before one's own door....

*

We are indebted to the official *Semaine Religieuse* of Quebec (Vol. xx, No. 22) for the following generous notice:

"L'Ouest.... *américain* (car les citoyens des Etats-Unis ont monopolisé tout ce qui vient sous le nom d'Amérique) possède une revue supérieure à presque tout ce que nous connaissons en fait de ces sortes de publications. Et cette revue, elle aussi, a fait toilette neuve, au jour de l'an, en commençant son quinzième volume. THE CATHOLIC FORTNIGHTLY REVIEW,

tel est son nom, que nous avons déjà placé à plusieurs reprises sous les yeux de nos lecteurs; et c'est M. Preuss, le grand journaliste catholique, de l'heure actuelle aux États-Unis, qui en est le directeur. On ne saurait mieux qu'en lisant cette revue (32 pages, bimensuelle), se tenir au courant des événements qui, dans ce grand pays, intéressent l'action sociale et catholique. Aussi, nous recommandons cette publication à ceux de nos lecteurs qui auraint le loisir de prendre connaissance d'une soixantaine de pages, chaque mois, de lecture très vivante."

*

Sir Robert Anderson relates in his new book, *Criminals and Crime* (London: Nisbet. 1907) how Dr. Max Nordau, with two portraits before him of Archbishop Temple and "the greatest criminal of this generation," Adam Wirth, who stole the Gainsborough portrait, made his selection of the criminal by fixing on the Archbishop. The "type" theory as to criminals has never been more effectively reduced *ad absurdum*.

*

Our government plumes itself upon the successful researches made by its Bureau of Ethnology into the life, languages, religion, and culture of the American aborigines. It publishes annually a volume detailing the results of these researches and embodying the studies of eminent specialists in the field of American ethnology, folklore, and linguistics. Yet it can not claim to be the sole worker in this domain. The *Revista Cattolica* of January 5 gives notice of an exhaustive treatise on the famous and warlike tribe of the Commanches, entitled *Los commanches* and written by a young professor at the University of Mexico, Don Aurelio M. Espinosa. Our Las Vegas contemporary refers to this work as a monograph of profound erudition and high critical value. Prof. Espinosa relates the history of the Commanches from the time of their first appearance to these later years, when their destiny has become so intimately connected with that of the Spanish-speaking population of the Southwest, especially New Mexico.

*

German, Carl Schurz points out in his *Reminiscences*, does not translate into English so readily as English into German. There are too many sentences that keep the German idiom.

One of the numerous 16mo "new-thought" magazines that affects the "art-nouveau" style, says:

"In the long run the world is on your side. You rebels. You dissenters. You malcontents. You critics. You discoverers. The world is on your side. Your enthusiasms cut no further capers. Are burnt out. Are now only heaps of ashes. But God? The idea? The Dream? They are swept away. A flood has come and swept them away. That tragic flood. The overwhelming world-stream. The submerging earth waters."

Beyond this, we have only to go back to the "ugh, ugh" of the Fenimore Cooper Indian and to picture-writing.

*

The prevalence of *hémophilie*, the bleeding sickness, in the Alpine villages of Grisons, has given rise to a peculiar social condition. The disease is hereditary, and consists in a weakening of the blood vessels so that the least shock causes hemorrhage. This sensitiveness is accompanied by such extreme general debility that those who suffer from the malady rarely reach middle age. Realizing that the only way of extirpating the evil is to cease perpetuating it by marriage, the young girls of several communities have formed a league which has race suicide on a limited scale as its object. They have resolved to remain celibate. Their action is much applauded by their fellow-countrymen, who see in it "a noble example of moral courage and civic sacrifice."

*

Mr. H. G. Wells contributes to volume III of the *Sociological Papers* (London: MacMillan. 1907) an article upon "The So-called Science of Sociology." The innuendo of this title, that there is no such science, strikes at the very life of the young society which publishes the *Sociological Papers*. For if no exact and classifiable knowledge, which is what we mean by science, has been obtained or is procurable, then the institution at once collapses, and all its papers, including the volume in which Mr. Wells' paper appears, may be cast back into the dust and darkness, where lie the treatises on alchemy, astrology, and the ephemeral fads which are pursued by those misguided congregations which Jowett said were made up of three persons and no God.

# BOOK REVIEWS AND LITERARY NOTES

—*Die liturgische Gewandung im Occident und Orient nach Ursprung und Entwicklung, Verwendung und Symbolik. Von Joseph Braun S. J. Mit 316 Abbildungen.* (xxiv & 758 pp. royal octavo. B. Herder. 1907. $9.50 net.) This truly monumental work deals with all the sacred vestments of the Church, describing their material, construction, and ornamentation, as well as their use, their liturgical character, and the symbolical signification which has been attributed to them in the course of centuries. The author has drawn largely from unpublished and out-of-the-way sources. He establishes victoriously the thesis that, with the exception of the stole, the pallium, and the miter, all the liturgical vestments of the Church developed not from those of the Jews, nor from ecclesiastical legislation, but quite naturally from the every-day clothes worn by the man of the early times. The work has been rendered exceedingly valuable to the student by the wealth of illustration which with the beautiful letterpress and the fine *oeuvre de luxe*. The paper is perhaps binding makes the volume truly an a little too highly polished; were it less shiny, the text would be easier to read, especially by artificial light in the evening. We heartily agree with Dr. McCaffrey in the *Irish Theological Quarterly* (ii, 8, 519) that is a work which should be consulted not alone by liturgists, but also by archeologists, historians, and all interested in the development of ecclesiastical art. In a new edition we suggest that the reverend author make it a rule to name those whose assertions or theories he finds himself compelled to combat, and that he cite their writings by title and page.

—*The Guild Boys' Play at Ridingdale and New Boys at Ridingdale.* (BenzigerBrothers. Price, each, 85 cts.) Here we have two more of the Jesuit Father David Bearne's "Ridingdale books." They quite meet the expectations for which their author is himself responsible. It is to be hoped that American Catholic boys will become interested enough in these English cousins of theirs to investigate some of their amusements. Clogs and cricket will probably remain exclusively British to the end of the chapter, but it is barely possible that it may dawn upon some of our future presidents that Shakespeare is interesting reading. This would be almost too good to be true.

—Rev. John B. Tabb, of whose poetical writings we remarked not long ago that they are not sufficiently appreciated by Catholics, has published a new volume of *Quips and Quiddities* (Small, Maynard & Co.) consisting of light epigrams and jocose rhymes, which, as the *Nation* remarks, "have all the appearance of having been gathered from his careless correspondence which he so lavishly seasons with wit." For instance,

(To Mr. Andrew Lang, who spelled my name "Tab.")

O why should Old Lang Sign
A compliment to me
(If it indeed is mine)
And filch my final b?
To him, as to the Dane,
In his soliloquy,
This question comes again—
"2 b or not 2 b?"

—*Frühling im Palazzo Caccialupi und andere Geschichten von Ansgar Albing.* (Two volumes. B. Herder. $1.75). This is Msgr. Matthies' first venture in the field of short story writing. His novels *Moribus paternis* and *Der Pessimist* have been justly praised for truth to life, naturalness, and interest. The same qualities distinguish the nine short stories that make up the present two volumes, which, be it noted by the way, are splendid specimens of modern book-making. The stories cover a wide range, from the tale of present-day Italian life, "Spring in the Caccialupi Palace," which gives its name to the collection, to "Joe O'Callaghan," which takes us to the streets of New York. The author's characters are true to life and typical, and he writes with evident knowledge of the life and society that he depicts.

—*Thoughts on the Religious Life. Edited by Rev. T. N. Lasance.* (Benziger Brothers. 1907. Net $1.50) is primarily intended for our sisterhoods, but it can also be recommended to the general reader as useful spiritual reading. The book is to a great extent com-

piled of articles that have appeared in various Catholic magazines. While not pretending to present a systematic treatise on the religious life, it offers many practical "thoughts", helpful to realize the beauty of the religious vocation and to fulfil cheerfully its obligations.

—A third, revised edition has recently appeared of the late Jesuit Father Tilmann Pesch's two-volume work *Die grossen Welträtsel. Philosophie der Natur.* (B. Herder. 1907. Net $6.60). That a work of this caliber has had such a wide sale shows the deep interest which German Catholics take in the fundamental questions of philosophy. The editor has brought the scholarly and well-written book up to date and toned down the polemical portions, without however destroying its characteristic features; so that in its third edition *Die grossen Welträtsel* can be called more justly even than before an arsenal of keen and mighty weapons for the Christian apologist. Perhaps Switalski's suggestion in the *Theologische Revue* (1907, Nos. 13—14, col. 410) is worthy of consideration: that Father Pesch's great work could be made even more useful than it is, if the editor would overhaul it thoroughly and condense it into one good-sized volume.

—*Meditations for Monthly Retreats. For the use of religious. With a preface by Rev. H. C. Semple, S. J.* (Benziger Brothers. 1907. Net $1.25). We recommend this little classic, which now makes its first appearance in an English dress, to religious who are accustomed to devote one day each month to a preparation for death. Three meditations are assigned for each month. Their subjects are the great fundamental truths of our faith. The easy, copious style of the booklet makes it well suited for reading in the refectory.

—*The Bond of Perfection by P. M. Northcote, O. F. M.* (London: Burns and Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1907. 60 cts. net). This brief treatise on divine charity is a happy explanation of I. Cor. xiii, 4 sqq. Theological learning and psychological truth in the delineation and analysis of man's way of acting are combined with warmth of sentiment and expression. The opinions set forth in the highly metaphysical first chapter, will perhaps not meet with unqualified and universal assent. May the booklet incite many "to prosecute more diligently the holy quest for charity, the divinest thing to be found on earth," the bond of perfection.

—We have received volumes I, II, and III of the new edition of Herder's *Bibliothek deutscher Klassiker für Schule und Haus.* They contain selections, vol. I from the works of Klopstock and of the members of the famous Dichterbund of Göttingen; vol. ii, from the writings of Lessing and Wieland, and vol. iii from those of Herder, Claudius, Bürger, and Jean Paul. What we have said of this classical library of Herder's in reviewing the previous volumes, containing the works of Schiller and Goethe, we can conscientiously repeat after an examination of the three volumes now under notice: the selections are carefully yet not prudishly made; the biographies and notes are excellent throughout; and the letterpress and binding are really fine for the low price asked. (85 cts. per volume.)

—*Modernism, What it is and Why it was condemned. By C. S. B.* (London: Sands & Co.; St. Louis: B. Herder. 1908. 10 cts.) is a little brochure of ninety-six pages, withal the best that has been written so far in English on the subject. The author, after a brief definition of Modernism, sets down one or two of the conclusions to which it comes and, comparing them with the traditional teaching of the Church, shows the radical antagonism between Modernism and Catholic dogma. Working back to the principles he then demonstrates that Modernism is not in reality so much a religion as a philosophical attitude—a critical application of sceptical principles to the whole of human knowledge. An appendix contains quotations from Loisy, Tyrrell, and other modernist writers.

—Dr. Franz Hettinger's *Aphorismen über Predigt und Prediger* has just appeared in a second edition under the editorship of Dr. Peter Hüls, of the University of Münster. (xvi & 553 pp. 8vo. B. Herder. 1907. $1.85 net). The editor justly complains that this, the last important work written by the eminent Würzburg apologist, has not met with the popularity and the wide sale which it most undoubtedly deserves. Dr. Hüls attributes this to the all too modest title and misleadingly unassuming preface given by

Dr. Hettinger himself to this book, which is really the finest homiletic manual that we know of in any language. For the reason indicated we think it would have been advisable to send out the second edition under a new title, one corresponding more accurately to the contents and value of the work, which cannot be too highly praised. Those who have read Hettinger's Timotheus will no doubt wish that his *Aphorismen* might also be made accessible to English and American readers in a good translation.

—*Die katholischen Heidenmissionen der Gegenwart im Zusammenhang mit ihrer grossen Vergangenheit dargestellt von Friedrich Schwager, Priester der Gesellschaft des göttlichen Wortes. I. Das heimatliche Missionswesen.* 74 pp. 8vo. Steyl (Germany): 1907. This is part one of a large work on the Caholic missions which bids fair to supplant Marshall's antiquated book on the same subject. The first four chapters comprise a brief history of domestic missions, and the fifth gives a conspectus of the present status of these missions throughout the world. The foreign missions will be treated in a separate volume. Speaking of missionary conditions in the United States, the author justly says that for a nation that rears million-dollar cathedrals our apathy towards the foreign missionary movement is little short of disgraceful; especially in view of the fact that there is everywhere a dearth of English-speaking missionaries and that the Protestant sects of this country are devoting hundreds of men and women and millions of dollars to missionary work.

—The Literary Walloon Society of Liège has undertaken to publish a dictionary of the Walloon dialect, spoken in the provinces of Liège and Luxemburg.

—*Die Frauenfrage vom Standpunkte der Natur, der Geschichte und der Offenbarung beantwortet von P. Augustin Rösler C. SS. R. Zweite, gänzlich umgearbeitete Auvage.* (xix & 579 pp. 8vo. B. Herder. 1907. $2.65 net.) This is probably the most complete treatise yet published on the various questions connected with the position of woman in private and especially in public life. The sub-title indicates the threefold division of the subject-matter. The second and by far the longest part is a pretty complete historical treatise on woman's position in society in ancient and modern times. The third part, which is comparatively brief, presents the teaching of revelation as clarifying and confirming what nature and history have taught, and concludes by insisting that the only true solution of the "Frauenfrage", and the only effective remedy for the social evils that are partly the cause and partly the effect of the present agitation, are to be found in a return to Catholic ideals and principles in education and in life. The bulky volume is not one which the average reader is apt to read through in one, or even in a dozen sittings. It is in the words of Dr. Toner (*Irish Theological Quarterly*, II, 8, 531), "a sort of one-volume cyclopedia on the subject," to which the educated student will refer often and never in vain. We recommend it most cordially.

—*Lehrbuch der Kirchengeschichte für Mittelschulen von Anton Ender. Mit 25 Abbildungen.* (B. Herder. 1907. xii & 195 pp. Net 85 cts.) This manual of church history is, on the whole, too compendious and sketchy to serve as a text book in the grades for which it is intended. Among the minor advantages which it possesses over other books of its kind (a branch in which German Catholic literature is enviably rich) we may mention the generous space accorded to the modern period and the illustrated appendix introducing the student to the different styles of church architecture.

*

## Books Received

[*Every book or pamphlet received by the* Catholic Fortnightly Review *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

*Distinguished Converts to Rome in America. By D. J. Scannell-O'Neill.* 179 pp. 8vo. St. Louis and Freiburg: B. Herder. 1907. $1 net.

*Society, Sin and the Saviour. Addresses on the Passion of our Lord by Father Bernard Vaughan of the Society of Jesus.* xxix & 280 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. 1907. $1.35 net.

*The Churches Separated from Rome. By Mgr. L. Duchesne. Authorized translation from the French by Arnold Harris Mathew.* ix & 224 pp. 8vo.

(Vol. IX of the International Catholic Library, edited by Rev. J. Wilhelm, D. D., Ph. D.) Benziger Brothers. 1907. $2 net.

*The Story of Ellen. By Rose Mulholland (Lady Gilbert).* Benziger Brothers. $1.50 net.

*The Curé's Brother. A Laumant Story. By David Bearne, S. J.* Benziger Brothers. 1907. 75 cts. net.

*Heliotrope. A Book of Verse by John Rothensteiner.* St. Louis: B. Herder. 1908. $1.

*Modernism: What it is and why it was Condemned. By C. S. B.* London: Sands & Co.; St. Louis: B. Herder. 1908. 10 cts. (Brochure).

*"The Catholic Hall" and "The Catholic Chaplain" at Non-Catholic Colleges and Universities.* A Series of Controversial Letters etc. [by Rev. Peter E. Dietz, Oberlin, O.] 15 cts. (Brochure.)

*Illustrierte Weltgeschichte in vier Bänden. Herausgegeben von Dr. P. Widmann, Dr. P. Fischer und Dr. W. Felten. Band I: Geschichte des Altertums von der ältesten Zeit bis zu Christi Geburt von Dr. P. Fischer. Mit 269 Textabbildungen und 29 Tafelbildern und Beilagen.* viii & 464 pp. royal 8vo.—*Band II: Gsschichte des Mittelalters von Christi Geburt bis zur Entdeckung Amerikas von Dr. W. Felten. Mit 292 Textabbildungen, 34 Tafelbildern und Beilagen.* vii & 528 pp. royal 8vo. München: Allgemeine Verlagsgesellschaft m. b. H. St. Louis: B. Herder. 1907. Per volume $3.50 net.

*Aphorismen über Predigt und Prediger. Von Dr. Franz Hettinger.* Zweite Auflage, herausgegeben von Dr. Peter Hüls, Domkapitular und Professor an der Universität zu Münster i. W. xvi & 553 pp. 8vo. Freiburg und St. Louis: B. Herder. 1907. Net $1.85.

*Ansprachen für christliche Müttervereine. Von Dr. Anton Leinz, Militär-Oberpfarrer.* viii & 230 pp. 8vo. Freiburg und St. Louis: B. Herder. 1907. Net $1.

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*Lehrbuch der Dogmatik in sieben Büchern. Für akademische Vorlesungen und zum Selbstunterricht von Joseph Pohle, Doktor der Philosophie und Theologie, der letzteren o. ö. Professor an der Universität Breslau.* Dritte, von neuem durchgesehene Auflage. Drei Bände (I, xx & 549; II, xiii & 592; III, xx & 757 pp.) Paderborn: Ferdinand Schöningh. 1907—8.

*The Fundamental Fallacy of Socialism. An Exposition of the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case. Edited by Arthur Preuss.* iv & 191 pp. 8vo. St. Louis, Mo.: B. Herder. 1908. $1 net.

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## Sunrise in the City

Far down the quiet gray familiar street
New risen floats the sun, a blood-red sphere,
Veiling his loveliness in looks austere,
Wherein high hopes and earth's dread shadows meet.

Sad at the gate he seems to check his feet,
Where want and sorrow and remorse and fear
Are lapt in slumber after many a tear
In the murk darkness of their lone retreat.

Quiet and peace, as if all life were flown,
No one to hail the glorious light, and praise
God's miracle of love, the opening morrow:

And now a glance, a burst of conquering rays:
The world awakens with a piteous moan
To its inheritance of sin and sorrow.

*St. Louis, Mo.* (Rev.) JOHN ROTHENSTEINER

## Considerations on Secret Societies

OUR American laws repudiate everything that smacks of the odious class system; yet nowhere else in the wide wide world is the number of those who segregate themselves from the *hoi polloi* in order to form separate orders to hand down "mysteries" from generation to generation only to the "initiate"—nowhere on earth, I say, is the number of such secrecy mongers so large as among us in the United States.[1] All around us we see them assiduously at work striving to separate the masses of men into special circles, the members of which know certain things which others are not supposed to know and form a federation into which only the select and proved are received?

It is useful to recall that this tendency is by no means dis-

[1] "....in free and democratic America there are more secret societies and a larger aggregate membership among such organizations than in all other civilized countries." *(Cyclopedia of Fraternities,* Preface to the first edition, reprinted on p. v of the second edition.) "....more than 6,000,000 Americans are members of 300 such organizations..... more than 30,000 are annually added to the rolls of Masonic lodges in the United States; quite as many join the Odd Fellows, and one half as many the Knights of Pythias; more than 100,000 join other secret societies, the lodges, chapters, or councils of which dot the country almost coincidently with the erection of churches and schoolhouses." (Ibid.)

tinctively modern. The mind of man has everywhere and at all times run to this means which so powerfully appeals to human selfishness and greed.

The careful student of history need not be told that secret societies are anything but a healthful sign of social life. One of our greatest writers has likened them to parasites on the tree of human society, parasites which surely indicate that the tree is diseased.

Christianity, of course, has never countenanced secret societies. The whole history of the Church, from the Gnostic sects down to the Illuminati, shows that secret societies are a deadly foe whom the Church has always combated. It was not until the anti-Christian spirit had arisen to disrupt society, that the Masonic Lodge, "the secret society par excellence" and the exemplar of all organizations that cultivate secrecy,[2] arose and began to flourish. The men who in the eighteenth century represented in this country the Deism of England and the Encyclopedists of France, introduced Masonry here. It is a significant fact that when the Thirteen Colonies fought for their independence, not a few people in Europe were under the impression that Congress was a lodge and that the war had been started to spread "the light" all over the world. Barthold Niebuhr, who is our authority for this statement, also interprets a certain passage in Lessing's *Ernst und Falk* ("Dies ist einer von denen, die in Deutschland für den Kongress fechten"—"He is one of those who are begging funds for the [American] Congress in Germany") as intimating that Masonry was making common cause with the American Revolutionists.

Whether this be a fact or not, it certainly cannot be denied that secret societies have multiplied in this country more rapidly and numerously than even the religious sects—which is saying a great deal.

No one will maintain that this is a healthy symptom. On the contrary, it is quite generally admitted, that the multiplication both of religious sects and of secret lodges, indicates that there is something wrong with the soul of the people. When Greek civilization was decaying, "mysteries" became common, and at no time in its history was the great Roman Empire so honeycombed with secret doctrines, and secret societies for their propagation, than when it was intellectually and morally on the decline. The rituals of these organizations or sects were generally as ludicrous and inane as are most, if not all of those used by present-day secret societies.

[2] "Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies.... After the American War of the Revolution it [Freemasonry] became, with one or two political secret societies founded by Freemasons, the direct or indirect source of all secret societies formed in America since that time." *(Cyclopedia of Fraternities,* Introduction to the first edition, reprinted in the second edition, pp. xv and xvi.)

But it is not only hypercivilization that produces secret societies, rituals, and mummery; these things are quite common also among uncivilized nations or, to speak more accurately, such peoples as are retrograde in culture. Friedrich Ratzel says in his great work, *Völkerkunde:* "Society has a special organization within itself, as it were, in the secret societies, which draw a line between those who know and those who do not know and are in consequence excluded. They are characteristic of a society which, for want of a proper class scaling among its citizens, suffers from a lack of high motives. [Is this not true also in America?] They draw artificial lines, wear masks the meaning of which is known only to themselves, surround their doings with religious rites, assume important functions, etc....." It is well known that the Chinese, a nation which for centuries has been practically stagnant, have lodges somewhat akin to Freemasonry. The aboriginal peoples of this continent and the negro tribes of Africa were fairly drenched by secret societies. Charles F. Lummis says in his book *Some Strange Corners of Our Country*: "Besides the extremely numerous societies of medicine men, there are many other secret orders among the Pueblos; and initiation into one or more of these is part of the education of the young Indian boy." Those who wish to delve into this phase of the subject, will find valuable information in *The Social Organizations of the Secret Societies of the Kwakiute Indians,* by Francis Boas, published by the Smithsonian Institution.

Of the secret orders existing among the natives of the South Sea islands, Friedrich Ratzel says: "These secret societies, numbering among their members the majority of free tribesmen, are held together by common interests or peculiar usages and form the nucleus of the body politic. With their secret influence and their public festivals they are one of the most characteristic factors in the life of these tribes, especially the Melanesians. The ends they pursue are partly political, partly economic, and the religious garb which they wrap round themselves is quite often exceedingly shabby." [The reader is requested to note that Prof. Ratzel is speaking of "savages," not of highly civilized Americans!]

It would be a grateful undertaking for some competent writer to get up a scientific work on the subject of secret societies, especially as viewed in connection with Christianity and the Catholic Church. The CATHOLIC FORTNIGHTLY REVIEW in every one of its fourteen volumes has published stray bits of information which would undoubtedly prove useful in such an undertaking.

# THE ROMAN INDEX AND ITS LATEST HISTORIAN

## A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

II

The London *Tablet* (August 3, 1907, p. 167) concludes a notice of Mr. Putnam's work *The Censorship of the Church of Rome* as follows:

"We have endeavored to point out the passages in this book in which its author has exhibited a spirit of fairness towards the Church, rather than those with which a Catholic would disagree; for there are such; and we shall hesitate to guarantee that his two large volumes, if submitted to the censorship of the Roman Inquisition, would escape notice in an interesting work of which he may possibly have heard, entitled 'Index librorum prohibitorum.'"

I do not think that the S. Congregation of the Index, or the Holy Roman and Universal Inquisition, if Mr. Putnam's work were brought to their notice, would give it as much attention as the *Tablet* intimates that it deserves. Scientific criticism will kill it. No competent scholar who examines Mr. Putnam's two volumes impartially and without prejudice, will hesitate to condemn it on purely scientific grounds.

True, Mr. Putnam does not do justice to the censorship of the Church. But since he seems to relinquish all right of pronouncing a judgment of his own, the partiality of his book must be charged against those authors from whom he has chiefly drawn. Even Reusch, despite his scientific accuracy and enormous research, is but a partisan writer. His entire work *Der Index der verbotenen Bücher* is anti-Roman in tendency, and in the second volume, which is thoroughly anti-Jesuitical and Jansenistic, he draws almost exclusively upon secondary sources which the objective critic cannot accept as reliable. This is still truer of Kapp, in those chapters of his work used by Mr. Putnam, while Mendham, for whose "vivacious treatise" our author has particular praise, must be classed as almost a fanatic. By gathering up from the writings of such authors not only data about the contents of the various Roman Indexes, but also estimates and criticisms, which now and then he ostentatiously undertakes to modify, Mr. Putnam creates the impression that it has been his endeavor to divide lights and shadows equitably,—which procedure has deceived even some Catholic critics. Writing as he did twenty

years after Reusch, and more than seven decades after Mendham, Mr. Putnam was clearly bound to take account of the results of more modern researches and had no right to accept his authorities as reliable and fair without a thorough sifting.

In forming our estimate of Mr. Putnam's work we shall not take the point of view of a Catholic, though the Catholic position in this matter is surely the only true and correct one; but we shall base our opinion on the rules of historical criticism. Were Reusch himself still among the living, and were he asked to review *The Censorship of the Church of Rome,* there can be no doubt that his judgment would prove severer even than ours. More than half of Mr. Putnam's work is composed of excerpts from Reusch, which he has disfigured by the most ludicrous blunders in bibliography and Church history.

It is apt to inspire confidence in the reader when he finds that an author presents the results of his researches with cock-sureness. But even the tyro will demand that new finds should be as clearly and surely proved from unexceptionable documents as they are put forth. Mr. Putnam gives us an example of such cock-sureness in the very first paragraph of his first chapter. It must impress the reader favorably that he is able to tell when and under what circumstances the censorship of the Church began. According to Putnam (I, 1), "Church censorship may be said to have begun as early as 150, with an edict issued by the Council of Ephesus in which the *Acta Pauli* (an unauthenticated history of the life of St. Paul) was condemned and prohibited." Our author had announced the same discovery, though in somewhat more cautious language, already a few pages before, in his Preface, where he speaks (p. v) of "the more noteworthy examples of censorship during the earlier centuries of the Church (a list which begins with a curious prohibition in 150, probably the earliest instance of censorship by a Church council)...." Hence Mr. Putnam knows precisely the year *in* which, the council *at* which, and the edict *by* which the *Acta Pauli* were condemned and prohibited. This is indeed a most valuable discovery. Unfortunately our author fails to tell us where he made it and by what documents it can be substantiated. We get another more detailed account of this discovery on pages 58 sq.; but here, instead of giving his sources, or merely repeating the statement made in the Preface and in chapter I, Mr. Putnam flatly contradicts his own previous account. After telling us positively, on page 1, that Church censorship began with an edict of the Council of Ephesus in 150, (a statement which in the Preface is only set down as "probable,") he proceeds to inform

us on pages 58 sq., that "150 A. D. (about) a synod of bishops of Asia Minor, meeting either at Ephesus or at Smyrna, prohibits the *Acta Pauli*.... This action.... appears to be the first recorded instance of ecclesiastical censorship of a work classed as heretical or at least as not authentic." Which is quite a different version, and withal a more probable one. Putnam here quotes Tertullian and adverts to the discovery in 1904 of the Coptic manuscript of the *Acta Pauli*. This information he drew from an article of Professor Shahan in the *Catholic University Bulletin*, January 1905. But though this article was written in his own native English, he has even here used his source carelessly. He says that the *Acta Pauli* were prohibited "as heretical or at least as not authentic." While this is perfectly clear to one who knows what was the question at issue, we may justly ask: what does "not authentic" and "not.... authentic record" in this connection mean to Mr. Putnam or to the average American reader? Why does he not say plainly that there is question here of a Biblical apocrypha,—a book which, deceived by its author, the credulous populace attributed to St. Paul, and which in consequence was apt to be considered as forming part of the canon of Holy Scripture? Had he gone into this matter more carefully, Mr. Putnam would doubtless have run across a certain paper called the Muratorian fragment. which is really one of the first documents of which we know in connection with the censorship of the Church—one of the germs of the later "Decretum Gelasianum," which no student of the history of the Index can afford to neglect. Be it remarked, by way of elucidation, that among the "libri non recipiendi" of the first Christian centuries the apocrypha took first rank, either as containing heresies, or simply because they were not canonical. And what we know for certain about the condemnation of the *Acta Pauli* in the second half of the second century, makes it appear more than probable, even if we had no more detailed information about the action of the Church with regard to heresies and heretics since the days of the Apostles, that this condemnation was *not* the beginning of Church censorship.[1]

Curiously enough, Mr. Putnam, who is so cock-sure about the beginnings of ecclesiastical censorship, shows himself poorly informed on nings of ecclesiastical censorship, shows himself poorly informed on the subject of the Index at present in force. We have already noted that in his Preface he refers to "the latest [Index] in the papal series" as "the second Index of Leo XIII," and that he gives 1900 as the year of its publication. In his introductory chapter he recurs to this latest Index, about which he tells us (p. 6): "The series of papal

[1] Cfr. Hilgers, *Die Bücherverbote in Papstbriefen*, Freiburg 1907, p. 11.

Indexes from time to time has been continued, the latest bearing date 1899 [*sic!*]; but the compilers of these later Indexes content themselves with repeating the general rules or principles by which the reading of the faithful should be guided [and yet it is precisely "the latest Index" which abolishes all former general rules, even the ten laid down by the Tridentine Council, supplanting them by the bull "Officiorum et munerum"!] .... The proportion of books absolutely prohibited becomes smaller, the greater number of the works cited being placed in the lists of *libros expurgandos,* [*sic!*—There is only one general list of forbidden books; there is no separate list of *libri expurgandi!*] the reading of which is forbidden only until certain corrections or eliminations have been made, *donec corrigatur.*"

In matter of fact, there has not been prohibited for the past forty years a single book "*donec corrigatur;*" all the books that were prohibited by the Index during that period were prohibited absolutely. So far as I am aware the last prohibition "*donec corrigatur*" was made in 1864 (Mallet); and among about 340 books prohibited by the Index from 1850 to 1864, only ten were prohibited with the clause "*donec corrigatur.*"

In other words, the definite statements which Mr. Putnam makes about the later Roman Indexes, especially the latest in the series, are one and all false. And this in spite of the author's claim that he has personally examined these Indexes, and despite the fact that he gives a detailed description of the latest Roman Indexes in the final chapters of his second volume. Does the critic of the *Litterarisches Zentralblatt* (see the quotation in the first instalment of this notice, CATHOLIC FORTNIGHLY REVIEW, xv, 4, 98) mean to mock Mr. Putnam when he says that that gentleman "has personally examined the greater number of the Indexes to which he refers"?

Mr. Putnam continues (p. 6): "The Index of 1884 and that of 1899 bring forward from the more important of the preceding papal Indexes the titles of the most noteworthy of the works condemned in these." There is no "Index of 1884"; nor is there an Index "of 1899." The last Index preceding that of Leo XIII (1900) was published in 1881 (resp. 1880); it was reprinted, with the addition each time of a brief appendix, in 1884, 1887, 1890, 1891, and 1893, until all these appendices were finally united into one in the edition of 1895. But even if we substituted the Indexes of (1880)—1881 and 1900 for the non-existing ones of 1884 and 1899 in the above quotation from Mr. Putnam's work, the statement would still remain incorrect. For all Indexes without exception up to 1900 simply repeated the former prohibitions; in that of 1900 all former prohibitions antedating the year

1600 were left out, and, furthermore, a considerable number of former prohibitions was simply cancelled.

Mr. Putnam speaks of the beginning of Church censorship as positively as if he were in possession of the edict of the Council of Ephesus of A. D. 150; on the latest Indexes, which he must have had before him as he wrote, practically all his statements are incorrect and misleading.

Need I adduce any more proofs for his incompetency? I believe it is scarcely necessary; yet lest I be accused of founding my unfavorable estimate of *The Censorship of the Church of Rome* on insufficient evidence, I will point out a few more blunders that are even worse than those already noted.

First let me remark, parenthetically, that Mr. Putnam is delightfully nonchalant in citing his authorities. Thus he writes (I, 57 sq.): "The German historian Schmitz is, however, of opinion that this so-called edict of Domitian was apocryphal." Were Mr. Putnam quoting the German historian Leopold Ranke, or Johannes Janssen, we should have a right to demand that he give his full name and the title and page of the particular book in which such and such a statement is made. What are we to do with "the German historian Schmitz"? The American reader will be tempted to echo the proverbial query of the native of Cologne (where Schmitz is a name of very frequent occurrence): "Was für ein Schmitz?—Which Schmitz do you mean?"

As a rule Mr. Putnam does not give references. It would not look well to quote Reusch ten or twelve times on every page. The passage ad annum 399, (I, 59,) e. g., is one of the number that necessarily require a reference to Reusch, *Der Index*. We shall explain the reason why. On page 9 of his first volume Reusch, after quoting an edict of the Emperor Arcadius, dated 398, says that at that time the penal paragraphs of the Roman law against magic books were applied in an aggravated form against forbidden heretical writings. He cites in Latin the paragraph of the Roman law referring to "libri magicae artis." Mr. Putnam blandly converts this paragraph into a new edict of Arcadius, issued in 399; and to make the curio still more precious, describes both edicts as being the result of the first two councils, of which the former was held as early as A. D. 325, long before the time of Arcadius. Reusch speaks of the two edicts of 325 and 398, and says of them that they were occasioned by the decrees of the first two general councils. Putnam writes (I, 59 sq.): "398. The Emperor Arcadius issues an edict ordering, under penalty of death, the destruction of the books of the Eunomians." Again: "399. Arcadius issues an edict ordering the destruction under penalty of death *(humiliores*

*capite puniuntur)* of all books of magic art. These edicts of Arcadius were the result of the action of the first two councils of the Church. It seems evident that the extreme penalties prescribed in the Roman law for those who should use or distribute books of magic were, under the influence of the ecclesiastics, utilized for the repression of their theological opponents."

Mr. Putnam himself will have to admit that these two paragraphs of his offend not alone against Church history. What would Reusch, that severe critic of the Roman Index, have said if he had lived to see his statements thus wofully distorted?

We beg leave to repeat that this is only one specimen out of many which we could adduce did space permit. A page farther on (I, 61) Mr. Putnam says:

"446. Pope Leo I issues an edict ordering destruction of the books of Porphyry and of Origen, and the writings of the Nestorians, the Manichaeans, the Eunomians, the Montanists, the Eutychians, and all others which were antagonistic to the Christian religion, and which were not in accord with the teaching of the Synods of Nicaea and Ephesus. The prohibition reads: 'Whoever owns or reads these books is to suffer extreme punishment.'"

Here we have a veritable nest of errors, as the curious reader may see by looking up Reusch I, 10 sqq., and Fessler, *Censur und Index* (Freiburg 1869), 133 sqq.

Mr. Putnam follows up this bunch of errors with a nosegay of blunders. After attributing to Pope Gelasius (A. D. 494) the publication of "the first papal Index," he ascribes to the same Pope a new decree made in 496. In matter of fact both statements refer to the famous "Decretum Gelasianum," which was later embodied in the still more familiar "Decretum Gratiani." Putnam writes quite seriously (p. 61):

"496. Pope Gelasius issues a decree, published at a council of Rome, and confirmed in a decree of Gratian....."

Unfortunately he gives us no information about this Pope or Emperor Gratian, who "confirmed" the decree of Gelasius I. There was an emperor of that name, but he lived in the fourth century (ca. 350). *Pope* Gratian is an altogether new figure in Church history. The real author of the famous "Decretum Gratiani," I need hardly add, was an Italian monk of the twelfth century.

I will cite one more example. I, 62, Mr. Putnam says:

"692. The Council of Trulla issues an edict ordering the burning of certain histories of the martyrs, which had been produced in versified form." He gives as his authority in a foot-note: Mansi,

xi, 582. On page 63 he adds: "787. The second Council of Nicaea issues an edict ordering the destruction of certain 'falsified utterances of the Martyrs' which had been prepared by 'enemies of the Church.'"

Here Mr. Putnam makes two separate decrees out of the one decree of the Synod of Trulla (A. D. 692), ascribing the second one to the second Council of Nicaea (A. D. 787), although this council dealt with a different class of prohibitions. Secondly, the decree of Trulla is not in Mansi, xi, 582, where we find an altogether different one, made by the Synod of Constantinople (A. D. 681). The decree of the Synod of Trulla, of 692, is given by Mansi xi, 972. Last but not least: Mr. Putnam's "certain histories of the martyrs, which had been produced in versified form" are quoted by Reusch (for it is from Reusch, not Mansi, that Putnam has lifted the passage) as follows (I, 12): "Die trullanische Synode von 692 verordnete das Verbrennen von erdichteten Märtyrergeschichten."—"Erdichtet," though it is derived from the same root as "Dichtung," poetry, means "invented," "fabricated," "fictitious," "counterfeit." Mr. Putnam by a touch of his magic wand makes *poetry* out of *fabrications* or *forgeries!* In some other book, possibly Fessler, *Censur und Index* (p. 137), Mr. Putnam found the Trullan decree of 692 translated into German as follows: "Die von den Feinden der Wahrheit fälschlich ersonnenen Märtyrer-Geschichten sollen verbrannt werden." Immediately afterwards Fessler speaks of the Nicaean Council of 787. This evidently misled our author into stating that in 787 "certain 'falsified utterances of the Martyrs'.... prepared by 'enemies of the Church'" were ordered to be destroyed by the second Council of Nicaea. "Fälschlich ersonnene Märtyrer-Geschichten," of course, does not mean "falsified utterances of the Martyrs," but fictitious stories about martyrs!

In view of these facts we leave it to our readers to decide whether Mr. George Haven Putnam deserves to be congratulated, as the Protestant Episcopal Bishop of New York has congratulated him, "upon the singular wisdom, breadth and thoroughness with which he has executed a most delicate and difficult task."

*(To be continued.)*

JOSEPH HILGERS, S. J.

## In the Footsteps of the Good Shepherd

The dedication of St. John Berchmans' Church for Belgian Catholics in Chicago the other week was a remarkable event on account of the interest shown in it by bishops and priests all over the country. Like other Catholic nations, "the Belgians have religion made so

easy in their native land, that many of them neglect to practice it and gradually fall away after they come to America." This has been particularly noticeable in Chicago, because that city has a very large Belgian colony. The zeal of Archbishop Quigley some two years ago called to Chicago, from Nebraska, Rev. Julius E. De Vos, one of the ablest and most widely known Belgian priests in the country. In an incredibly short time Father De Vos has succeeded in rearing a large church, to which the Belgian Catholics of Chicago are flocking in ever growing numbers. It is not at all unlikely that this first Belgian church will become the fruitful mother of others. It was no doubt to approve Fr. De Vos' efforts and to aid in reviving the faith of their countrymen in Chicago and throughout the land, that three bishops of Belgian descent took part in the dedication ceremony, one of them, Msgr. Meerschaert, of Oklahoma, preaching in Flemish, another, Msgr. Gabriels, of Ogdensburg, in French, and a third, Msgr. Maes of Covington, in English. "The religious and patriotic sentiments of the Belgians of Chicago were wonderfully stirred by this impressive ceremony," writes one who attended, "and they [the Catholic Belgians] have risen higher in their own opinion and in the esteem of their fellow citizens."

Father De Vos has promised to send us a souvenir book which he is getting out to commemorate the occasion, and we shall be glad to notice it in these pages, especially if, as we expect, it will tell us something more about the new Belgian congregation in Chicago, its genesis, its growth, and its probable future prospects.

It is remarkable and encouraging to see how the fallen-away and luke-warm Catholics of various nationalities will return to their faith and what sacrifices they will readily make for religion, whenever a zealous and enlightened bishop entrusts the grateful if laborious task of gathering the lost sheep, to a prudent and energetic priest of their own nationality. The Italian Catholics of St. Louis are another instance in point. They were so scattered, neglected, and discouraged eight years ago, when Rev. Father Cesare Spigardi was called by the Archbishop to take charge of them, that few of us were aware of the fact that there were any Italian Catholics in St. Louis at all. Father Spigardi, with indomitable courage and patience, sought out family after family, spoke to them in their native dialect, inspired them with new faith and hope, and today we have three flourishing Italian parishes with as many churches (erected at a cost of something like $100,000) and with at least one parochial school. Just now Father Spigardi is endeavoring to provide a Catholic school for the 500 children of the poor Sicilians who live down-town. "With the

churches alone," he recently remarked to the writer, "we can do some good; but to save the poor children schools are absolutely necessary." As these Sicilians are all, or nearly all extremely poor, their zealous pastor is finding his present undertaking rather the most difficult one which he has yet assumed. Yet we have not the slightest doubt, in view of what has been already accomplished, that the poor children, too, will by and by be duly provided for.

The late Msgr. Hessoun, of saintly memory, was an apostle among his Bohemian fellow-Catholics. And it would be easy to multiply examples. After all, we may say about the language and nationality question what we will, language and nationality still are, and will probably remain for a long time to come, two most powerful means, and in many cases the only means, whereby souls can be saved in polyglot America.

Our readers know that, American to the manor born, we do not take much stock in "nationalism;" but the kind of "nationalism" advocated and practiced by such men as Father DeVos and Father Spigardi has our sincere admiration, sympathy, and support.

## Reordination

The problem of reordination, and the conditions required for the validity of holy orders, has occupied theologians and canonists since the eleventh century. The fact that it was dogmatically and canonically settled in the thirteenth century, does not render useless the historical researches that are latterly being made into the variations which the doctrine underwent in certain theological schools at different periods in the past.

The Abbé Saltet presents a critical exposition of the facts so far unearthed, and a résumé of the conclusions reached, in *Les réordinations, étude sur le sacrement de l'ordre* (Paris: Lecoffre. 1907),—a true "Quellenwerk", which deserves to be studied by all who are interested in the subject.

To explain how certain popes, from Innocent I to Innocent IV, could treat ordinations conferred by heretical or simoniacal bishops as null and void, Morin had resuscitated the theory of diriment impediments, invented by the school of Bologna and formulated by Innocent IV in his *Apparatus*: viz., that the pope has the power to determine the sacramental efficacy, *ex opere operato,* of all the sacraments, including baptism, and therefore also to annul them. Whence Professor Schulte drew the still more radical conclusion that, accord-

ing to a long ecclesiastical tradition, which lasted up to the height of Scholasticism in the thirteenth century, holy orders is by its very nature a sacrament that can be conferred repeatedly; which amounts to saying, as the Protestants and the Old Catholics do say, that it confers no "character."

The Abbé Saltet rejects both these theories on historical grounds. He holds with Chardon that the fluctuations in the treatment of clerics ordained by heretical or simoniacal bishops, were due to temporary disciplinary aberrations. "It has always been held that holy orders, once validly conferred, cannot be repeated." That is the essential point. Reordination does not, therefore, and never did, imply the negation of the character—which is entirely inadmissible;—but whenever it has taken place, it has always presupposed that previous ordination was invalid. Mistakes with regard to the nullity of a previous ordination may arise from a number of causes; but "such errors of fact never trenched on the doctrine that ordination can be conferred upon the same person but once."

Mr. Saltet's scholarly work makes it plain that the infallibility of the pope is in no wise implicated in the various theological controversies which have raged, and to some extent still continue to rage, on the subject of the reiteration of holy orders.

## Who Was the First Foreigner Naturalized in the United States?

This is a disputed question. Some writers hold (see Fiske, *Old Virginia and her Neighbors,* ii, 164), that the first foreign citizen naturalized in America was Augustine Herman, who was enabled to hold real estate in Maryland by letters of naturalization issued by Lord Baltimore.

Hermann was an interesting character. Though the name is German, he was a native of Prague in Bohemia. He came to New Amsterdam at some time before 1647, in which year he was appointed one of the nine men whose business it was to advise the governor. Herman was "a man of broad intelligence, rare executive ability, and perfect courage." He was by profession a land surveyor and draughtsman, but in the course of his life accumulated a vast fortune by trading. When the quarrel between New Amsterdam and Maryland started over the region called New Sweden, Herman was sent as an envoy to St. Mary's to discuss the proprietorship of the territory in question. At first he claimed everything, but not long after the

astute ambassador abandoned his logic and changed his allegiance. Whether it was because of a quarrel with Governor Stuyvesant, and whether the quarrel had its source in love of woman or pelf, we do not know; but in 1660 Herman wrote to Lord Baltimore, asking for the grant of a manor, and offering to pay for it by making a map of Maryland. The proposal was accepted. Herman received an estate on the Elk River, which by successive accretions came to include more than 20,000 acres. It is still called by the name which Herman gave it, Bohemia Manor. There he grew immensely rich and dispensed a regal hospitality. His tomb is still to be seen hard by the vestiges of his house and his deer park.

The map of Maryland, which he had promised to make, was completed after careful surveys extending over ten years, and was engraved in London in 1673, with a portrait of Herman attached. It is still preserved in the British Museum.

Bohemia Manor was in the possession of Herman's descendants until 1789, when its legal existence came to an end. A noteworthy episode in its history is the settlement of the Labadists, a small sect of French mystics founded by Jean de Labadie, whose professed aim was to restore the simplicity of life and doctrine attributed to the primitive Christians. Two Dutch Labadists, Sluyter and Dankers, came over to New York in 1679 to find a new home. One of their first converts was Ephraim, the weak-minded son of Augustin Herman, and it may have been through the son's persuasion that the father was induced to grant nearly 4,000 acres of his manor to the community. A company settled there in 1683 and were joined by persons from New York. As usually happens in undertakings of this kind, the affair ended in a despotism, in which the members were ruled with a rod of iron by Brother Sluyter and his wife. On Sluyter's death, in 1722, the sect seems to have come to an end, but to this day the land is known as "the Labadie tract." (Fiske, ibid. 166).

## K. of C. Mohammedans

The "Order of Alhambra," as our readers are probably aware, is a secret society within a secret society, its membership being restricted to "Knights of Columbus." Of its "doings" the reader will get a notion by perusing the subjoined item from the *K. C. Register,* the organ of the New York "Knights" (Nov. 30, 1907):

"Gibel Tarric Caravan, 11, Order of Alhambra, is hastening its preparations for its annual pilgrimage to the shrine of Mecca. The camels are ready and the sand will be warm for the neophytes, who

will be initiated on December 7, at the Yorkville Casino, Eighty-sixth street, between Second and Third avenues. The Caravan met on Saturday evening, November 16, at the Alcazar, 138 East Twenty-seventh street, and completed arrangements for the coming event. There was a large and imposing gathering of 'Nobles,' and the pedigrees of the neophytes were handed in and the mettle of which they are made was discussed, for only those who have proven their ability to sustain the fatigues of a day of battle can travel over the burning sands toward those sunny lands where sweet aromas scent the air, and the sight of roses always in bloom raises the spirits of the traveler to that seventh heaven promised by the Prophet to each one of his faithful followers who will make this pilgrimage. A feast of fun followed the business meeting held in the Alcazar last Saturday evening, at which the 'Sir Nobles' heartily enjoyed themselves. They had memorized the following anthem, which was sung in chorus:

WE ARE THE SONS OF HAM
(Writen by Sir Noble Jas. A. Giff.)

There's an Order new and it's after you and we are here to warn ye;
Its Caravans will soon be known from Maine to California.
We are the boys who make the noise to rouse you from your slumbers;
We're here, because we're here, because we're good Knights of Columbus.

CHORUS:

We are the Sons of Ham-Ham-Alhambra,
And we must all salaam to our Grand Commander.
The pilgrims o'er the burning sands, we'll show some wonderous sights,
For we extend a big glad hand unto the Neophytes.
So when you come inside the door, salaam or we'll salaam ye—
We are the Sons of Ham-Ham-Alhambra.

We organized in Brooklyn first Abd-er-Rahman, No. 1,
Our camel winked his other eye and said "just watch the fun,"
We built a stately Moorish Mosque—no homely double-decker—
Puissant captain, line 'em up, and lead 'em on to Mecca.

The pilgrim o'er the desert wild should ne'er let want confound him,
For he can eat at any time the sandwiches around him.
It might seem odd that he should find such palatable fare,
Did we not know the Sons of Ham were bred and mustered there.

No doubt all this is excruciatingly funny to the average "Knight of Columbus" and agrees perfectly with his exalted notions of "true knighthood."

"Old-fashioned" Catholics, however, are inclined to view such antics with a degree of scandal and alarm. Thus a reader of ours

in San Francisco, who sent us the clipping from the *Register*, added by way of comment:

"The scandalous imitation, on the part of our 'leading Catholics,' of Masonic customs and Masonic mummery, should elicit the condemnation of the entire Catholic press of the country. It is shocking and alarming in the highest degree. But there is no use in sending a copy of this to any other Catholic journal than yours; the majority of our papers have their editorial columns controlled by the subscription department, and the subscription department will not permit the 'Knights' to be criticized. Permit me to congratulate you on your manly fight against hypocrisy in all its forms, particularly in the form of 'leaders of Catholicity.'"

And a staunch and cultured Catholic layman in New York city, a friend of ours to whom we sent the clipping for verification—the original sender having neglected to give the date on which it appeared in the *K. C. Register*—returned it with the following tart remark:

"An examination of the file of the *K. C. Register* shows that the item about 'Gibel Tarric Caravan, 11, Order of Alhambra,' was published in the issue of Nov. 30, 1907. The 'Prophet,' whoever he may be, and his valiant 'Knights' or 'Nobles,' alias 'Sons of Ham,' have certainly disguised their Christianity well, and if they would only wear the characteristic burnous and fez, and abstain from wine and junketing tours, they might be mistaken for real Mohammedans."

## The Baltimore Cathedral Archives

[Mr. Martin I. J. Griffin, publisher of the *Catholic Historical Researches*, of Philadelphia, writes to us on the above mentioned subject, treated in this REVIEW, xv, 3, 77 ff.]:

Concerning the archives at Baltimore I may say that the American Catholic Historical Society of this city [Philadelphia] had a competent man copying nearly all summer, who at the end of his engagement was employed by the Cardinal to collect all the unfiled documents and letters found anywhere in the Cardinal's residence and to properly arrange them in collection. So that every known document is now accessible and by this time, I believe, in the steel cases in the apartment in the Cathedral prepared for the preservation of these treasures. The gentleman who did the work for the Society and for the Cardinal estimated it would take a year and a half to card-catalogue the documents. He was willing to do the work, if it took that time, for one

thousand dollars. I urged most strongly, and perhaps most vehemently, that the Catholic University do some Catholic historical work by engaging the gentleman in question. But success to my endeavors has not yet come, and just now it is not a good time to continue trying, as the Rector has just been made a bishop. Had the University undertaken to spend even the $125 a year which might be used for that purpose, money from other sources would have been available; if the University could not have gone on, I could have secured some money for it. The gentleman who did the work of copying and arranging the documents is now, in the *Catholic Mirror,* telling something of the value which these documents have for Catholic American history—they are the foundation of Catholic United States history. The *Maryland Mission Journal* is also copying and publishing some of these documents. So they are becoming known.

Always regarding the papers as being in an unsafe place while in the Cardinal's residence, I have for the past twenty years been copying and having copied as many as possible relating to places and persons I was most concerned about. Hence I have a goodly number, more than I ever will live to use or publish. I shall cease now, as the documents are safe.

You are right that some plan ought to be devised to make the archives readily available to seekers. The Catholic University having been given over $56,000 for *Catholic* American history, has perverted the money to a chair of American history and hasn't done a dollar's worth of *Catholic* American historical work. It ought to do at least the indexing of this main source of Catholic history for this country. It seems to be always seeking money but is not ready to spend money for the purpose it was given for. Its answer always is: "We have no money." I have twice tested it and got this answer when funds had been given it for special purposes. The University missed a great opportunity in not engaging the gentleman willing and competent to do the archive indexing, etc., for such a small sum.

*I* could not do the work. I would not do it. The one man to do it is yet available, I believe. MARTIN I. J. GRIFFIN.

# MINOR TOPICS

### Important Notice to Our Subscribers

The CATHOLIC FORTNIGHTLY REVIEW has always been liberal in extending credit to its subscribers.

Under the new postal law governing newspapers and magazines, we fear we shall have to insist inexorably upon prepayment. For it will be impossible to take the risk always connected with giving a subscriber credit, and to pay extra postage on each number besides.

We therefore earnestly request all our subscribers to examine the yellow label on their REVIEW, or on the wrapper thereof. If the label reads Jan. or July 06 or 07, you are in arrears and we cannot send you the magazine any longer at the pound rate of postage.

If your label reads Jan. 08, you have time till Apr. 08 to renew your subscription. If you cannot pay till then, you will have to send us a card *expressly renewing your subscription;* else we shall have to drop your name from the list.

The best way to send the money is by Post Office or by Express Money Order or Registered Letter. If you do not know when your subscription expires, please look up your last receipt, or drop us a card of enquiry, and we shall let know you.

Mind, it is not the publisher, but Uncle Sam who is responsible for this change. Your prompt attention in this matter will save yourselves and us a great deal of annoyance.

### A New Fraternal Life Insurance Plan

According to the *Catholic Columbian* (xxxiii, 4) the Bohemian Catholic Union of Wisconsin intends to introduce a new plan of fraternal life insurance, under which one-half of the amount of their policies is to be paid to living members at age 60, the other half to the beneficiaries after death. All dues are to cease at age 60.

This means, if we understand it right, that all policies will be considered as "paid up insurance" after a member has reached the age of sixty years, and that one-half of the insurance benefit is to be paid him as an endowment, while the other half goes as a death benefit to his heirs.

This is an ambitious programme for an assessment society. The official insurance report of Wisconsin contains but one Bohemian society with a somewhat similar name—the "Bohemian Roman Catholic Central Union of Wisconsin," with headquarters at La Crosse. This concern began to do business in 1890, and on Dec. 31, 1906, had 1,507 members, carrying "insurance" to the amount of $1,172,200. For the protection of these 1,507 members there were at hand $15,285.92, all told, or a little over $13 per $1,000 of outstanding insurance. 240 of the 1,507 members were 60 years old and over, and their insurance amounted to $169,100. That would mean an immediate **cash payment,** under the new plan, of at least $84,550, and, as there are but **$15,285 in the** treasury, a very heavy tax upon the younger members.

We are afraid this new plan is merely a bait to catch new members with fair promises that have not been properly considered and will in the end cause officers and members no end of trouble.

The impression is not yet rooted out among our Catholic societies, it seems, that the men best qualified for the conduct of a mutual life company are those who know least of the sub-

ject of insurance. "Quousque tandem?"

### A Catholic History of Education

We read in the *Catholic University Bulletin*, XIV, 2, 193:

"The importance to the teacher of a knowledge of the history of education is very generally recognized, but up to the present time it has been difficult for our Catholic teachers to obtain an adequate handling of the subject in English from the Catholic standpoint, and they will rejoice to know that a work on this subject is now available from the pen of Dr. Pace. Three chapters of this work have already been issued to correspondence classes and the remaining seventeen chapters will appear in due course."

The work referred to is entitled *The History of Education*, and its author is the Rev. Dr. Pace. It is to be hoped that, when completed, it will be issued in book form and made accessible to the general public. If it "fills the bill," it will doubtless have a large sale. We need a good reliable history of education from the Catholic point of view.

### Blows to Organized Labor

Two recent decisions of the Supreme Court of the United States are stunning blows to organized labor and its methods. Our highest tribunal declares unconstitutional the Erdman law, enacted by Congress in 1898, which forbade railroads or other carriers engaged in interstate commerce to discriminate against or discharge employees because of their membership in labor unions. It also decided that the favorite weapon of the unions, the boycott, was illegal when it was used to restrain or to injure the free movement of merchandise from one State into another. As there are few businesses which do not do an interstate trade, the effect is practically to take this weapon out of the hands of Mr. Gompers and his followers throughout the land.

"Together with the recent rulings of lower courts against picketing, against the proscribing by the American Federation of Labor of the Bucks Stove and Range Company on its unfair list," says a New York paper, "these decisions go far towards putting an end to some of the worst union practices."

They also go far towards increasing the number of Socialists. It is well enough to discourage and forbid bad practices on the part of the labor unions; but if at the same time little or nothing is done towards remedying the evils from which the laboring classes suffer; if no attempt is made in America along the lines of social reform,—which is engaging the attention of the most progressive governments of Europe,—it is a delusion to think that we are making real progress. We are only storing up serious trouble for the future.

### Words of Encouragement from an English Theologian

It was with genuine gratification that we recently received the following letter from Rev. J. Wilhelm, D. D., Ph. D., of Battle, England, co-author, with Dr. Scannell, of *A Manual of Catholic Theology*, and editor of the "International Catholic Library":

"Battle, Jan. 19, 1908. Dear Mr. Preuss: Enclosed you will find money order for my subscription to the CATHOLIC FORTNIGHTLY REVIEW, 1908—09. I deem it my duty to thank you, on this occasion for the fortnightly treat your magazine has spread for me these many years. Of the many periodicals that pass regularly through my hands your REVIEW is the only one of which I read every line. I ad-

mire and applaud your courage in standing up for the truth wherever and whenever it is endangered. It requires indeed more than common courage to maintain, without ever faltering, the attack on Americanism, on semi-secret societies, on unsound religious finance, on worldliness within the Church, on exploded legends, on undenominational schools, etc. The friends by your side are probably fewer than the foes in front and back; but the mute mass of the Catholic Church and the loud voice of her Head are with you. Therein lies your strength and your hope of final victory. God give you health to continue for many years to come, your fight 'Pro aris et focis catholicis.'— I owe you special thanks for the handsome support you are giving to the 'International Catholic Library,' of which I am the editor. Without an American clientèle that undertaking would fail, and without your advocacy that clientèle would be considerably reduced. 'Ad multos annos!' Yours faithfully, J. WILHELM."

### The First American Dictionary and Early Catholic Almanacs

Mr. Martin I. J. Griffin writes to us:

To your suggestion that perhaps I can "throw some light on the question which was the first dictionary published" in this country, I can only say that among my notes I have this title: *An English Dictionary Explaining the Difficult Terms that are used in Divinity, Husbandry, Physick, Philosophy, Law, Navigation, Mathematicks and other Arts and Sciences. Containing Many Thousands of Hard Words.* Philadelphia. Samuel Keimer. 1725.

I do not know that that was "the first" in this country, though it is likely to be. It is always dangerous to make claims about "firsts." Claimants are apt to believe that the "first" known to them was the first ever existing. Edward O'Brien's *School Dictionary* may have been the "first *School* Dictionary," but Keimer's was a more comprehensive publication almost three quarters of a century earlier.

Not long ago you also suggested that I might give some information on early American Catholic almanacs or Catholic features of early almanacs. Years ago I examined the collection at the Ridgway Library of this city [Philadelphia], but I did not find anything of Catholic interest there. One or two anti-Catholic references was all I secured. Catholics in colonial times were not numerous and there was no occasion to cater to the few.

### Another Case of K. of C. Boycott

A reverend subscriber of ours, who is himself a "Knight of Columbus," indignantly reports the following:

"A Catholic young man working for a certain railway company, whose local, semi-official heads are all 'Knights of Columbus,' approached me the other day and said: 'Father, I suppose I shall have to give up my job!' 'Why?' I asked. 'Because,' he responded, 'although there is promotion in my line of work, there is no promotion for me. The other day, and in fact for some time past, I have been urged and urged to join the K. of C. I told the agitators that for pecuniary reasons I could not join, and moreover that I could see nothing back of the society to induce me to membership, as I did not believe in secret organizations of any kind in the Church or elsewhere. Mr. Q. then told me that if I ever expected promotion with the company, it made no difference how proficient I might be in my work, I should have to become a member of the Knights of Columbus. I suppose when I get back

I shall be told that my services are no longer required.'"

**"Eastern Star" and "Royal Neighbors"**

A Missouri pastor writes: "In a recent issue of the REVIEW (Vol. XV, No. 2) you referred to an agitation by which Catholic ladies were being induced to become members of the 'Eastern Star.' The 'Eastern Star' while it has nothing of the secrets of Masonry, makes it a condition of membership that the applicant be either the wife or the daughter of a Freemason. Hence, if I understood your reference correctly, there is no need of warning our Catholic women. Perhaps the writer referred to the 'Royal Neighbors.' This is an organization of wives of 'Modern Woodmen' and, as far as I have learned, is certainly not Catholic, either in tone or in principle."

We shall print an article on the Eastern Star in one of our next issues.

The "Royal Neighbors of America," according to the *Cyclopedia of Fraternities* (2nd ed., p. 159), is an "auxiliary branch of the Modern Woodmen, to which members of the latter and women relatives are eligible," and has about 16,000 members.

**Cult of the Blessed Virgin in the Early Ages**

A singularly triumphant confutation of the theory that the Blessed Virgin played a very insignificant rôle in the devotion of the early ages of Christianity is contained in a work recently published by the Rev. Père Delattre, the distinguished scientist of the White Fathers in Africa. The book deals with the cultus of the Blessed Virgin in Africa as revealed by archæological monuments. Father Delattre has been pursuing his scientific researches for the past thirty years, and he has collected a large mass of evidence testifying to the Carthaginian cult of Mary,—bas-reliefs of marble and terra cotta, statuettes, leaden images, inscriptions, medals, coins, seals, etc. From these it is shown conclusively that, while the Council of Ephesus in 431 solemnly proclaimed the divine maternity of our Lady, a dogma reiterated twenty years later by the Council of Chalcedon (451) and again confirmed a century later by that of Constantinople (553), the Christians of Africa were multiplying their images of the Blessed Virgin and their invocations to Mary, the Mother of God. Archæology is held in such respect nowadays that Father Delattre's book will probably prove to many non-Catholics a more effective vindication of our Lady's cult than would a dozen tomes of theological argument.—*Ave Maria*, 66, 1.

**The Catholic Relief and Beneficiary Association,**

established in 1893 at Auburn, N. Y., says in one of its leaflets, recently received, that it is "the safest, cheapest, and best fraternal insurance association in the world." This modest claim led us to examine its rates, and we find that they are from thirty to almost forty per cent too low. That means that the association will either have to increase its assessments, or to reduce its benefits, though no such a probability is even hinted at in the circular before us.

According to the Pennsylvania Insurance Commissioner's report, the total income of this society in 1906 was $101,483.69, while the disbursements amounted to $110,956.82—a deficit of $9,473.13. As the total assets on December 31, 1906, were but $5,562.96, of which $2,500 must be deducted for "claims due and unpaid," it will take about six years of such "progressive financiering" to close the account "for good," or, rather, for worse. Yet the Association's outstanding insurance is represented by 8,954 certificates, calling for the ultimate payment of $7,813,000, and "secured"

by assets of less than seven dollars per $1000 of insurance. We are sorry for the members.

**Did Pope Gregory the Great Compose Hymns?**

Dr. G. M. Dreves devotes a learned paper in the *Theologische Quartalschrift* of Tübingen (lxxxix, 4, 548 ff.) to an examination of this question, which to many will seem gratuitous, since nearly all our histories of literature, anthologies, patrologies,[1] and ecclesiastical dictionaries agree in designating St. Gregory as a famous hymnologist. Among the hymns ascribed to him are: "Clarum decus ieiunii," "Nunc tempus acceptabile," "Ex more docti mystico," "Audi, benigne conditor," "Veni creator spiritus," "Primo dierum omnium," "Rerum creator optime," and others less well known.

Dr. Dreves shows that none of the earlier editions of the writings of St. Gregory ("editio princeps," Paris 1518; Paris 1521; Paris 1523; Paris 1533; Lyons 1539—40; Lyons 1540; Paris 1542; Basle 1551; Paris 1551; Basle 1564; Paris 1571) contain hymns. The Antwerp edition of 1572 was the first to attribute to St. Gregory eight hymns, which were reprinted by the Benedictines in their famous edition of 1705.

Now, these eight hymns are ascribed to Pope Gregory the Great solely on the authority of two sixteenth-century writers (Fabricius and Clichtoveus), neither of whom tells us where he got them.

Consequently it must be admitted that we do not know of a single hymn attributed to St. Gregory which can be called genuine. Whenever is found on the subject in literary histories, anthologies, encyclopedias, etc., is pure invention and should be mercilessly expunged.

[1] That of Bardenhewer excepted.

"We have not a single historical proof for the thesis"—concludes Dr. Dreves—"that St. Gregory composed any hymns. Hence we must answer the question: Was St. Gregory a hymnologist? by saying: We have absolutely no reason to assume that he was; he was *not—donec probetur.*"

**The Reign of the Syllogism**

Even outside the Catholic schools, the syllogism is by no means dead. Mr. Douglas Macleane has lately published a solid volume of eleven hundred numbered paragraphs (*Reason, Thought, and Language,* etc. London: Frowde) of which the *Saturday Review* (No. 2,713) says that "it is a powerful defence of the syllogism against recent disaragement." The chief offender in the high treason against the syllogism is Dr. Bradley, who is described as putting Aristotle into the dock and rating and cross-examining him in an Old Bailey style of jaunty menace. "Dr. Bradley," says the author, "plants a tree of liberty on the grave of the syllogism." But the syllogism is not there, and in Mr. Macleane's opinion will continue to be vigorous so long as human reasoning continues. The course of this controversy reminds the *Saturday Review* of a passage in "Westward Ho!" where the announcement of the death of the Devil is met with the sententious retort, "And so the De'il's dead, puir body: well, I shouldn't bury him until there's a very strong smell." The fate of Mill's famous onslaught on the syllogism suggests the great vitality of the object of his attack and that the announcement of the decease of formal logic may be somewhat premature.

The *Saturday Review* concludes its notice of Mr. Macleane's book with this paragraph:

"We must acknowledge that the cause of the syllogism has here obtained a masterly defence. Synthetic

activity of thought will, we believe, never dethrone or supersede syllogistic reasoning. The author has maintained his thesis—that 'the movement against major premisses is an endeavour to remove the linch-pin of connected thinking—that is, of thought itself.' Archbishop Whately's saying will not easily be overthrown, that reasoning from the universal to the particular is, and must be, the mode by which human reasoning must proceed so long as human reasoning shall last."

### A Contribution to the History of the "Peter's Pence"

According to the *Victoria History of Essex*, edited by H. Arthur Doubleday and William Page, the collection of "the Rome penney" or Peterspence, about A. D. 1180, showed a curious diversity of practice—the vicar collecting at Heybridge, the rector at Belchamp and the farmer[1] at Chingford. Its amount, payable by heads of households, varied according to population; taking the commutation of ten parishes, five paid 16*d.*, two paid 10*d.*, two 6*d.*, and Navestock 36*d.* It must be remembered that the purchasing power of money was twenty-four times as great then as it is at present.

### The Spirit of the Old Régime in Canada

In a review of *The Seignorial System in Canada by Professor W. B. Munro* (Longmanns 1907) the London *Saturday Review* (No. 2,713, p. 518) says:

"The monument to Wolfe and Montcalm in Quebec is a picturesque symbol of the dual character of the Dominion, which is at once a monument to the genius of France and the genius of England. For the spirit of the old régime is not dead. It is a living force which modifies the materialism of a British Colony. Louis XIV builded better than he knew, but it is because the change from feudalism to modern conditions was carried out on the banks of the S. Lawrence by process of law, whereas on the banks of the Seine it was carried out by revolution. It is surely the irony of things that France, which broke away from her past, should see it entrenched in strength in the New World under the Union Jack, whereas England, whose conservatism is a tradition, can reproduce herself oversea only in democracies."

### The Adaptability of the Jesuit System of Education

In the article on "Education," written for the *Encyclopaedia Britannica*, Mr. Oscar Browning says of the Society of Jesus:

"Whatever may have been the service of Jesuits in past times, we have little to hope from them in the improvement of education at present: Governments have, on the whole acted wisely by checking and suppressing their colleges. The *Ratio Studiorum* is antiquated and difficult to reform."

The same idea is prevalent among non-Catholics in America. Yes, we have known Catholics to be infected by it.

In matter of fact, St. Ignatius himself, to whom no rigid formula was known, expressly lays down, in the Constitutions (Pt. iv. c. 10 decl. A) that adaptability to circumstances and countries, the spirit remaining everywhere the same, should be characteristic of the teaching of the Society.

"If the charge implied in this statement [in the *Britannia*, as quoted above] contained a single grain of truth," says Rev. Alban Goodier, S. J., in the *Month* (519, 274), "then would the Society of Jesus have cause to

[1] "Farmer" is here used in the ancient sense of tax collector. (See the Oxford *New England Dictionary*, iv, 77.)

hang its diminished head; for whatever else might be said in its favor, the conclusion would be justified that it had betrayed the spirit of its Fathers, had lost that adaptability which St. Ignatius supposed would ever be its chief characteristic, and was turning to vicious account the enormous power for good which it possessed in its individual members. Whether or not, in matter of fact, the actual work of the Society of Jesus.... gives ground to modern educators to assert that 'we have little to hope from them in the improvement of education,' it is not for us to decide. This, at least, we may say; that to identify the spirit of the Society with the *Ratio Studiorum,* and to involve both in the same condemnation, betrays a fundamental misconception both of the one and of the other. On the other hand it must be allowed that the misconception is easily to be explained. Not only outside the Society, but even within its ranks, the tendency to identify the *Ratio Studiorum* with the whole sum and substance of the Society's education is not altogether unknown. In matter of fact is was no more than a brilliant attempt to adapt the machinery of the Society to promote the best interests of learning at a particular time of the world's progress; its very *raison d'être* implied the duty of every succeeding generation to watch the face of the times in which it lived, and to adapt itself accordingly."

**Southern Origin of the Japanese**

While some hold that the Japanese are akin to the Mongolians, others assign to them a more southerly origin. Ernest W. Clement says in his *Handbook of Modern Japan* (Chicago: McClurg & Co. 1904) that six-tenths of them are Malay, three-tenths Mongolian, one-tenth mixed.

In the *Deutsche Japanpost* of Yokohama there recently appeared a series of papers which go to corroborate Mr. Clement's theory. The reasons given are the following:

1. Japanese houses are built after the fashion in vogue among the southern asiatic peoples; they are very light and have no stoves, although the climate of Japan (at least in the North) makes solid houses a necessity.

2. The domestic animals of the continent are not known in Japan; nor are draft-horses; the Japanese draw their carts (rickshaws) themselves.

3. The passion for cock-fights and the custom of keeping humming insects in cages are the same on the Sunda islands and in Japan.

4. Jiujidsu, the ordeal of hot water, and a certain football game are known in both countries.

5. The same old-fashioned weapons, sasumata and tsukubo, are used by the police of Japan and of Java.

6. Helmets adorned with the horns of animals and scabbards of the very same kind are also in use among the Japanese and the Javanese.

7. Formerly the Japanese wore neither shoes nor boots; the children had no hats, nay their heads were shaved as if Japan were a purely southern country.

8. Their light dress (kimono, koshimaki, jiban) seems to be Malayan. The pantaloons worn by the common people in the interior are probably borrowed from the aborigines, the Ainu, with whom they are mixed.

9. Even the Japanese gods point towards the South, for their huge noses remind one of certain monkeys and birds of the southern islands.

**A Contribution to Dogology**

At last a German professor has tackled the important question why a dog lets his tongue hang out of his mouth when he is hot. To be sure, many years ago Linnæus seems to have pondered this problem, but he disposed of the matter altogether too

flippantly by saying: *"Vix sudat calidus linguam exserit,"* thus simply endorsing the vulgar belief that dogs perspire altogether with their tongue. Professor Dahl has no use for such a shallow explanation. He points out, in the *Naturwissenschaftliche Wochenschrift,* that it is not true that dogs do not perspire with their skins; they actually do so, although the perspiration does not form in drops, as in the case of a horse. The professor admits that the escape of moisture on a dog's tongue does help to cool him, but maintains that there is a deeper reason for the protruding tongue in the panting animal. When a dog is at rest he breathes through his nose; but after violent exercise he needs more air than can pass through his nostrils, and must therefore breathe through the mouth. This, however, is, on account of the formation of the tongue, possible only if he lets it hang out of the mouth. But why did not wise Nature widen the dog's nostrils, after the fashion of the horse's? For this question, too, our professor has an answer. The dog's principal sense is the sense of smell, which, to be at its best, requires nostrils precisely like those given to the dog.

### May a Catholic Bind a Book that is on the Index?

This question was recently asked of, and answered by, the *Ami du Clergé* (xxviii, 39) of Langres, France. The *Ami's* solution was substantially as follows:

To bind a bad book is, generally speaking, considered an act of purely material co-operation, which may be excused for good cause, such as the probability of losing a customer in case of refusal; especially since no customer nowadays would have the slightest difficulty in finding other Christian and even Catholic book-binders ready to do his work.

The case is somewhat aggravated when a book is on the Index, inasmuch as the positive law of the Church forbids Catholics not only to read but also to retain any book which has been put on the Index, and the best authorities, according to Bulot, agree in holding six days to be a sufficiently long period to incur grave guilt. A book is apt to be in the bindery longer than six days. The *Ami,* basing its opinion on Génicot, Arndt, and others, is inclined to hold that a binder does not sin even if he keeps such a book longer than six days: first, because he has no evil intention; secondly, because the contrary practice, which has obtained for a long time, is not censured in the Constitution "Officiorum et munerum"; thirdly, because the laws of the Index are not aimed at the book-binder *qua* book-binder; and fourthly, because while the books are in his shop, they are likely to be in the press or tied up in such fashion that they cannot be read.

In America the question in this form is not so apt to arise. First, because people here, as a rule, buy their books bound; secondly, because but few of the authors generally read by English-speaking people are on the Index; and thirdly, because the average binder, if he had in hand some work on the Index, would scarcely become aware of the fact; either because he has never seen a copy of the Index and knows little or nothing about its contents, or because, even if he did, his ignorance of foreign languages would prevent him from readily identifying forbidden books.

What about large binderies that turn out whole editions (in English) of Dumas, Balzac, Zola, etc.? That is a question that strikes nearer home in this country, where even some Catholic newspapers of good standing have not blushed to advertise books by such forbidden and dangerous authors.

**The Proper Attitude of the Laity During the Elevation of the Mass** has several times been made a matter of controversy. Rev. Herbert Thurston, S. J., in the conclusion of a series of learned articles on Elevation recently contributed to the *Tablet* (Nos. 3519—21) says:

"Ought he [the layman] to look at the host and chalice when the priest raises them to be adored by all, or is there any justification for the semi-prostration which is commonly practised by the more devout in our churches nowadays?....

"The only thing approaching an authoritative direction to look at the sacred host that I can call to mind is that .... from the 14th Ordo Romanus, where the Cardinal is instructed *ut faciem erigat* during the elevation of the Body and Blood. On the other hand, we might produce a whole series of decrees from synods held at Cologne, Mainz, and other places in the first half of the sixteenth century, which seem to be inspired by a reaction against those abuses in looking at the host wh'ch, as we have seen, were so particularly rife in mediaeval Germany. These decrees enjoin that the faithful should remain prostrate and silent during the solemn moments of the consecration, and although they do not perhaps exclude the possibility of the worshipper looking first at the uplifted Body of Christ before he bends down in adoration, they certainly do not contain any word to suggest his doing so. That the mediaeval practice was to look fixedly at the host no noe can possibly dey, that the host is 'shown' to the people that they may salute it by acts of adoration is equally beyond question. Clearly no shadow of blame or suspicion of irreverence can rest upon him who kneels in such a posture that he may fix his eyes on the Body of Christ when raised above the altar. But when we are told to look at the Sacred Host at the moment of the elevation is the *right* thing to do, this seems a somewhat different matter. Such language involves the interpretation that he who does otherwise is acting wrongfully and resisting the direction of authority. Perhaps I may be allowed to record the opinion that the usage which prevails among the good Catholics of one's own immediate neighborhood is the safest arbiter of right and wrong in all those rubrical questions in which ecclesiastical authority does not speak plainly. On the other hand, the fact that the Holy Father has granted an indulgence for saluting the sacred host with eyes and lips at the moment of the elevation seems to me to leave the question exactly where it was. The gaining of such an indulgence is left entirely optional."

## FLOTSAM AND JETSAM

We learn from the *Catholic University Bulletin* (xiv, 2, 220) that "Dr. Joseph Dunn, professor of Celtic at the Catholic University, received word recently through the French embassy at Washington that the French government has appointed him Officier d'Académie, *palmes académiques*."

We are not told whether Dr. Dunn has accepted the distinction offered to him—for what reasons we know not—by the impious French government which at home is engaged in relentlessly persecuting our holy Church. We trust he has not. We could name scores of Catholic, and even some non-Catholic Americans who would indignantly reject any favor or distinction offered by that low-lived gang of Christ-haters whom the

people of Catholic France suffer to misrepresent and to misrule them.

*

Among the letters of approbation and encouragement which we have recently received à propos of our renewed opposition to the demand that Catholics be given a share in the public school fund, is one which we prize more highly than others, because its writer, (whose name we are not at liberty to divulge,) is prominently connected and identified with the Catholic Educational Association. The letter reads as follows:

"Dear Mr. Preuss: I read with much pleasure your article 'Should we Demand a Share in the Public School Fund?' I have been of your mind from the beginning, and I think you have done a notable service to the cause of Catholic education by showing that the dangers of state aid are real and the advantages dubious. I do not believe that the movement for government aid would gain the support of any considerable number of Catholic educators, and the CATHOLIC FORTNIGHTLY REVIEW has done a great deal to form this sound and safe opinion."

*

Every now and then we find some ardent "Knight of Columbus" concluding a panegyric on that "Order" in some such words as these: "When the church ceases to be its [the Order's] guide and inspiration it [!] will perish." (John H. Reddin in Vol. iii, No 4, of the *Occidental Magazine*, a Catholic periodical published by Rev. M. J. Hickey, Wasco, Ore.)

Is ignorance of English grammar responsible for such compromising utterances, or are they inspired by a vague presentiment that the great "Order of the K. of C." *will* some day in the future cut loose from the Church?!

*

The "Contributors' Club" of the January *Atlantic* lift their voices against the fictitious West portrayed by *McClure's*, *Everybody's* and sundry Sunday supplements. The relation of the literary West to the actual West may be accurately set forth in the story of the picturesquely clad newcomer who addresses an Indian in shirtsleeves and overalls: "Heap big Indian, come drink firewater?" the Indian replying, "Thank you, sir, I never indulge in alcoholic stimulants."

*

The Hispanic Society of New York city has thrown open to the public and put at the disposition of students its museum, containing some 50,000 books, productions of Spanish arts and crafts, rare coins, etc. The Museum contains the largest and most valuable library of Spanish books in North America. Such foundations make for culture; this one also for a closer knitting of the interests between us and the republics to the south.

*

The *New York Evening Post* protests against the very general use of the expression "executive session" to mean "secret session." There is no body in the world to which the phrase properly applies except the United States Senate, which happens to close its doors before considering executive business. Yet every club and lodge and social circle goes gravely into "executive session." The misuse of the phrase is due simply to lack of reflection as to what it really means. It is exactly on a par with that monstrosity of slang, "bottling a cinch." Neither is excusable.

*

American slang, says the *Nation*, is to the last degree an artificial product. Most of it is invented by vaudeville comedians, baseball reporters, writers of Western fiction, and the like, but in cold blood. "We have cultivated in the plain citizen rather an expert taste in this commodity, a nicer sense of daring or incongruous metaphors, as we like to think, than is to be found among the plain citizens of any other country. But invent it for themselves? Of all helpless, hopeless, hidebound creatures, the slang-loving youth of America is certainly one of the chief. Once having given his approval to a phrase or a word, he clings to it as to the rock of salvation. He uses it and re-uses it in every relation of his life. Long after a piece of slang has lost every vestige of freshness or vitality he will still laugh at it on the principle of the German audience which Mark Twain found applauding a decrepit tenor with a cracked voice, because he had been such a wonderful singer in his youth."

# BOOK REVIEWS AND LITERARY NOTES

—The *Official Catholic Directory* (Milwaukee: The M. H. Wiltzius Co.) is out for 1908. It is not necessary for us to enter into a discussion of its merits and defects. Whatever they are, it shares them with its predecessors, several of which have been subjected to detailed criticism in this REVIEW. Suffice it to say that the publishers have tried their best to insure completeness and accuracy, and that the 1908 *Directory* is so well up to date that it contains a likeness of Rt. Rev. Joseph M. Koudelka, D.D., whose appointment as auxiliary bishop of Cleveland was announced at a time when the *Directory* was already in press. A glance at the usual table of statistics makes us wonder to what extent the editors' calculations will be borne out by the results, soon to be made public, of the census of Catholics recently taken up by the U. S. Census Bureau in conjunction with the American hierarchy.

—THE CATHOLIC FORTNIGHTLY REVIEW is indebted to the Secretary of the S. Congregation of the Index, Very Rev. Thomas Esser, O. P., for a copy of the latest official edition of the *Index Librorum Prohibitorum Leonis XIII Sum. Pont. auctoritate recognitus. SS. D. N. Pii X iussu denuo editus. Praemittuntur Constitutiones Apostolicae de examine et prohibitione librorum.* (xxiii & 317 pp. royal 8vo. Romae: Typis Vaticanis. MCMVII.) In glancing through its pages we notice a number of minor improvements and corrections, and are again impressed by the fact that, whatever may be said about the editorial inadequacy and typographical inaccuracy of some of the earlier editions of the Roman Index, prior to the first Leonine;—in its present shape that much-maligned work is editorially, typographically, bibliographically, and in every other imaginable respect fully up to the standard of modern scholarship. As we are just now publishing a somewhat extended series of papers by the learned Fr. Hilgers, S. J., on the subject of the Index, we will cut this notice short. Those who will study Fr. Hilgers' articles—and we trust no reader of the REVIEW will pass them over—will obtain from them a more adequate idea of the Leonine editions of the Index than any notice of ours could convey.

—*Des hl. Johannes Chrysostomus Büchlein über Hoffart und Kindererziehung, übersetzt und herausgegeben von Dr. Sebastian Haidacher.* (B. Herder. 95 cts.) The authenticity of this delightful and practical treatise of St. John Chrysostom on the education of children has been ably vindicated by the translator. The book will be welcomed by teachers and educators as a valuable addition to pedagogical literature. It is written for parents and emphasizes their most sacred duty to train their children in Christian virtue from early years. Besides showing the continuity of Catholic teaching on education, the little volume affords interesting information about the culture of the fourth century after Christ. The lofty splendor and oriental vividness of the original text and its fine shades of humor and sarcasm have been happily rendered by the translator.

—In response to several enquiries we wish to state that while, as a rule, we announce such books only as are sent to us for that purpose by the publishers, exception is not infrequently made in the case of publications of special importance or interest, which we sometimes even review at considerable length, simply because of their importance or on account of some particular interest which they may have for our readers. When the publishers mark the price of a book on the fly-leaf, we always note it in connection with the title under "Books Received," and generally also in any notice we may give under "Book Reviews." When publishers do not give us the price, we cannot communicate it to our readers. We have reason to think that many a book is not ordered which would be ordered if its price were mentioned in connection with the announcement of its appearance or in a review notice. The lesson for publishers is obvious.

—It does not surprise us to be told that thirteen expert lexicographers and more than five hundred scholars in almost every country of the world collaborated in composing *Herder's Konversations-Lexikon,* which has now become complete by

the publication of the eighth and last volume (1910 coll. royal octavo. B. Herder. $3.50 net). This encyclopedia is truly and in every respect an "opus classicum" of its kind. The amount of information condensed in its eight sumptuously printed and richly illustrated volumes is little less than marvelous. No cyclopedia that we know of can compare with Herder's either on this score, or for uptodateness and reliability. This is not extravagant puffery, but a literally true statement. What astonishes us most in *Herder's Konversations-Lexikon* is the fact that it is a more useful and unfailing book to consult on Americana, especially Catholic Americana, than the average American cyclopedia. This circumstance, together with the work's general excellence, freely and cordially acknowledged by critics of every school of thought and every denomination the world over, ought to insure it a large sale in this country. No public, parochial or private library, no American who reads the German language, least of all a Catholic American, can well afford to do without it. We regret that lack of space prevents us from going into details; but we are ready to stake our reputation for literary honesty on each separate assertion made in this notice.

—The order of St. Brigid last year celebrated the centenary of its foundation. To mark the event, the Brigidine nuns asked Rev. J. A. Knowles, O. S. A., to write a life of their special patroness. The result is an octavo volume of xxiv & 292 pages, entitled *St. Brigid, Patroness of Ireland by Rev. J. A. Knowles, O. S. A.* (London: Burns & Oates; American agents: Benziger Brothers. 1907. $1.25 net). The reverend author says in his Preface that "the facts and legends, which abound in" this volume, have been "carefully selected from the most reliable and authentic sources," and he flatters himself with the though that "the present time seems.. opportune and propitious for the publication of the class of literature to which this volume claims to belong." Any criticism which these utterances might provoke is forestalled in a Preface contributed to Father Knowles' volume by the Bishop of Kildare and Leighlin, who, addressing himself to the author, breaks the truth gently to him thus: "Doubtless, it would have greatly helped you had something in the line of critical examination of the sources preceded the writing of the Life; the number of legends which cluster round the memory of the Saint would have been reduced to reasonable dimensions, and the historical student would not be disposed to withhold his assent so frequently as he may feel inclined to do when perusing your pages." We have nothing to add to this criticism of Bishop Foley, except the remark that the humility of a man who will send out a book with such a preface must be considerably in excess of his scholarship.

—B. Herder has now for sale authorized editions, with a German translation attached, of the encyclical letters of His Holiness Pius X: (1) On the Doctrine of the Modernists; (2) On the Separation of Church and State in France; and (3) On the Study of the Holy Scriptures in Theological Seminaries. An approved German translation accompanies the authentic Latin text. No. 1, (120 pp.) sells for 32 cts., net; No. 2, (29 pp.) for 14 cts., net; No. 3, (11 pp.) for 7 cts., net—all unbound, in pamphlet form. Herder's translation of the encyclical "Pascendi" is the first satisfactory version of that important document we have yet seen in any modern tongue.

—The indefatigable Dr. Geniesse of Rome, now follows up his French version, noticed some months ago in this REVIEW, of Fr. Ferreres' famous treatise on real and apparent death in relation to the sacraments, by one equally bulky, in the German language. *(Der wirkliche Tod und der Scheintod in Beziehung auf die hl. Sakramente, auf die Häufigkeit der Begräbnisse, auf die Mittel zur Wiederbelebung der angeblich Toten und zur Vermeidung der Gefahr des lebendig Begrabenwerdens.... Deutsche Übersetzung nach der französischen Ausgabe besorgt durch Dr. J. B. Geniesse.* xx & 423 pp. 8vo. Coblenz: Vlg. d. Centr. Auskunftstelle d. kath. Presse. New York: Fr. Pustet & Co. 1908). Like the French, this German edition is more than four times bulkier than the original Spanish and the English version issued two years ago by B. Herder, St. Louis, under the title, *Death, Real and Apparent, in Relation to the Sacraments.* Our readers will remember that we published a synopsis of Fr. Ferreres' paper soon after its

appearance in the Madrid *Razón y Fe,* and before its publication in book form. Professor Geniesse has fortified Fr. Ferreres' argument with much valuable and interesting material. The thesis of the book briefly is: that the signs ordinarily regarded as proofs of the cessation of life are not infallible; that they do not and cannot beget certainty of death; that the absence of heart-beat and of respiration, the change of countenance, fixed glassy stare of the eyes, etc., are quite compatible with the continuance of latent life; that it is probable that in every case, not merely of sudden death, but even of death after lingering illness, there is a period of latent life, of longer or shorter duration, between the moment of apparent death and real death. The conclusion to be drawn from these premises is that during this period of latent life care should be taken to have the sacraments administered. The book, which can now be read in the original Spanish, in English, German, French, and, we believe, Hungarian, should have the widest possible circulation, especially among the reverend clergy.

—True and genuine devotion to the Blessed Virgin Mary must necessarily rest upon the foundation of a scientifically established Mariology. For this reason the writings of St. Augustine, who was one of the most powerful instruments in the hands of Providence for the development of dogmatic theology, are of great importance in bringing out the early teaching of the Church with regard to the Mother of God, Dr. Phil. Friedrich has therefore performed an important service by writing an exhaustive monograph on the Mariology of St. Augustine (*Die Mariologie des hl. Augustinus.* 280 pp. 8vo. Köln: Bachem. 1907), which we have already briefly noticed. Dr. Friedrich points out four doctrines as characteristic features of the Mariology of the great Bishop of Hippo: (1) the virginity of the Blessed Virgin *in partu;* (2) her vow of chastity; (3) her "spiritual maternity" (cfr. Luke xi, 28), and (4) her virtuous life and freedom from sin. The author dwells at length on the famous passage in *De natura et gratia,* 36, n. 42: "Excepta itaque sancta virgine Maria, de qua propter honorem Domini nullam prorsus, cum de peccato agitur, haberi volo quaestionem." P. Janssens is of opinion that these words of St. Augustine, considered merely in and by themselves, cannot be used as an argument for the Immaculate Conception. (Cfr. Preuss, *Zum Lobe der unbefleckten Empfängnis,* pp. 23 ff.) Dr. Friedrich is not quite so positive, but thinks that St. Augustine has not expressed himself with sufficient clearness as to make him a sure witness. In a brief notice of *Die Mariologie des hl. Augustinus,* the *Stimmen aus Maria-Laach* (1908, 1, 105—6), in which P. Lehmkuhl had defended a contrary opinion in 1892 (xliii, 309 ff.), express the view that Friedrich's book does not settle this question definitively, and that "theologians who rely upon the *sense* of the famous passage, may still employ it as a noteworthy argument in favor of the dogma."

—*M. Clara Fey vom armen Kinde Jesu und ihre Stiftung. 1815—1894. Dargestellt von Otto Pfülf, S. J., mit sechs Bildern.* (xii & 654 pp. 8vo. Freiburg and St. Louis: B. Herder. 1907. $1.90 net.) Any book that gives an insight into the work of our devoted Catholic sisterhoods ought to find favor. It is with genuine pleasure that we recommend to religious persons, to the clergy, and to the laity. this excellent biography, which offers not only a character sketch of a beautiful soul but also provides ascetic or spiritual reading suitable especially for the members of religious communities. Coming from such an acknowledged master in historic writing as Father Pfülf, the reader will of course expect more than a dry recital of facts. Nor is he disappointed. For with the life-story of Mother Clara is interwoven an account of the "Kulturkampf" and other leading events of the history of the Church in Germany in the nineteenth century. Father Pfülf became interested in the subject of the present sketch while sifting the matter for his former biographical works[1] and had command of all the sources. In five chapters he tells the story of this saintly life —from the time of Clara's birth, April 11, 1815, through the period of trials and afflictions, through the stress of the "Kulturkampf," narrates how the congregation was re-admitted to Prus-

[1] *Hermann v. Mallinckrodt.* B. Herder. 1892. ($2.85 net); *Cardinal von Geissel.* 2 vols. B. Herder. 1895. ($6.60 net); *Bischof von Ketteler.* 3 vols. Kirchheim. 1899; etc.

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sia, and follows its history down to the death of the saintly founder in 1894. We deem it worth while to call attention to the account of the careful Catholic training given the children of the Fey family by their devout parents. Unless the good seed had been sown in early years the family would not have given so many distinguished members to the service of the Church .

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

*The History of the Sacred Passion of Our Lord Jesus Christ Explained and Applied to Christian Life by James Groenings, S. J.* Revised Edition. Net $1.25.

*Short Sermons for Low Masses. By Rev. F. Heffner.* Vol. III. Net $1.

*Pulpit Commentary on Catholic Teaching. A Complete Exposition of Catholic Doctrine, Discipline, and Cult. By Pulpit Preachers of our own Day.* Vol. I: The Creed. Net $2.

*The Necessity of Religion. A Lenten Course of Six Sermons by Msgr. Paul Stiegele.* Net 40 cts.

*The Roman Martyrology.* Revised Edition. Net $3.

*The Life of Christ. By Msgr. E. Hamon.* Translated by Rev. W. A. Hickey. Vol. II. Net $1.75.

*History of the Society of Jesus in North America: Colonial and Federal By Rev. Thos. Hughes, S. J.* Documents, Vol. I, Part I (1605—1835). Net $4.50.

*The Silver Legend. Saints for Children. By I. A. Taylor.* Net $1.25.

*Princess Nadine. By Christian Reid.* $1.50.

*Le Camus. Translated by Rev. W. A. Hickey.* Vol. III (completing the work.) Net $1.75.

*Heliotrope. A Book of Verses by John Rothensteiner.* Net 60 cts.[1]

*Modernism. What it is and Why it was Condemned. By C. S. B.* Paper, Net 10 cts.

*The Degrees of Spiritual Life. A Method of Directing Souls according to their Progress in Virtue. By Abbé A. Saudreau.* 2 vols. Net $3.50.

*Scholasticism Old and New. An Introduction to Scholastic Philosophy, Medieval and Modern. By M. De Wulf.* Net $2.25.

*Many Mansions. Being Studies in Ancient Religions and Modern Thought. By William S. Lilly.* Net $3.

*The Fundamental Fallacy of Socialism. An Exposition of the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case. Edited by Arthur Preuss.* Net $1.

[1] The price of this book was erroneously stated as $1 in our last issue, p. 128.

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# The Catholic Fortnightly REVIEW

Founded, Edited, and Published by Arthur Preuss

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## The Taxation of Priests' Houses

HE question of the taxation of parochial residences is one which is annually forced upon the attention of our clergy by notice from the tax collector. Pastors are naturally concerned over any increase in the expense of maintenance of their parish institutions. Their slender resources, especially in localities remote from the great centres of population and wealth, are as a rule barely adequate to meet the burden of maintenance of the parish, and the balance of "cash on hand" reported in the church annual accounts is seldom very large. Public sentiment throughout the country, generally speaking, favors the exemption of all places of public worship from the tax imposed on property otherwise taxable, and it is only natural that parish priests, without whom public worship cannot be conducted and who must have a place of residence, should consider that those residences wherein so much of the incidental work of the Church is transacted, ought to be favored equally with exemption from taxation. Unfortunately, this enlargement of the exemption law is not the rule, and in many, perhaps most of the States, presbyteries are either not exempt at all, or exempt only to a certain limited amount.

A recent decision of the Ohio Supreme Court of Appeals has apparently settled the question in the Buckeye State, and a brief review of the case will no doubt be of interest to our readers.

In 1898 Bishop Watterson of Columbus petitioned the Court to have all Church property in his diocese, including parochial residences, declared exempt from taxation and from assessments for street and other public improvements, upon the ground that by the express language of the constitution and statutes all churches, schools, charitable institutions, and the like, were expressly exempted, and that a fair and reasonable interpretation of the law would likewise include parochial residences in the exemptions claimed for them. This application was resisted by the public officials charged with the duty of collecting the tax, and the proceedings lingered in court until the accession of the present Bishop, Msgr. Hartley. Under his direction the case was pressed to a hearing, and after a full presentation of all the questions involved, a decision was rendered in favor of the various claims for the diocese, excepting only as to property designated as "priests' houses," meaning thereby the residences of the clergy. From this decision of the lower court an appeal was taken to the court of last appeal, where, after argument by able counsel, a final decision was rendered, concurred in by all the members of the Court,—sustaining the decision of the lower court refusing the exemption.

In the exhaustive opinion filed in the case, the Appellate Court points out that by the constitution of the State of Ohio, and the statutes relating to taxation which have been passed in pursuance of the constitutional provisions, various classes of property are exempted from taxation, such as burying-grounds, public school-houses, houses used exclusively for public worship, buildings belonging to institutions of purely public charity and the like, and that in order to justify the exemption of the residences of parish priests it would be necessary to bring such dwellings under some one or other class of property so expressly exempted.

No point seems to have been neglected by the counsel for the diocese in their attempt to show that priests' houses are largely devoted to a great variety of religious and charitable services performed there by the clergy; that the religious, charitable, and educational work of the congregation is directed from that point, and that all these services are appropriate, if not essential, to the conduct of public worship in the church. Yet the Court felt constrained to hold that the exemption laws must be strictly construed and could not by liberal interpretation be enlarged so as to include "priests' houses;" that these were essentially places of residence and as such liable to tax, the same as the houses of other residents.

The Court said: "But it is clear that such houses are primarily places of residence, as the church building is primarily a place of public worship, and it does not alter the law, as we think, that the increasing demands upon the time and devotion of the priest make it necessary or convenient to perform many of his duties at his place of residence. We have no doubt that the parsonage of the Protestant pastor is used for many services similar in character and purpose. The exemption is not of such houses as may be used for the support of public worship; but of houses *used exclusively as places of public worship.*" (Italics ours. A. P.)

In the course of its statement the Court referred to an earlier and somewhat analogous case, where Archbishop Purcell of Cincinnati sought to enjoin the collection of taxes on various pieces of real estate which he claimed were exempt. As to most of these the exemption was allowed; but in the case of the "priests' dwellings," as they were styled, the court said:—"A parsonage, although built on ground which might otherwise be exempt, as attached to the church edifice, does not come within the exemption. The ground in such case is appropriated to a new and different use. Instead of its being used exclusively for public worship, it becomes a place of private residence. Nor does it make any difference that by the usages of the church, the presence

of a priest or pastor is essential to conduct the services of public worship. Other persons are necessary to carry on public worship as well as a minister to conduct the services. There must be a laity or congregation as well as a minister or preacher, and it is equally necessary that they should have places of abode. Yet it would not be claimed that their residences should be exempt."

In the Watterson case the argument was advanced, that priests' houses should be held exempt under the statute as "buildings belonging to institutions of purely public charity;" to which the Court answered: "It is evident that the parsonage is not itself an 'institution' of such character, for at least one reason, that the parsonage has a mixed use, as we have observed, and would not be a building used for purposes of purely public charity. It further declared that "the Catholic Church, to which the parsonages or priests' houses belong, is not an institution of purely public charity. It teaches and practises charity; but that is not its whole mission in the world." And it held that the Church "is a religious institution primarily, and its charity is subordinate to its spiritual teachings, and consequently the exemption claimed is not authorized by the sixth clause of the section" (relating to institutions of purely public charity). In other words, the Court decided that the very fact that priests' houses were used as places of residence, negatived the claim that they were or could be used *exclusively* for public worship or for purely public charity, and that consequently there was no provision of law authorizing their exemption from tax.

It is only fair to say that, while this decision was adverse to the Church upon the only question which was in doubt, a reading of the opinion satisfies us that the mind of the Court was free from the anti-Catholic bias sometimes manifest in judicial opinions where a question of religion is involved; and that before reaching its decision, the Court seems to have taken into consideration all the facts which had been presented by counsel for the Church tending to support the claim for exemption.

In considering the question of taxation of church property in its larger aspect, it is important that we keep in mind certain fundamental principles of government, viz: First, that the power of taxation possessed by each State as one of the essential attributes of government, must be exercised so that taxation shall be equal and uniform; and, second, that all laws granting exemption from taxation (which amounts to a surrender of the State's sovereign power to tax), are, and have always been strictly construed, so that any person or institution claiming exemption is bound to point out clearly the provision of law authorizing such exemption.

It does not rest, therefore, in the discretion of the tax assessors to say what property they will tax or what they will exempt. This the State has already decided by prescribing a system of taxation, and that system to be constitutional must be equal and uniform as to all classes of its citizens and all forms of property. And when the claim is made that certain property ought not to be taxed it must be shown with reasonable certainty that the State has by appropriate legislation renounced its right to tax that particular class of property.

Considering the great number of States in the Union, each having its own independent right to levy taxes and to declare exemptions, it is impossible here to review the legal provisions affecting the question of the taxation of priests' houses in the different States. Suffice it to say that the rule laid down in the Ohio case is one which prevails in the great majority of the States. Among the exceptions which we recall, are the Missouri case, where the bishop's residence was declared exempt as a charitable institution. In New York an exemption to the extent of two thousand dollars is allowed by statute in favor of every house occupied by the clergy exclusively as a parochial residence. In various other localities convents and monasteries, which are occupied for purposes of residence quite as much as for religious purposes, have been declared wholly exempt. These inequalities, of course, result from the differences between the exemption laws of the different States.

It rests with the legislatures and finally with the voters in each State to say whether exemption from taxation should be extended beyond its presents limits. If we judge of the temper of the times correctly, we should say that it would not be expedient to re-open the question for fresh discussion. Undoubtedly today an enormous amount in value of property is owned by the different religious denominations or churches. This property enjoys all the protection and benefits of government, without having to contribute anything directly by way of tax for its support, and these exemptions naturally increase the burden of taxation upon the remaining owners of property within the community. The extent of this increased burden has been the subject of comment from time to time in the newspaper press, as well as in periodicals advocating civic reforms, and here and there an agitation has arisen for the abolition of all exemptions of Church property. Hitherto the enlightened sentiment of the great majority of our people has recognized the value of religion as an aid to good citizenship by exempting all houses of religious worship from taxation; and we think it unlikely that there will be any change in the law in that respect in the near future. But, equally,

we think that the same public sentiment would be found in opposition to any movement to increase the exemptions now allowed in favor of religion.

While the house of God appeals to all mankind, barring the few (if there are any real) atheists, as an institution deserving to be maintained fittingly and without the exaction of any tribute such as is lawfully required in other cases, the houses of the clergy, on the other hand, are not regarded so benignly. In some of our large cities, where voters are numerous and questions of municipal government are more freely discussed, there are priests' houses, "rectories" so-called—valued (including the ground) at $25,000 and over, and it is hard to persuade the average taxpayer that these costly buildings should not be taxed.

For these reasons and others, which we cannot now discuss, we consider that the practice of exemption from taxation of church property has been extended as far as public sentiment under present conditions will permit.

## A Question of Language

Discussing our recent note, "More than One Language" (CATHOLIC FORTNIGHTLY REVIEW, XV, 1, 23), the daily *Etoile,* of Lowell, Mass. (edition of Jan. 15) says:

"Avant de jeter la pierre aux Américains, le rédacteur de la CATHOLIC FORTNIGHTLY REVIEW, M. Preuss ferait bien d'entrer en lui-même pour se demander la raison qui l'a poussé à transformer son périodique allemand en revue de langue anglaise."

To which our esteemed contemporary will permit us to reply: (1) that we did *not* blame "les Américains" for the neglect of their respective mother-tongues shown by various races of immigrants; and (2) that Mr. Preuss has *not* "transformed his German publication into a review printed in the English language."

Mr. Preuss has, it is true, at different times temporarily edited German newspapers, just as he has at various times and temporarily contributed to French periodicals; but this REVIEW was printed in "the language of the country" from its very first number, issued in Chicago fourteen years ago.

The point that *L' Etoile* tries to make in its article from which we have quoted, is that "si les Américains ne sont pas des polyglottes, c'est un peu la faute des autres races qui ne les obligent pas en quelque sorte à apprendre d'autres langues que l'anglais, ce qu'ils pourraient

faire s'ils le voulaient." There is some truth in this, no doubt; and we ourselves, as our readers know, and as our esteemed confrère of the *Etoile* would likewise know, had he read the REVIEW carefully since he began to exchange with it, have time and again deplored the almost criminal insouciance with which the majority of our non-English-speaking immigrants allow their respective mother-tongue to fall into desuetude, so that their own children speak it with difficulty and dislike, and their grandchildren not at all. This charge lies almost equally against the Germans, the French-Canadians, whom *L' Etoile* represents, and against practically all other nationalities in this great political amalgam of ours whose mother-tongue is other than the English.

Nor is the circumstance that it deprives English-speaking Americans of a fine opportunity to acquire divers foreign idioms, the only or the chief reason why this practice deserves to be deplored and reprehended. The chief reason is rather the fact that our immigrants, by wantonly sacrificing the language of their home and forbears deprive themselves and their descendants of a number of inestimable advantages—material, intellectual, and, last but not least, spiritual. But there is no need of entering again upon a subject which we have threshed out so often and so thoroughly in these pages. Personally we think we have done and are doing our full share in combatting the evil tendency which our friend of the *Etoile* deplores, and which he cannot by any manner of means deplore more earnestly than the editor of this REVIEW, who, though of an American mother "to the manner born," has not only insisted publicly for these twenty years that our foreign-born citizens should make every effort and, if need be, sacrifice to transmit their mother-tongue to their children; but has always practiced what he preached, and still practices what he preaches, by carefully rearing his own children *ab incunabulis* in the beautiful tongue which he himself, though he has never had the privilege of visiting the "old country," learned to speak and cherish from a patriotic and cultured father, who from early childhood impressed upon him, in the words of Klopstock's magnificent and altogether untranslatable verses—

> "Dass keine, welche lebt, mit Deutschlands Sprache sich
> In den zu kühnen Wettstreit wage!
> Sie ist, damit ich's kurz, mit ihrer Kraft es sage,
> An mannigfalter Uranlage
> Zu immer neuer und doch deutscher Bildung reich;
> Ist, was wir selbst in jenen grauen Jahren,
> Da Tacitus uns forschte, waren,
> Gesondert, ungemischt und nur sich selber gleich."

# THE ROMAN INDEX AND ITS LATEST HISTORIAN

## A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

### III

Mr. George Haven Putnam is the author of *Authors and their Public in Ancient Times* and of *Books and their Makers in the Middle Ages;* which would naturally lead one to suppose that he is an authority on the subject of books and book-making, both ancient and modern. *The Censorship of the Church of Rome,* however, does not bear out the supposition. Let us give at least one flagrant example.

Mr. Putnam seems to have a predilection for Nicholas Eymeric. In his "Bibliography" (I, xix) he lists Eymerics's *Directorium Inquisitorum* and frequently reverts to it in the course of his narrative. The index at the back of volume II of *The Censorship of the Church of Rome* contains no less than five references to Eymeric and his writings. We must quote the passages at least in extracts:

Vol. I, p. 23: "A 'Directory' of heresy was prepared early in the 16th century by Nicholas Eymeric of Cologne, under the title *Directorium Inquisitorium* [!]. This was reprinted in Venice in 1607, *cum commentariis Francisci Pegnae.*"

Vol. I, p. 69: "1378. Gregory XI, as a result of a denunciation by the Inquisitor, Nicholas Eymeric, condemned two hundred propositions...."

Vol. I, p. 85: "About 1520, Nicholas Eymeric brought into print in Venice, under the title of *Directorium Inquisitorium* [!] a list of books classed as heretical. It does not appear under what authority this classification, or condemnation, had been arrived at, but the list proved of importance in the history of the Index, as the titles collected by Eymeric were utilized for the famous catalogue of Lutzenberg,which itself served as the basis for the Louvain Index of 1546."

Vol. I, p. 121: "The chief original authority for the system of the earlier Inquisition is the *Directorium Inquisitorium* [!] of Nicholas Eymeric, who was Inquisitor-General for Castile in 1316. Eymeric left among other works, the manuscript of a *Liber Sententiarum,* or Book of Judgments, which presents the early rules of procedure."

Vol. II, p. 23: "Towards the close of the 14th century, Nicholas Eymeric, who won fame as a strenuous inquisitor, secured the condemnation of a long series of books including some twenty works by Raymond Lully and several of Ramon de Tarraga." In a note there is this reference: "Lea, *Religious History of Spain,* 19".

Even a tyro will be apt to marvel at this *Spanish* inquisitor of

*Cologne on the Rhine,* whose pernicious activity extended from the thirteenth far into the sixteenth century, enabling him to prepare as early as 1316 a "'Directory' of heresy" under the title "*Directorium Inquisitorium,*" which became "the chief original authority for the system of the earlier Inquisition" [1200—1300?]and which he "brought into print in Venice," "about 1520."

Historians will be surprised at the discovery of two hitherto unknown medieval books by the famous Nicholas Eymeric: a *Directorium Inquisitorium,* which Mr. Putnam, the bibliographer, describes as "a list of books classed as heretical" [an altogether new Index of forbidden books!], and a *Liber Sententiarum,* according to Mr. Putnam a "Book of Judgments, which presents the early rules of procedure" [of the Inquisition]. Or does Mr. Putnam perhaps mean to intimate that his references are to three different Eymerics,—one "Nicholas Eymeric, who was Inquisitor-General for Castile in 1316;" the other, "a strenuous inquisitor" "towards the close of the 14th century;" and the third, "Nicholas Eymeric of Cologne early in the 16th century"? It is possible that Mr. Putnam has even discovered several *Directoria Inquisitoria* written by different authors, to which we should then have to add the *Liber Sententiarum* or "Book of Judgments." But in that case, how are we to combine his incoherent accounts?

Let me put an end to the confusion by stating the facts of the case. There is but one Nicholas Eymeric, Nicolaus Eymericus, a Spanish Dominican, inquisitor and author, who lived in the sixteenth century, was very active as an inquisitor and wrote much. Of all his writings—with the exception of a life of St. Raymond of Pennafort (Rome 1601)—only one was ever printed—not, as Mr. Putnam says, "in Venice," "about 1520," but in the year 1503 at Barcelona; not under the title of *Directorium Inquisitorium,* but under the title of *Directorium Inquisitorum.* Eymeric wrote this work at Avignon about 1376. It was so widely read that Denifle, in a paper which he contributed in 1885 to the *Archiv für Literatur- und Kirchengeschichte* (I, 143), was able to list no less than twelve different manuscript copies of the same, which he had discovered in various libraries in Spain, Italy, and Germany. The true title of the book indicates the nature of its contents. It is a directory *for inquisitors.* Hence it is (1) no "'Directory' of heresy;" (2) not "a list of books classed as heretical;" and (3) no "*Liber Sententiarum,* or Book of Judgments;" —although the *Liber sententiarum* mentioned by Mr. Putnam is no doubt identical with the *Directorium inquisitorum,* and although this *Directorium* among other things also contains chapters treating of forbidden books.[1] For the reason last mentioned this work is an im-

[1] In the edition Venetiis 1607, see pages 89 sqq.; 308 sqq.

portant authority for the history of ecclesiastical censorship. It was re-edited by Peña, long before 1607, viz. in 1578; again in 1587 at Rome; again in 1591 at Venice; again in 1597 at Rome, and finally once more in 1607 at Venice. Having been edited so frequently, it is not such an exceedingly rare book that Mr. Putnam, had he seriously tried, could not have obtained a copy of it. But even if it had been impossible to procure a copy, it would yet remain an indelible bibliographical disgrace for a twentieth-century American scholar, who proudly poses on the title-page of the latest production as the author of several pretentious works on books and book-making especially in the Middle Ages, to offer to his readers such a bibliograpical hodge-podge as is contained in the above-quoted passages from Putnam.

In my first paper I spoke at some length of the "Bibliography: Works cited or referred to as authorities" (Vol. I, pp. xvii—xxiv), of which Mr. Putnam tells us in his Preface (I, ix), that it "includes also.... the titles of certain other important works having to do with the subject of censorship," although the author "did not have occasion or opportunity to make citations" from them. This "Bibliography," as we have already shown, contains a considerable number of titles which have no bearing on the subject whatever. Among other entries we find there e. g. the following:

"Eymeric, Nicholas. *Directorium Inquisitorum.* (Venice, about 1520.) Ed. by Pegna, Venice, 1607."

But the reader will search in vain for such titles as these: Quétif-Echard, *Scriptores Ordinis Praedicatorum* (I, 709 sqq.); Nicolaus Antonius, *Bibliotheca Hisp. vetus* (II, 186); Hurter, *Nomenclator* (II³, 710 sqq.). The passages cited in brackets, and other Catholic reference works,[2] would have furnished Mr. Putnam most valuable information about Eymeric, his life and works. Mr. Putnam does not even seem to be acquainted with the *Gelehrtenlexikon* of Jöcher (Adelung). Instead, he lists in his Bibliography "Adelung, G. *Gesch. der Menschlichen Narrheit.* Berlin."[3]

Though my critique is already exceeding the space allowed me by the Editor of the Catholic Fortnightly Review, I cannot possibly mention all the curiosities, both bibliographical and pertaining to church history, which are contained in Mr. Putnam's two volumes. Of the innumerable typographical errors, which disfigure the work, such as

[2] Even *Herder's Konversations-Lexikon,* iii, 362 (Eymericus) gives the necessary data.

[3] According to Graesse, *Trésor,* I, 20, the full title of this curious work is: *Adelung,* Johann Christoph. Geschichte der menschlichen Narrheit oder Lebensbeschreibung berühmter Schwarzkünstler, Goldmacher, Teufelsbanner etc. Leipzig 1785—1799. 8 vol. in 8vo. (Cfr. *Ersch und Gruber,* I, 405, and *Allgem. deutsche Biographie,* I, 81.

Lutzenberg, Ratramnus of Corbu (p. 65), John of Jaudun (p. 68), etc., etc., etc., I must forbear taking any notice at all.

As we reach the third chapter of Mr. Putnam's first volume we begin to notice on every page that we have before us a clumsy plagiarism of Reusch. If Reusch has a mistake, even though it be but a typographical error, Putnam surely has it too. If Reusch (who wrote from 1883 to 1885) quotes some work in an older edition, Putnam quotes the same; with this difference that Putnam frequently blunders by lifting the wrong reference or inserting it in the wrong place.

What is worse: Mr. Putnam does not understand Reusch and consequently draws from the latter's work statements which are not only wrong but ridiculous.

Thus we read, Putnam, I, 65: "The name of Agobardus first finds place in the Index of 1605." There is no Index of 1605. It was not the writings of Agobardus that were condemned in that year, but rather Papirius Massonius' edition of those writings, *with additions,* was prohibited, *donec corrigatur.* Reusch is responsible for the mistake of making the prohibition an unconditional one; but his account otherwise is correct; Putnam has adopted Reusch's mistake and added several new ones to it, so that *his* account of the matter is utterly wrong.

It may be objected that this is after all only a petty error, which ought to be covered with the cloak of Christian charity. But in the first place, the one little sentence quoted contains at least three different and distinct errors; and, secondly, Mr. Putnam has fallen into these errors whilst holding in his hands the Roman Index which proves that he blundered. Moreover, Mr. Putnam's entire work contains so many similar errors and blunders that not a single statement made by him anywhere in these two volumes can be received with implicit confidence.

On the same page (I, 65) "1140. Innocent III orders the burning of the writings of Abelard and of Arnold of Brescia....." Reusch (I, 16) is responsible also for the error in this statement; but Mr. Putnam, before copying him, should have informed himself of the fact that it was Innocent II, and not Innocent III, who ruled in the year 1140, and that Innocent II issued his order in letters dated July 16, 1141.

At the year 1148, Mr. Putnam again slavishly follows Reusch. Reusch (I, 17) cites Hefele, *Conciliengeschichte,* adding a remark of his own in brackets. Mr. Putnam copies the passage and falsely attributes Reusch's words to Hefele! "Hefele speaks of this as the first known instance of an attempt to relieve a text from condemnation

by means of expurgation." Hefele says no such a thing, and Mr. Putnam merely proves that he has neither consulted Hefele nor understood Reusch. (Cfr. Hefele, *Conciliengeschichte,* V², 525 n. 1.)

Immediately after Mr. Putnam tells us (I, 65—66):

"1209. A Synod at Paris condemns the *Physion* of Amalric (Amaury) of Chartres....."

"1209. The Synod of Paris condemns the writings of David of Dinant. It also forbids, under pain of excommunication, the reading of the *de Metaphysica* until it had been expurgated.

"1215. The Lateran Council condemns the same work.

"1215. The fourth Synod of the Lateran condemns....."

"1225. A Synod at Sens passes condemnation on the treatise by Scotus Erigena (written about 860), *De Divisione Naturae.*"

It was one and the same synod of Paris, that held in the year 1210, which occupied itself with Amalric of Bena and David of Dinan, and the writings of Aristotle. This synod did not, however, condemn a work by Amalric, least of all one with such a curious, grammatically inexplicable title as *"Physion."* I presume Mr. Putnam had somewhere read about a work by Scotus Erigena, *De divisione naturae,* or *Peri physeos,* which, transcribed, would read *perifisis* or perhaps *periphysicon.* Possibly he had had a glimmering of the *Physica* of Aristotle. Mr. Putnam does not inform us what book he means when he speaks of *de Metaphysica.* In matter of fact we have to do here with Aristotle's Metaphysics, though the prohibition sounded differently from what Putnam would make believe. The Lateran Council of 1215 is of course identical with "the fourth Synod of the Lateran," and it did *not* condemn "the same work," regardless of what Mr. Putnam may have meant by this phrase.

In reporting the condemnation of 219 propositions by the Bishop of Paris, in 1276, Mr. Putnam (I, 67), assuming a superior air, remarks:

"The judgment states, rather naïvely, that while they were true philosophically, they were false when tested by the doctrine of the Church."

A historian who in good faith proclaims such a proposition as this *urbi et orbi,* exceeds the limits of permissible naïveté. There is nothing true in this sentence except—its contrary!! The propositions condemned by the Bishop of Paris in 1276, were condemned precisely for the reason that they were being argued in the schools on the pretext, or under the pretence, that they were philosophically true, but theologically false. Reusch says this plainly (I, 22); Mr. Putnam has again misread his "chief authority."

Mr. Putnam gives proof of an equal measure of inexcusable naïveté in his assertions about "the great schoolman Thomas Aquinas," the death penalty inflicted upon heretics, and—Archbishop Vaughan (I, 67), whom, by means of a sentence wrenched from its context in the Dublin *University Review*, he endeavors to brand as a naïve fanatic. This one page of his book is sufficient evidence that Mr. Putnam is absolutely unqualified for the work which he has so naïvely undertaken.

Immediately after making this excursion, Mr. Putnam again gets hopelessly muddled. He says that Gherardo Segarelli was burned with his writings in 1300, and then tells us that these writings were formally condemned by the Council of Vienna [*sic!*] in 1311. All of which is pure fiction. Gherardo was burned neither on account of, nor with, his writings; in fact, he never wrote anything, and his adherents, e. g. Fra Dolcino, were guilty of crimes of an altogether different stamp. (In America they would most probably have been lynched for their misdeeds). The Council of Vienne (not Vienna!), on its part, did not occupy itself with Gherardo Segarelli, but with Petrus Ioannis Olivi. Mr. Putnam proceeds to tell us further down (I, 67), that Pope Sixtus IV, in 1471, "formally approved" these same writings of Segarelli, which had been burnt with their author and then condemned by the "Council of Vienna." He adds the wise observation that "this appears to be the first instance on record in which a work condemned by one pope has later received the approval of another." In a footnote he gives as his reference: "Döllinger, 334," blandly copying Reusch (I, 24, n. 3). Reusch's reference is to a work of Döllinger's which he had cited a few pages before (I, 18) with its full title. Putnam does not give the title, either in this note nor anywhere else. The reader, of course, must conclude that the reference is to one of the two works of Döllinger listed in the "Bibliography" (p. xix). But this is impossible, because Reusch quotes the German edition of Döllinger's works, while Putnam uses only the English. Whence we are forced to conclude: first, that Mr. Putnam did not consult the work of Döllinger which he professes to quote; secondly, that he is not familiar with that particular work of Döllinger's, and, thirdly, that he does not know what he is talking or writing about.

On page 73 Mr. Putnam again copies a reference from Reusch (I, 46, n. 4), as follows: "Döllinger, *Beitr.*, ii, 393," despite the fact that the work in question *(Beiträge zur politischen, kirchlichen und Cultur-Geschichte der sechs letzten Jahrhunderte.* Regensburg 1862-3)

does not figure in his "Bibliography," to which the reader will naturally turn. What does "Döllinger, *Beitr.*, ii, 393" mean to the average American reader? Jos. Hilgers, S. J.

(*To be continued.*)

## Modernism in the Church in America

[From an article in the January number of the *Ecclesiastical Review* (pp. 1 sqq.) we quote the following passages in confirmation of our claim, made several months ago, that there *is* Modernism in the Church in America.]

The question has been mooted, in our public press, whether the severe arraignment of "Modernism" which the Pope deemed it necessary to make, applies to the Catholics of the United States; and there have been some pronounced disclaimers. It is our frank opinion that the evils of which the Pontiff chiefly complains exist to a very large and dangerous extent in the United States. They are not so concentrated, perhaps, and pronounced as we find them expressed in the Italian "Program of the Modernists," or in the pronunciamentos of certain German professors..... There are reasons for this, apparent enough when one has opportunities for observing them, which are not quite in the open or in the everyday and commonplace walks of our national and social life. Scholarship, especially such scholarship as is represented by the Modernist warfare against revealed religion, is not the occupation of a very large body of our laymen; nor are there many of the clergy, at least in proportion to our numbers, who give themselves to special studies of the so-called problems of the higher and historical criticism. Sufficient proof of this might be found in the modest measure in which post-graduates among laymen and priests avail themselves of the opportunities of our Catholic University. Moreover the writers on such subjects among us, are not numerous enough to sustain a continuous interest in such matters, and we are obliged to go to Europe for the best part of our material. Naturally, where positive scholarship abounds, there it shows itself no less in its opposition to religious truth than in its defence of the same. Hence it is that the men who stand forth as prominent sponsors of the false Modernism are not found in America but in Europe, where boldness of speech is a crime only when it offends against political majesty, not when it drags down the name of Christ.

But, although we cannot pose as prominent manufacturers of the poison drug, nor openly advertise its acquisition, it does not follow that we have been impervious to its noxious influence, or that we have failed to absorb it in a measure that renders some of the streams at

which our children are bound to drink eternal knowledge, open to the danger of corruption. One of our rather anti-Catholic journals[1] of a high literary order, a few days since, in an editorial entitled "Who Wrote the Encyclical?" appealed to "the scholars of the Catholic Church in America" to speak out like the scholars of Italy and France and Germany, and even England, where the Modernist pamphlet *Che noi vogliamo* has been published in a translation. The editor did not doubt the existence of Modernists amongst us, and indeed the character of his information indicates clearly enough some clerical informer in high places; but he evidently distrusts their courage. No doubt there is some correctness in his diagnosis of this order of Catholic scholars. We have not many such; but we have some who are thoroughly imbued with the notions which the Encyclical censures. They will preach them in the by-ways, but not in the open, for that might demand the relinquishment of the benefice or the title which so far secures them a satisfactory status. The expression in print of modernist preferences, when made by a German professor, earns him promotion or applause from his government, but an American ecclesiastic would simply have the alternative of becoming attached as informant to a newspaper with proclivities hostile to the Church. And the heroes that would brave such an alternative are not to be found amongst the rank and file of this class; they merely follow on tip-toe and in the dark the rare leader whose boldness in braving the ruin of his temporal prospects arises from that obstinacy which accompanies disappointed pride of intellect.

The Encyclical itself has pointed out the tactics which have made the modernist school of thought successful in the Catholic fold; and among them the underhand artifices by which men secretly propagate, whilst they openly disclaim, the condemned doctrines, have been sufficiently characterized. The cry, therefore, that there is in America no perceptible adherence to modernist professions of faith, must be taken as a protest without much truth, in so far as it may imply a tendency to disguise erroneous tenets and thereby not only propagate them more effectively but also escape the consequences which deviation from the Church's teaching implies. It is in sooth the everlasting story with which the prophets of old have made us familiar. These people "deceive us, saying, 'Peace' when there was no peace."[2] Their peace is with the world of those higher critics of whom it may be said that their main purpose is to destroy revealed religion. But that is not the peace which the Catholic Church proclaims: "Qui praesunt vobis, pacem habete cum eis."[3]

[1] *The Independent*, N. Y.

[2] Jerem. 6:14; 8:11; 12:12; Ezech. 13:10, etc. [3] I Thess. 5:13.

If we want to know how much of the modernist teaching has filtered into the minds of our population, we need only question the average young American Catholic man, or woman. Those among them who have a strong and clearly defined notion of the principles of their faith, owe it almost entirely to Irish traditions, or the habits of their parents to whom their religion is dear on many accounts; and it is this element among our priesthood that in our estimation saves us from a more outspoken profession of modernist propagandism at our institutions of learning. Among the Germans it is the parish school, where the old thoroughness has had a chance to enter into the teaching of the Catechism as well as of other things, which preserves a certain robustness of the faith among the clergy and people, who receive further encouragement from the noble conduct of their Catholic brethren of the Centre Party in the old land.

What saves our American Catholic youth beyond the above-mentioned influences from falling in with the modernist speculations is their absorption in the pursuit of material advancement. For the rest, they are well-disposed toward Modernism. And the reason is to be found in the existence, to a very large extent, of the causes which the Encyclical on modernist speculations points out.

These causes are: first, a widespread desire for novelties; secondly, a lack of thorough training and knowledge of the positive elements in apologetics and religion, and a consequent superficiality which is apt to accept as true whatever is plausible; thirdly, a disdain for tradition, and in certain circles, where speculative science is being taught on modern lines, a depreciation of the scholastic philosophy by one whose knowledge of it is only superficial. That these conditions exist in the United States can hardly be gainsaid, nor is this surprising when we make due allowance for the brief growth of our intellectual opportunities and training. But the results remain.

## MINOR TOPICS

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**Art and Indecency**

The chief of police in St. Louis has started a campaign against indecent postal cards, and it is refreshing to notice that he has in this wholesome undertaking the vigorous support not only of the Catholic *Amerika,* but also of the secular daily press.

"Without entering into a discussion of what constitutes higher art," says e. g. the *St. Louis Times,* i, 246, "firm ground may be taken upon the notion that when the police seize on postal cards bearing photographs that appeal to them as indecent they are quite right. There is a deep gulf set between the effect of hanging a half nude oil masterpiece in a gallery intended for the education of students of art and the circulation through news-store counters of photographic presentations of figures calculated to disfigure the finer and purer instincts of youth. To deprave young minds is easy. The susceptible imaginations of boys and girls in their later teens can be preyed upon unhealthfully by contact with pictures such as Chief Creecy has so wisely ordered to be suppressed from sale, and the result to society is injurious. The *Times* fully endorses the crusade in the interest of cleaner morals instituted by St. Louis, chief of police. The contention against it is too finely drawn. Art is art, and it is long, but art can be prostrated to hurtful levels."

**Catholic University Finances**

From the *Washington Post* of Feb. 19th, we learn that the Catholic University of America has met with another legal reverse.

When the loss of the million dollar fund through the real estate operations of its former treasurer Waggaman, became a certainty, the trustees of the institution sought to compel the sureties on the bond that had been given by Waggaman to make good the loss. To that end they brought suit against the executors of Dr. Daniel B. Clark, who, with John L. Waggaman, a brother of the treasurer, had signed a bond for $200,000. The sureties resisted this suit and the case has just been tried before Circuit Court No. 1 of the District of Columbia.

Early in the trial the Court had ruled that the sureties could not in any aspect of the case be made liable for moneys entrusted to the treasurer before the bond was given, and it appeared that most of the money had been received by the treasurer before any bond was thought of. At the close of the evidence a further ruling was made by the Court, wholly dismissing the suit on the ground that the acceptance by the trustees of Waggaman's notes with such securities as he then put into their hands, constituted an accounting and settlement between the parties and released the sureties.

It is announced that the University will appeal from this decision to the District Court of Appeals.

We have not heard what dividend, if any, has been paid to the Waggaman creditors, including the Catholic University, on their claims presented to the bankruptcy receiver, nor how much the trustees got out of the Art Gallery sale which was held in New York under the direction of the bankruptcy court. That the trustees are trying to collect from the sureties on the bond would seem to prove that their loss has not yet been made good.

The "securities" spoken of, we assume to be the notes taken by Waggaman on sales of the suburban lots in which the University's money was sunk, and which are referred to in its 1907 report, as "Waggaman Real Estate Loans" and are stated there at the sum of $803,439.21 and reckoned as assets of the institution for that amount. But if we remember right, the University's title to these "securities" was questioned and litigation begun to set aside the transfer on the ground that at the time when it was made, Waggaman was insolvent to the knowledge of the trustees; that therefore, the transaction constituted a preference forbidden by the bankrupt law, and was grossly inequitable to the large body of creditors whose money was used in the same real estate speculation but who got no security for their claims.

As to the outcome of this litigation we are not informed. Some day, perhaps, the historian of the Institution will write a chapter on the subject.

### The Fraternal Congress Table and Our Benevolent Societies

If anything we have said in this REVIEW could be construed into an approval of the National Fraternal Congress Table, as if it were practically equal to the tables used by the regular insurance companies, we did not express ourselves as clearly as we intended. For we are convinced that the mortality table calculated from the experience of the societies reporting to the National Fraternal Congress[1] is too favorable to be maintained for any length of time. Therefore we have repeatedly intimated that, while the figures of the Fraternal Congress Table may be all right mathematically and theoretically, it is questionable whether experience will bear them out.[2]

If the fraternal societies were doing business as regular life insurance companies, they would have to comply with the laws made for the supervision of such companies,—they would have to charge minimum premium rates based on the American Table of Mortality, with 4% interest; they would have to show the mathematically correct reserve for every policy outstanding, and provide for non-forfeiture of their contracts under certain conditions (cash values, loans, paid-up insurance, etc.)

As it is, the fraternals all do business as benevolent associations under the assessment plan. The laws governing that class of societies make it obligatory to provide in every membership certificate for *an increase of rates* if the funds of the society should prove insufficient to meet the payment of losses. *No reserve funds are required,* and while fraternal societies can col-

[1] For a history of this movement and the societies in it, see N. S. Boynton in Stevens' *Cyclopedia of Fraternities,* 2nd ed., pp. 160—167. See also table of members on p. 117 *ibid.*

[2] We are confirmed in this view by such good authority as Stevens' *Cyclopedia of Fraternities,* in its second edition, recently published: "The fraternal orders, most of them, are still experimenting with the problem of an adequate rate to meet obligations. The more advanced, those which have recently re-rated themselves [they are mostly affiliated with the National Fraternal Congress, which has adopted the Fraternal Congress table] are to be commended for courageousness in that respect.... But there is no reason for supposing *the larger and more progressive of these fraternities will not keep on as they have started in a persistent endeavor to approximate the rate of assessment which will insure,* even if it is a little more of an outlay than had been anticipated, and even if it does bind [!] a little more than expected in order to meet the assessments; for that is exactly what all these fraternal orders have got to come to." (p. 120). Italics mine.—A. P.

lect up to the premiums of regular companies and even higher, the State has practically no control over the disposition made of their funds, which may be squandered in expenses. The "American Catholic Union," e. g., charges as much as the "Prudential" or the "Metropolitan," yet out of $74,719 paid by its members in 1906, $49,680, or 66½%, went for "expenses"; so that on Dec. 31, 1906, there were left but $5,249.56 of "admitted assets"! Under the laws governing fraternal societies, the State insurance departments are powerless to correct such conditions.

We have always held that the members of fraternal societies are seldom as well treated as the policy-holders in regular insurance companies. None of the fraternals can give as clear and advantageous a certificate of membership—to say nothing of security. Even the most pretentious of our Catholic mutuals, the "Knights of Columbus," make any assistance in the form of cash loans or surrender values dependent upon the good will of the officers. The members have *no legal right* to any such accommodation.[1]

**President Roosevelt and Stock-Gambling**

President Roosevelt's suggestion that the federal government undertake to put an end to "mere gambling in stocks and shares" by forbidding gamblers the use of the mails and telephone and telegraph wires, strikes the London *Saturday Review* as absurd.

How the federal government is to prevent an American citizen from writing a letter to his broker instructing him to sell or buy Unions or Baltimores or copper or wheat, says our esteemed contemporary *(Saturday Review,* No. 2728), we do not know. When a man hands in a telegram to one of the lady operators (frequently fair and always chatty), is she to ask: "Come, now, is this genuine business? You write here, 'Sell 500 Southern Pacifics; buy 1,000 Anacondas.' May I inquire, sir, whether you are a bull or a bear? And whether you can deliver Southerns, and take up Anacondas?" We know that reticence is thought very little of by the average American; still he might refuse to be "seen" by the operator, however pretty. Gambling by telephone would be still more difficult to prevent, because when you ring up a number you do not tell "the exchange," as a rule, what you are going to say. The duty therefore of checking an improper communication would fall upon the broker or banker who is rung up. "Now what do you want?" he would answer; "if you are going to say, 'Sell me 500 Baltimores,' you had better ring off, unless you have got them to deliver. If you want to sell 'short' you must walk down here and give me the order in my office. If you want to go a bull, I can't hear you, unless you can pay for the stock."

Of course all such checks on speculation are futile and absurd. The most cunningly devised laws will be avoided by men who want to gamble. "Quid leges sine moribus?" It is the character of the nation, the will to gamble—what Plato called "the lie in the soul"—that must be corrected before the statesmen can hope to cure the evils from which the United States suffer more than any other country.

**Latin Plays**

We understand from the *Columbia University Quarterly* (Dec. 1907) that the members of its Latin Society, now called the Anthon Club, in memory of the services to Columbia of Professor

[1] On the insurance system of the "Knights of Columbus" we have lately received from Mr. Joseph J. Thompson a lengthy reply to some criticisms made in one of our November (1907) issues (xiv, 21, 649 sqq.). We shall endeavor to make room for the substance of his communication, together with some necessary observations of our own, in one of our next numbers.

Charles Anthon, "contemplate giving a Latin play." The presentation of a Latin play, when written in classical style, is extremely helpful in grasping the idiom of the Latin tongue. In particular, the necessity for the youthful actor, not merely to memorize a string of Latin words, but to engage with others in Latin conversation on the stage of a public hall, to speak so intelligently as to convey the full drift of the play to an audience not otherwise acquainted with the subject, and finally to accompany his words with suitable gestures, seem to our mind to afford a first-class means of training the student in a ready use of the classic tongue of ancient Rome.

A Latin play was recently presented by students of the Collegium Josephinum, Columbus, O. It is entitled *Sanctus Joannes Damascenus, fabula scaenica,* and has a Jesuit for its author. The *Josephinum Alumni Journal* (January 1908) remarks as follows on the occasion: "This was the first time we gave a Latin play, and although we had to overcome sundry difficulties, still the success was such as to satisfy the most sceptical critics among us."[1] We must confess, we have rarely read modern thought couched in such vigorous, exquisite, and thoroughly classical Latin, as we find in *Sanctus Joannes Damascenus.*

**K. of C. Fifth Degree**

We read in the New Orleans *Morning World* (Feb. 16, p. 25):

"During Carnival week a class of Knights [i. e., Knights of Columbus] will receive the fifth degree. This is a new degree adopted by the local Knights and the new hall will be especially adapted for this degree, which is known as Genesis 17. The initiation ceremonies are very impressive and the ritualistic work which will be used on this occasion is claimed to be of great antiquity."

[1] Translated from the German.

A New Orleans correspondent writes us in explanation of this novelty:

"The new Fifth Degree of the Knights of Columbus is exclusively administered by N. O. Council No. 766 and is known as 'Genesis 17—11.'[1] This degree has its origin in the purchase of the Touro Synagogue by New Orleans Council. With the transfer, some time ago, of this venerable Jewish temple to the Knights of Columbus, who have rebuilt it for their purposes, the Knights have also come into the possession of certain paraphernalia which are now used in administering the Fifth Degree. N. O. Council No. 766 claims the special privilege of administering the 'Rites of the Covenant.' Only such knights are admitted to this degree who have been members of the Order for five, and of the Fourth Degree for at least three years."

Another correspondent thinks "it will not be long before the Knights of Columbus have thirty-three degrees like the Freemasons of the Ancient and Accepted Scottish Rite."

There is no reason why they should stop at thirty-three. The Masonic Rite of Misraim, founded by Jacques Etienne Marconis in 1833, has ninety-six degrees, with a ninety-seventh for the Supreme Je-ne-sais-quoi. (*Cyclopedia of Fraternities,* 2nd ed., p. 78.)

We everyday Catholics, who through some mischance have not the honor of being high-degree Masons—beg pardon: Knights of Columbus, will soon be considered as Catholic "cowans"!

Meanwhile 'Rhah! 'Rhah! 'Rhah! for "Genesis 17—11"! ! !

**Horace in English**

"The Temple Greek and Latin Classics" offer a new translation of Horace (*The Odes and Epodes of Horace. Translated into English Verse cor-*

[1] Gen. xvii, 11 reads: "And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you."

*responding with the Original Metres by John Marshall.* New York: G. P. Putnam's Sons. $1 net), of which the reviewers tell us that it is particularly fortunate in one thing—in suggesting the rhythm of the original stanzas, while using forms thoroughly English. Thus the ode "Parcus deorum cultor et infrequens" is rendered:

> Spare and infrequent pietist was I
> While, skilled in the philosophy of fools,
> I strayed. Now back from all the schools
> Reversed my course I try
> Towards whence I came.

To show with what feeling for rhythm he distinguishes between metres nearly akin, this Alcaic may be compared with the Asclepiadean ode on which Milton laid so heavy a hand:

> What slender youth, with wealth of roses sheen
> And with sweet essences besprent, pursues thee,
> In cool grot, Pyrrha, woos thee?
> For whom thy yellow hair dost preen,
>
> Simple, yet exquisite? How oft, ah me!
> Vows broken he'll deplore and gods that change;
> And, to thy whimsies strange,
> Shall gaze where glooms a wind-swept sea;
>
> Who credulous now dotes on thy tinsel gold,
> And dreams thee ever willing, ever kind,
> To thy fair falseness blind!
> O hapless, who untried behold
>
> Thy glitter! Lo, my dripping weeds I place,
> With picture vowed, on Neptune's temple wall,
> My saving to recall
> From shipwreck by thy siren face.

That is certainly well done, and gives proof that Dr. Marshall, who is rector of the Royal High School, Edinburgh, has not thumbed his Horace "forty years" in vain.

After all, however, we are again made to realize that Horace—more perhaps than other poets—is untranslatable. As a recent critic has truly observed, "his virtue lies in his language, in the inimitable felicity which gives to commonplace sentiment the beauty of something rare and final."—"Nor credulous dream of heart's exchange," is well enough for *"Spes animi credula mutui;"* but it could never have run in the minds of men for two thousand years.

**Canadian Bishops and the K. of C.**

One of the bishops of Canada has asked for a decision from the Apostolic Delegate whether the "Knights of Columbus" are a forbidden society or not.

Another, Msgr. McEvay of London, Ont., according to the Milwaukee *Catholic Citizen* (xxxviii, 16) "has barred the 'Knights of Columbus' from his diocese until they make a change in their rules permitting pastors to attend meetings and initiations without becoming members of the order."

Several months ago some Catholic gentlemen in Stratford, Ont., desired to form a K. C. council there and consulted Dean McGee, who wrote the Bishop of London and received this reply:

"Although there are plenty of Catholic societies in Stratford at present, still I am prepared to give favorable consideration to the request, provided the members are able and willing to comply with the diocesan regulations regarding Catholic societies. As you know one of these important regulations is that *the pastor of each parish is held responsible for the proper conduct of every society under his jurisdiction, and hence it follows that the pastor must have the right to attend all meetings, whether he is a member or not a member of any particular society,* and where there are two parishes, as in Stratford, the bishop names the priest who will be responsible. According to the present constitution and ritual of the Knights of Columbus, either by oversight or by design, it seems that a pastor is excluded from

the meetings unless he first becomes a member of the Knights, and as this is contrary to the regulations and practices in this diocese I am obliged to refuse my approval until such time as the right of the pastors is admitted."

**Need of Priests in the Army and Navy**

It is not long since there was a clamor in the Catholic press for chaplaincies in the army, and some bitter language was used against the party in power because appointments were not immediately made. Now we are told that "during the past year the government has been urgently asking for priests to fill the four vacant army chaplaincies that are now assigned to the Catholic Church, and it has not been able to secure them.... There have been four army chaplaincies vacant for a year, and the bishops have been appealed to, to assign priests who are adapted to this peculiar work to fill them, but owing to the dearth of priests in every diocese in the country the bishops have not been able to spare the priests for this work."

The *Catholic News* (xxii, 16), from which we have taken the passage just quoted, adds that "The same state of affairs will soon become acute in the navy.. With the prospective reorganization of the navy there will be an increase in the chaplaincy corps, but if the Church cannot supply the priests for the army now, how can the priests be furnished for the navy when the demand comes? With the magnificent fleet of sixteen battleships now on its way to the Pacific Coast there are 14,000 men, the very flower of the navy, and there is only one Catholic priest."

**The American Language**

This is the way an Englishman recounts his experiences with his mother tongue as "she is spoke" in the "States":

"I was a stranger in Boston, and found some difficulty in understanding the language of the street.

"I stood on the curb and listened to the conversation of two teamsters, who were wrangling about the right of way.

"One said to the other: 'Aw, close yur trap, or I'll get off and fracture your reinforced concretes!'

"To this the one addressed replied: 'Stop overworking the hot-air pump or I'll pull you of your chariot and swab the Belgian blocks with you!'

"'What are those chaps talking about?' I asked, turning to a bystander, who was also listening to the conversation.

"'Don't you cotton to the gab?' he asked me, in surprise.

"'Don't I which?' I retorted.

"'Don't you fall for the diction?' he continued. 'Why, them two rein pushers meets head-on right here in the scrouge where there ain't no room to let—both of 'em tries to pass on the pole side—then they conjunct and loosen up their valves—you heard the spiel—one gets kippy and calls the other a bifurcrated bajazzo—then t' other threatens to put a crimp in No. 1's lung cage. Then 'long comes a pair of pinchers from headquarters and tells 'em to uncork the congestion and move to'rds their destinations or they'll get a transfer to the refrigerator. This claps the lid on the incident. Say, are you a furriner that you can't dope United States lingo without blueprints?'"

**Political Assassination in the Middle Ages**

Mr. Horatio F. Brown devotes a chapter of his *Studies in Venetian History* (2 vols. London: Murray. 1907) to the vexed subject of political assassination in the Middle Ages.

He lays too much weight on the doctrines of those political writers and casuists who at one time or another

have justified, or seemed to justify, the act.

In regard to the use and preparation of poisons, Mr. Brown brings together many curious and interesting facts. No insinuation was more common in the Middle Ages than that which attributed the death of prominent persons to poison. Mr. Brown is of much the same mind on this subject as Bishop Creighton, who ranked the professional poisoner with the astrologer and other charlatans; and indeed the most learned masters in this art appear to have been comparatively harmless, as was shown in 1514, when Venice suffered the dire misfortune of losing by fire its poison cupboard and all that was therein. Vilandrino of Padua was called in to make good the loss, but his best receipt failed to do the slightest harm to one Mustafa, on whom it was tried twice; and so Vilandrino was packed off about his business.

Such was the result when the richest power in Italy sought poison in what was doubtless the most likely market, and that within ten years of the death of the Borgias.

The inference is obvious.

**That Exquisite English Stylist Walter Pater,**

it may interest many of our readers to learn, had a Catholic grandfather and a Catholic grandmother; but his father apostatized, and he himself was brought up an Anglican. When, however, he "plunged into metaphysics, he found that philosophy began to act as a solvent upon his creed." At one time he had "a half-formed idea of becoming a Unitarian minister"; and "he even, both in public and in private, used expressions which indicated an attitude of definite hostility to the Christian position." As he grew older, he became more tolerant towards Christianity. He was fond of going to St. Alban's, Holborn, and he sometimes went to the Carmelite church in Kensington. He was even condescending enough to write to Mrs. Humphry Ward that Christianity was a possibility which might be accepted "as a workable hypothesis." He had this much to say for "the Catholic ideal," that it is "the only mode of poetry realizable by the poor." Of the "monastic religion of the Middle Ages," he said that it "was, in fact, in many of its bearings, like a beautiful disease or disorder of the senses." (See *Walter Pater. By A. C. Benson.* London: McMillan. 1907.)

An admirer of the English language can scarcely fail to be interested by the literary style of Pater, whatever he may think of his matter; and Pater's bitterest enemies cannot fairly deny that he was one of the most refined of agnostics and a very prince of prigs.

**Ossian's Poems**

In a volume lately published under the title *James Macpherson* (London: David Nutt), Mr. J. S. Smart gives the best survey of the Ossianic controversy we have yet seen.

So long as the Ossianic discussion turned largely on the character and motives of Macpherson and his various friends and sponsors, there was little hope of reaching any satisfactory agreement. Men were too likely to take sides according as they were by temperament adherents of Macpherson or of Dr. Johnson. Still more fruitless were the arguments about the nature of primitive epics and the long patriotic wrangle about the nationality of Ossian, whether he was a Scottish or an Irish Gael. The only secure results, as Mr. Smart shows, have been obtained by comparing Macpherson's productions with the native poetry in mediæval and modern Gaelic, of which a large quantity has become accessible in the last generation. The result of this comparison has been to convince

scholars that Macpherson's Gaelic is modern and sometimes bad, and that the metrical form of his pieces is utterly unlike that of the genuine Ossianic poems. Incidental evidence makes it practically certain that his Gaelic version was translated from the English of which it purported to be the original. The English "Ossian," in turn, was only slightly dependent for style or substance on the native ballads, and was about as much the work of Macpherson as "Paradise Lost" was the work of Milton.

Mr. Smart not only gives an admirable statement of the chief arguments which have led scholars to these conclusions, but he also discusses their wider bearings. It is obvious that, with the English Ossian thus disposed of, much that has been written about the Celtic genius has ceased to apply. Matthew Arnold's famous essay was not entirely unaffected by the false, or at least one-sided, conception of Celticism to which Macpherson gave rise, and the tradition has been maintained by a series of Anglo-Celtic writers. Mr. Smart comments very sensible on this tendency, and argues for a truer and more complete characterization of Celtic literature such as has been made easier in recent times by the publication of great numbers of native monuments of every period.

**"Virgines Christi"**

Under this title Dr. Hugo Koch devotes pp. 62—112 of Vol. xxxi, No. 2, of the *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* (Leipzig: Hinrichs. 1907) to an historical inquiry into the subject of consecrated virgins or nuns in the first three centuries of the Christian era. The upshot of his researches is somewhat surprising. Contrary to the current view, defended by such authorities as Bingham, Mamachi, Weckesser, and Wilpert, Dr. Koch establishes the following theses:

(1) A public making of vows before the bishop and the congregation was something unknown in the first three centuries; such vows were always made in private, though it is true that those who had made them were usually known to, and honored by, the congregation to which they belonged;

(2) The vow of chastity had no canonical effects; a marriage contracted after making such a vow was considered valid and, under certain circumstances, even as morally licit, though always in the light of a defection from the ideal;

(3) For virgins who had consecrated themselves to God the wearing of a veil was not a matter of precept, nor was it generally practiced by them.

It will be interesting to hear Msgr. Wilpert's opinion on these statements of Koch. Wilpert, it will be remembered, interpreted a beautiful painting which he had discovered in the catacombs of St. Priscilla, as a representation of the liturgical act of giving the veil to a consecrated virgin. (See his book, *Die gottgeweihten Jungfrauen,* Freiburg. 1892.) Prof. Gerhard Rauschen of Bonn, himself a weighty authority, fully accepts Koch's conclusions and says (in the *Theologische Revue,* 1908, No. 1) that the painting in question must either be ascribed to a later date than the third century, or it must be explained differently,—in the manner, for instance, in which Mitius has interpreted it *(Ein Familienbild aus der Priscillakatakombe.* Freiburg. 1895.)

**Automatic Piano-Playing**

It seems, after all, that a good deal can be said in favor of the much-maligned mechanical or semi-automatic piano players. When they first came into use, the professional musicians sneered at them, and perhaps these inventions deserved no better reception, for they were crude and unsatisfactory. According to the *N. Y.*

*Evening Post* (Feb. 13), there are now about eighty different manufacturers of such "players," and while some makes have remained in the stage of musical toys, others have developed into instruments that have aroused the wonder and admiration of great composers, and have been adopted at leading universities and other institutions as valuable aids to musical education. Today almost as many mechanical players are sold as pianos, and it was inevitable that a special literature devoted to this new branch should make its appearance. It began with magazine articles setting forth the scope and value of the piano players, and now we have a whole book on the subject. (*The Pianolist.* By Gustav Kobbé. New York: Muffat, Yard & Co.)

*The Pianolist* is intended as a guide for pianola players, and it is constructed on an ingenious plan, suggested by the experiences of a friend of the author. This friend, whose musical taste was utterly undeveloped, bought a piano player and with it an assortment of the lightest kind of music, the kind he himself now regards as "trash." Nevin's "Narcissus" happened to be included in this first set of rolls. He tried it over, but thought it dull. After a while, however, when the other rolls had begun to pall on him, he played it again, and found in it something that he missed in the others; and this was his first step toward better things.

Acting on this hint, Mr. Kobbé starts with Nevin, as a representative of the higher salon music, and tells the reader with which of his pieces he ought to familiarize himself. Then follow pieces by Moszkowski, Paderewski's minuet and cracovienne, pieces by Chaminade, Liszt's "Campanella," thus leading the player gradually to "the thrill of the great masters." Nine pages are devoted to Liszt and his rhapsodies, and Chopin, "the goal of all pianists," has a whole chapter. That the average pianola player has already reached a surprising stage of culture is evinced by the fact that a list which has been made of one hundred favorite compositions for the pianola includes no less than twenty-six works by Chopin. The list includes only serious music, and it is of interest to note that at the head of it is Liszt's second Hungarian rhapsody.

## FLOTSAM AND JETSAM

The Holy See has deemed it advisable, through the semi-official *Corrispondenza Romana,* to declare that the alleged apparitions of the Blessed Virgin to His Holiness Pius X, with which the secular press has repeatedly regaled its readers, are inventions, and to request the Catholic press "once for all to put the faithful on guard against such reports."

*

When Mr. Roosevelt became President, the London *Punch* published a cartoon showing the Rough Rider, alert, ingenuous aspiring, arriving on the scene. The work was so valued by its subject that Mr. Roosevelt was reported to have bought the original drawing. It is doubtful, however, if he will offer to purchase the full-page picture of "The Stationary Crusader" in one of the last numbers of *Punch.* It represents a valorous but loquacious knight upon a rocking-horse, waving his sword and calling out, "Follow me! (or 35,000 words to that effect)." Truth is permitted to the fun-maker, though it does not follow that the fun-maker always uncovers the truth. But it can not be denied that the changed attitude of *Punch,* as respects President Roosevelt, is symptomatic of a general change. That is to say, enthusiasm is giving place to criticism: the Presi-

dent sees the beginning of the process by which history will make up its mind about him.

*

A writer in the London *Tablet* (No. 3,534) shows by the use of "the deadly parallel" that the vaunted *Historians' History of the World,* which is now being "pushed" in England under the aegis of the *Times,* contains many blunders and, where it deals with Catholic usages, is marked "by an absence of common care," "against which, common though it is, we should never cease to protest." The London *Saturday Review* (No. 2,728), in a long and rather indifferent notice, classes the work as "patchwork history," and says it has many errors.—It may be well to recall, that the *Messenger* (New York, Jan. 1905) brought proof that the *Historians' History of the World* teems with direct attacks upon our holy Church and that Rev. Jos. Sasia, S. J., brought out a brochure on *The Inquisition* (Catholic Truth Society of California. 1905) chiefly for the purpose of refuting the atrociously false account given in the widely-advertised work under consideration. (Cfr. this REVIEW, vol. xii, p. 71.)

*

In a new historical introduction of eighty-three pages, which he has furnished for the recently published tenth issue of the Müller edition of the *Symbolische Bücher* (Gütersloh: C. Bertelsmann. 1907), Prof. Th. Kolde of the University of Erlangen makes a thorough investigation of the problems connected with the "Augsburg Confession." Most important of the results is the proof that neither the present Latin nor the present German text is the exact reproduction of the original, but that the Latin text has the better claim to correctness. This investigation carries still further the conclusion of Prof. Paul Tschackert of Göttingen, made several years ago on the basis of a close comparison of all the manuscripts of the *Augustana.* He demonstrated that not even the so-called *editio princeps* can lay claim to absolute critical accuracy.

*

The St. Louis *Globe-Democrat* recently enriched the calendar with a new saint. An editorial in its edition of Feb. 2, entitled "Groundhog Day," contains the following passage:

"When the Church began observing the second day of February as *the natal day of St. Candlemas,* [Italics ours. A. P.] the entire Christian world naturally adopted the second day of February as that one on which nature should be closely watched to see what could be expected of it in the way of bringing on the desired vernal season."

Risum teneatis?

*

Dean Charles T. Ovenden, a Protestant divine, has discovered a new argument in favor of total abstinence. From certain passages in the "Babylonian Records" he concludes that the tree of Paradise, whose fruit was forbidden to our first parents, was a vine. (*Deep Questions. By Very Rev. Charles T. Ovenden, D.D.* London: The Society for the Promotion of Christian Knowledge. 1907.) In a review of Dr. Ovenden's book in the *Irish Theological Quarterly* Rev. Patrick McKenna suggests that, "If the worthy Dean would extend his investigation to, let us say, the hieroglyphs of Egypt, he might possibly make a still more useful discovery—that the forbidden tree was not a tree at all, but the common or garden barley, for I think it will be admitted that it is more responsible for drunkenness than the comparatively innocent vine."

*

We read in the *Life of Gilbert Burnet, Bishop of Salisbury* (by T. E. S. Clarke and H. C. Foxcroft. New York: G. P. Putnam's Sons), that once at the Rolls Chapel in London, when he had preached out the hour-glass and turned it over for another hour, the audience "set up almost a shout for joy."

That was not the modern preacher or the modern audience!

*

We are informed by the daily papers that at a convention of oculists recently held in Chicago it was agreed that gas and (especially) incandescent electric light, have given rise to an immense amount of chronic eye degeneration, and that "the kerosene burner is after all the least harmful artificial illuminant." In this American oculists seem to be in perfect agreement with their foreign brethren. Our personal experience confirms the theory of the eye-doctors.

The International Catholic Truth Society renews its offer to supply kindly disposed persons with addresses of poor isolated Catholics to whom to "remail" Catholic papers and magazines. The simple plan of "passing" on Catholic periodicals and books is now an acknowledged factor in missionary work to supplement the labors of the priest in his scattered missions, and the letters of gratitude sent to the Society from persons so benefited attest to the good done by this simple means. For addresses of persons to whom to remail, address the International Catholic Truth Society, 373 Fulton Street, Brooklyn, N. Y.

*

The *New York Evening Post* concludes a facetious editorial article on modern book-indexing with this suggestion:

"For ourselves it has been a warmly cherished personal belief that the field of fiction has been wrongly neglected by the indexer. Novels, if anything, are read in a hurry, and even the traditional turning to the last page is of little help nowadays, when all novels end alike. Candid readers will not deny the utility of a four or five-page index to the typical novel of any of our modern English woman writers, consisting of such entries as: Larradale, Anita; meets soul-mate, p. 44; disillusioned, 46; meets childhood's ideal, 53; divorced, 64; writes a Richard Strauss opera, 72; or, Interview, 93; Anita's last with Lord Harridale, 122—146. The prospect is limitless. The time saved would be enormous."

*

Occasionally we find utterances like the following in the columns of our Catholic newspapers:

"According to the dailies a certain Dr. Benjamin L. Reitman, 'King of the Hoboes,' while leading a troop of Socialists through the streets of Chicago recently, was struck on the head by a policeman and thenceforth resumed in perfect sanity his professional duties, declaring that he felt as if he had been awakened from an ugly dream. We have always held that a club was the best cure for the affliction of Socialism."—Denver *Catholic Register*, iii, 28.

If, as the *Month* lately observed (No. 524), Catholics who are really bitten with Socialism (and their number is increasing!) are apt to turn restive at merely negative criticism, unsupported by any attempts at positive construction;—how will they be affected by brutal abuse? Utterances like that quoted from the *Catholic Register* show better than lengthy articles how wofully behind the times we are in respect of the great social question.

*

The word "yegg" or "yeggman" is now common in the columns of even the better American newspapers. You will search in vain Webster's or the Century or the Standard for it. According to *Everybody's Magazine*, (September, 1904) the word is derived from the name of John Yegg, a Swedish safe-breaker.

*

Four women musicians have been hired by the government for a series of concerts in Panama. The idea is an old one. Orpheus with his harp moved more trees and rocks than the biggest of steam shovels.

*

Organist, master of the organ, the Gregorian chant and Latin, is open to an engagement. Address the Editor.

## New Church Music Publications

*Missa pro Defunctis. Gregorian Melody, Vatican Edition, with Libera, Subvenite, In paradisum, Cant. Benedictus, and all the Responses, Arranged for Children, with an Easy Organ Accompaniment by J. Singenberger.* (Published by J. Singenberger, St. Francis, Wis. 35 cts.) This is a simple and sane harmonization of the Vatican Requiem. Nowhere throughout the work does the accompaniment impede the free delivery of the melody, but, on the contrary, it aids and supports the singer in his accentuation of syllables, notes, and groups in accordance with a correct declamation of the text and commonly accepted musical feeling. The directions for performance which the author has added make the work all the more serviceable for most organists.

*800 Compositions for the Organ in all the Major and Minor Keys for Use during Divine Service. By Rev. A. Weil.* (Pustet & Co. $3.50.)—Organists who can improvise interludes which are musically well constructed and in keeping with what has preceded and what is to follow, are comparatively rare. Instead of the mood being preserved and carried into the following vocal number, the hearer is in most instances disturbed and has, *nolens volens*, other ideas and feelings forced upon him than those intended and conveyed by the vocal portions of the liturgical service. The above work furnishes organ players with a great abundance of suitable material with which to fill out any interval between vocal numbers with fitting organ music. Some of the pieces are only a few measures in length, while others are long enough to serve as postludes. While all the numbers are not on the same level of excellence, the greater part of the collection consists of healthful polyphonic music. A book like this should be on the organ desk of the majority of organists, open at those numbers which correspond in tonality to the key or mode in which the choir has just been performing. By this means the faithful are protected against being jerked with more or less violence out of the state of mind that has been created by the liturgical music sung by the choir.

*Vade Mecum for Vocal Culture. A Complete Course of Instruction in Singing and the Rudiments of Music. By Rev. Michael Haller. Translated from the German by Rev. B. Dieringer, Professor at the Salesianum, St. Francis, Wis.* (Pustet & Co. $1.)—When Father Haller's now classic book was first published, in 1875, I. Traumihler wrote in the Cecilian catalogue: "I consider this *Vade Mecum* as the method of instruction in singing of the St. Cecilia Society *par excellence*. Just as the Society had its origin in the endeavor to extend to the whole Catholic population the standard maintained by the Ratisbon school for Church music, so it is the purpose of this book to lay the theoretical basis for the universal practice aimed at," etc. Msgr. Fr. Schmidt wrote at the same time: "This is an excellent book of instruction for both teachers and scholars. It is a valuable work in a general sense, it is a veritable treasure as an introduction into liturgical music and its proper cultivation," etc. Many editions have been issued since these words were written, and great has been the fruit produced by the book. Professor Dieringer, by translating and adapting Haller's *Vade Mecum* to our American conditions of today, has rendered the cause of reform a great service. There are no doubt many methods of teaching the young how to read music and how to sing; but how many of these methods bring about the ultimate end of all such instruction, that is, a sound and healthy musical taste and judgment? In other words, how many of these books of instruction produce Catholic choir singers? This *Vade Mecum*, conscientiously followed, produces in the learner, simultaneously, technical skill, musical intelligence, and a sound taste. To the extent only that these qualities exist in our parishes throughout the length and breadth of the land shall we have reform in Church music. May the book have as large a circulation among English-speaking people as it has enjoyed among those for whom it was originally written, and may it produce as great results in the extended field as are visible wherever it has been in use!

*Kyriale. People's Edition, 32mo, in Modern Notation on Five Lines, Including Missa pro Defunctis, Responses, etc.* (Pustet & Co. 15 cts. net.)—This convenient and cheap little book will doubtless be welcomed by those who purpose introducing the official music of the Church, but to whom the Gregorian notation is an obstacle.

JOSEPH OTTEN.

## BOOK REVIEWS AND LITERARY NOTES

—We are requested to note the fact that Canon Chevalier's reply to his critics (THE CATHOLIC FORTNIGHTLY REVIEW, XIV. 23, 24, XV, 1) has been reprinted in the Antigonish (N. S.) *Casket*, vol. LVI, Nos. 1—6 incl., together with an answer by the V. Rev. Alex. McDonald, D. D., V. G.

—In the CATHOLIC FORTNIGHTLY REVIEW of June 1, 1907, we announced

the approaching publication under the auspices of the General of the Order of Friars Minor, and under the editorship of Rev. P. Jerome Golubovich, O. F. M., of a new Franciscan quarterly, from Quaracchi, Italy. The first number of this review is now before us. It is called *Archivum Franciscanum Historicum* and, as the name indicates, is intended mainly to advance the study of Franciscan history and to give the widest possible circulation to all historical researches affecting the great Franciscan Order. Those interested in the undertaking will find a full programme in this REVIEW, xiv, 10, 339-340. Fasciculus I before us (xi & 208 pp. 8vo.) marks an auspicious beginning. It contains valuable historical discussions on a variety of Franciscan subjects: 1. "Series Provinciarum Ordinis FF. Minorum saec. xiii-xiv," by Fr. J. Golubovich; 2. Some Chronological Difficulties in the Life of St. Francis," by Fr. Paschal Robinson; 3. "Entstehung des Portiuncula-Ablasses," by P. Heribert Holzapfel; 4. "De ultima mutatione Officii S. P. Francisci," by Fr. Livarius Oliger; 5. "De Historia *Viae Crucis* (examen historicum)," by Fr. Michael Bihl. The language of each title is also a key to the idiom in which the respective paper is written. Latin is the fundamental medium of the *Archivum*, but essays in German, English, French, Spanish, and Italian are also admitted. The "Documenta" (1. "Prima legenda chori de S. P. Francisco hucusque inedita"; 2. "Testimonia minora saec. XIII de S. P. Francisco"; 3. "Litterae ineditae fr. Hieronymi ab Asculo Gen. Ministri (1274—79)"; 4. "De Capitulo Provinciali Coloniae (Fuldae 1315)"; 5. "Epistola S. Iacobi de Marchia ad S. Ioannem de Capistrano"; 6. "Compendium Chronicarum fr. Mariani de Florentia,") are, of course, all quoted in their original text. The "Codicographia," which promises to be a valuable feature, is in Latin. The book reviews are partly in Latin, partly in French, and partly in Italian. A department headed "Commentaria ex Periodicis" notes important Franciscana published in various reviews all over the world. A "Syllabus Operum Recensitorum" furnishes, alphabetically by authors, the titles of important books on Franciscan topics and the names of periodicals which have reviewed them. A few "Miscellanea" and a Franciscan Chronicle wind up the fascicle. If we be permitted a suggestion, it is that this "Chronica" too, be conducted in Latin. It impresses one strangely to see the contemporary chronicle of English-speaking nations, and even that of Germany, edited in French, while that of Italy is conducted in Italian. We fail to perceive the rationale of this arrangement. For the rest, we must say that the first number of the *Archivum* impresses us most favorably, both on account of the great variety of its contents and because of the scholarly and critical manner in which the different subjects are treated. We intend to recur to some of the papers, in particular to that of Fr. Holzapfel on the Portiuncula Indulgence and that of P. Bihl on the history of the Stations of the Cross. Numbers 2 and 3 of the *Archivum* are to appear simultaneously in May. Any Catholic book-seller will receive and forward subscriptions. The "pretium annuae subscriptionis extra Italiam," is fr. 14.

—*The Gift of the King. A Simple Explanation of the Doctrines and Ceremonies of the Holy Sacrifice of the Mass,* and *The Stories of the Miracles of Our Lord* (both by a Religious of the Holy Child Jesus. Benziger Bros. 1907. 60 cts. each). These booklets, like all the others by the same writer, are invaluable in accomplishing the object for which they are written, i. e., the building up in the minds of our children of a solid and reasonable love and knowledge of the truths of faith. Give the young folk the opportunity of exercising their mental powers on the subject matter provided in these books before their faculties become jaded by contact with vapid "story books," silly "shows," and the "funny" pages of the Sunday papers.

—With the January number 1908 *Le Naturaliste Canadien* (monthly, 16 to 20 pp.), of Quebec, has entered upon its thirty-fifth year. In an introductory notice "Au Lecteur," the editor and publisher, M. l'Abbé V. A. Huard, says that in view of the fact that literary periodicals which address themselves to a much larger public. have as a rule been so short-lived in French Canada, it is somewhat astonishing that the *Naturaliste Canadien,* the only French review upon this continent devoted solely to the advancement of natural science, should

have enjoyed such a comparatively long tenure of life. He adds, however, that his gratification is somewhat minished by regret that the small clientèle and the consequently meager resources of the *Naturaliste* even after thirty-five years of existence do not enable its publisher either to enlarge the magazine's scope or to engage the regular collaboration of any considerable number of writers. The *Naturaliste Canadien* was founded by the famous Abbé Provencher, and it is safe to say that, had it not been for the untiring and self-sacrificing labors of that eminent scientist, and the no less wearied and unselfish devotion to science of his successor, M. l'Abbé Huard, it could not and would not have weathered the storms that have killed so many other French-Canadian magazines with a much wider circle of contributors and readers to draw upon. Father Huard says in conclusion of his notice: "Il n'y a du reste qu'a feuilleter les volumes du *Naturaliste Canadien,* pour voir que nos collaborateurs ont rendu de grands services à l'histoire naturelle du Canada, en développant, en précisant ou en modifiant les données que nous avions sur la faune et la flore de notre pays." Father Huard is altogether too modest. Had he not, by dint of hard work and a truly rare disinterestedness, kept the *Naturaliste* alive, many, perhaps most of his contributors would have had no incitement to set down the results of their observations and researches, or, if they had taken the trouble to commit them to paper, they would have had no medium wherein to give them publicity. So that the main share of the credit belongs to the modest editor. May he be spared for many years to continue his work and may he receive the liberal support which his efforts and his fine ability so richly deserve! (Québec: 2, rue Port-Dauphin. $1 a year.)

—Lest Catholics be inveigled into buying *Innocent the Great. An Essay on his Life and Times, by C. H. C. Pirie-Gordon* (Longmans), we will say that while the author strives to be fair to Catholics, and succeeds moderately well in this endeavor, his book is unscholarly and by no means fills the long-felt want of an adequate English life of the great pontiff. In the language of the *Nation,* it "is really not worth while."

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### LATIN

*Acta Pii X modernismi errores reprobantis, collecta et disposita cum licentia Ordinarii.* 72 pp. 8vo. Oeniponte: Typis Feliciani Rauch. 1907. (American agents: Fr. Pustet & Co.) 25 cts. (Brochure.)

### ENGLISH

*The History of the Passion of Our Lord Jesus Christ. Explained and Applied to the Christian Life by James Groenings, Priest of the Society of Jesus.* Second Revised Edition. xiv & 461 pp. 8vo. B. Herder. 1908. $1.25 net.

*1908 Directory of the Cathedral Parish of the Sacred Heart, Duluth, Minnesota.* Duluth: Press of Christie Litho. & Ptg. Co.

*St. Brigid Patroness of Ireland. By Rev. J. A. Knowles, O. S. A.* xiv & 292 pp. 8vo. Benziger Brothers. 1907. $1.25 net.

*Boys of Baltimore. By A. A. B. Stavert.* 212 pp. 8vo. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 85 cts. net.

*Sodality Manual of the Blessed Virgin Mary and Prayer Book. Revised Edition. Compiled from Approved Sources.* 156 pp. 32mo. Fr. Pustet & Co. 25 cts.; per dozen, $1.80.

*The Sunday-School Teacher's Guide to Success. By Rev. Patrick J. Sloan.* xv & 187 pp. 8vo. Benziger Bros. 1908. Net 75 cts.

*The Dominican Year Book for 1908.* 110 pp. illustrated. Somerset, O.: The Rosary Press.

*The First Page of the Bible. By Fr. Bettex. Translated from the Second German Edition, with the Former Translation Compared and Revised by the Rev. C. F. C. Longaker, A.M.* 89 pp. 8vo. Burlington, Ia.: The German Literary Board. 1908. Net 25 cts. (postage 3 cts.)

*Poems of St. Teresa, Carmelite of Lisieux, Known as The "Little Flower of Jesus." Translated by S. L. Emery, Author of the "Inner Life of the Soul."* Boston: Angel Guardian Press. 1907.

*The Official Catholic Directory and Clergy List for the Year of Our Lord 1908.* Containing Complete Reports of all Dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Sandwich Islands, Canada, Newfoundland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States of Mexico, Central America, South America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Luxemburg, Holland, Switzerland, South Africa, Norway, Belgium and Japan. Containing also an Alphabetical List of Clergymen and a Map of the Ecclesiastical Provinces in the U. States. Vol. XXIII. Milwaukee: The M. H. Wiltzius Co. $1.25.

*Commentary on the Present Index Legislation. By Rev. Timothy Hurley, D.D. With a Preface by the Mt. Rev. D. Clancy, Bishop of Elphin.* xx & 252 pp. 8vo. Dublin: Browne and Nolan. 1907. $1.50 net.

*The World in which we Live. By Rev. R. J. Meyer, S.J., Author of "First Lessons in the Science of the Saints."* 407 pp. B. Herder. 1908. Net $1.50.

*The Last Battle of the Gods. By Francis Clement Kelley.* Published by the Catholic Church Extension Society of the United States of America. Chicago. 1908. Oeuvre de luxe, unpaged. $2.

*"My Lady Beatrice." By Frances Cooke, Author of "The Secret of the Green Vase."* Benziger Brothers. 1908. $1.25.

*A Pilgrim from Ireland. By Rev. Maurus Carnot, O.S.B. Translated by Mary E. Mannix.* Benziger Brothers. 1908. 45 cts.

## GERMAN

*Rundschreiben Unseres Heiligsten Vaters Pius X., durch göttliche Vorsehung Papst: (1.) Über die Lehren der Modernisten. (8. Sept. 1907: "Pascendi dominici gregis.") Autorisierte Ausgabe (Lateinischer und deutscher Text.)* 122 pp. 8vo. B. Herder. 1907. 32 cts. net. (Brochure).—(2.) *Über das Studium der Heiligen Schrift in den theologischen Lehranstalten. (27. März 1906: "Quoniam in re biblica.") Autorisierte Ausgabe. (Lateinischer und deutscher Text.)* 11 pp. 8vo. B. Herder. 1907. 7 cts. net. (Brochure).—(3.) *Über die Trennung von Kirche und Staat in Frankreich. (11. Februar 1906: "Vehementer Nos esse.") Autorisierte Ausgabe. (Lateinischer und deutscher Text.)* 29 pp. 8vo. B. Herder. 1907. 14 cts. net. (Brochure.)

*Bischof Peter Schuhmacher, Oberhirte der Diözese. Portoviejo (Ecuador). Ein apostolischer Mann aus rheinischen Landen im 19. Jahrhundert (1839—1902). Lebensabriss und Briefe. Herausgegeben von L. Dautzenberg C.M.* viii & 663 pp. 8vo. Fr. Pustet & Co. 1908. $1.50 net.

*Gottes Lob in den heiligen Psalmen. Die 150 Psalmen der Heiligen Schrift im wörtlichen und geistlichen Sinne für gläubige Christen erklärt von P. Philibert Seeböck, O. Fr. Min.* Zwei Bände 16mo. I: xxiv & 556; II: xvi & 472 pp. Fr. Pustet & Co. 1908. $1.50 net.

*Doppelberichte im Pentateuch. Ein Beitrag zur Einleitung in das Alte Testament. Von Dr. Theol. Alfons Schulz, a. o. Professor am königlichen Lyceum Hosianum in Braunsberg.* (XIII, 1, of Dr. Bardenhewer's "Biblische Studien"). vii & 96 pp. B. Herder. 1908. 75 cts. net. (Brochure).

*Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. Von Hartmann Grisar S. J., Professor an der Universität Innsbruck. Mit einer Abhandlung von M. Dreger über die figurierten Seidenstoffe des Schatzes. Mit 77 Textabbildungen und 7 zum Teil farbigen Tafeln.* viii & 156 pp. crown 8vo. B. Herder. 1908. $3.60 net.

*Exempel-Lexikon für Prediger und Katecheten, der Heiligen Schrift, dem Leben der Heiligen und andern bewährten Geschichtsquellen entnommen. Herausgegeben von P. A. Scherer, Benediktiner von Fiecht. Zweite, vermehrte und verbesserte Auflage, besorgt von P. Johannes Bapt. Lampert, Doktor der Theologie und Kapitular desselben Stiftes, unter Mitwirkung mehrerer Mitbrüder. Dritter Band: Kreuz bis Rückfall.* 1013 pp. 8vo. B. Herder. 1908. $3.60.

*Wegweiser für Priester, besonders für jüngere Geistliche. Von Ferdinand Rudolf, Päpstl. Hausprälat und Domkapitular in Freiburg i. Br.* x & 190 pp. 16mo. B. Herder. Net 50 cts.

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*Theologische Zeitfragen. Von Christian Pesch, S. J. Vierte Folge: Glaube, Dogmen und geschichtliche Tatsachen. Eine Untersuchung über den Modernismus.* vi & 242 pp. 8vo. B. Herder. 1908. Net 95 cts. (brochure).

*Am Morgen des Lebens. Erwägungen und Betrachtungen insbesondere für studierende katholische Jünglinge. Von Herbert Lucas S. J. Mit Genehmigung des Verfassers aus dem Englischen übertragen von K. Hoffmann.* 194 pp. B. Herder. 1908. Net 80 cts.

*Sturm und Steuer. Ein ernstes Wort über einen heiklen Punkt an die studierende Jugend von Dr. Konstantin Holl, Rektor des erzbischöflichen Gymnasialkonvikts zu Rastatt.* viii & 290 pp. B. Herder. 1908. Net 70 cts.

*Die betrachtende Ordensfrau. Handbuch für Barmherzige Schwestern von P. Gerhard Diessel, C. SS. R.* Erster Band: Der Weihnachts- und Osterfestkreis, nebst einem Anhang: Betrachtungen für die Feste des Jahres und besondere Gedenktage. xv & 462 pp.—Zweiter Band: Der Pfingstfestkreis, nebst einem Anhang: Betrachtungen für die Feste des Jahres und besondere Gedenktage (II). viii & 490 pp. B. Herder. 1908. Net $2.85.

FRENCH

*La Notion de Vérité dans la "Philosophie nouvelle." Par J. de Tonquédec.* 149 pp. 8vo. Paris: G. Beauchesne & Cie, Éditeurs, 117, rue de Rennes. 1908. fr. 1.50. (Brochure).

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# The Catholic Fortnightly REVIEW

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## New Light on the Suppression of the Knights Templar

ROFESSOR Dr. H. Finke, of the University of Freiburg (Baden), has lately published the first volume of a most important work on the suppression of the Order of the Knights Templar (*Papsttum und Untergang des Templerordens.* Münster: Aschendorff). He gives therein the results of careful researches extending over many years and covering the entire available evidence on this interesting but much beclouded subject.

In the light of this new information a good many current notions on the suppression of the Templars will have to be given up, and others considerably revised.

In the first place it is not true that the Templars had a standing army of from 16,000 to 17,000 trained soldiers, with which they threatened the throne of Philip the Fair. The few thousand Templars, distributed over the chief countries of Europe, may have been an obstacle to his centralization tendencies; a series danger to him and his projects they were not and could not be. While their possessions in France were undoubtedly large, and their revenues ample, they were not nearly so rich as e. g. the Knights of St. John or the Cistercians. Their "privileges" the Templars shared with many other organizations of the same kind. Their reputation was neither better nor worse than that of others. King Philip was indebted to the Order financially and otherwise. As late as 1306, the Templars had proved their loyalty to him.

It is all the more difficult to penetrate the motives which led Philip to arrest all the Templars residing in his kingdom, take away their possessions, and deal the Order its death-blow.

According to Professor Finke, it was not so much royal greed that ultimately brought about the suppression of the Order, as the denunciation of Esquiu de Floyran and a growing popular conviction that the Templars, in consequence of losing the Holy Land, had no longer a *raison d'être.*

In the spring of 1304, or perhaps in 1305, Esquiu de Floyran, of Beziers, called upon King Jayme II of Arragon at Lerida and, in the presence of his confessor, divulged to him a terrible secret, the famous "factum Templariorum." The story sounded improbable; but in spite of this, and in spite of the fact that the kingdom of Arragon was deeply beholden to the Templars, Jayme after some hesitation rewarded Esquiu and enabled him to bring the matter before King Philip.

It is impossible to ascertain precisely when Esquiu informed Philip and when that wily monarch took the first step for suppressing the Templars. Professor Finke thinks it probable that the King in the course of his interview with Clement V, towards the end of the year 1305, agreed with the pontiff on certain measures to be taken. As his next meeting with the Pope on account of the latter's illness had to be postponed from 1306 to 1307, no further deliberations were had; but Philip set secret agents to work gathering evidence and spreading charges against the Order. It is now an established fact, that at least twelve of these agents were received as members of the Order, remained a while spying within its pale, and then escaped and reported to the King. The latter succeeded in covering his tracks so well that even his own contemporaries for a long time could find no other explanation for his action against the Templars, than personal dislike for the Grand Master Jacques de Molay.

In a letter to Philip the Fair, dated August 24, 1307, Pope Clement promised to institute an investigation and expressed the hope that he would receive the support of the King. Evidently he knew nothing as yet of the latter's secret plans. Probably on the same day on which the papal brief reached him, (September 14, 1307), the King, at the suggestion, as he alleged, of his father confessor, the Inquisitor General William of Paris, of the Order of St. Dominic, secretly ordered the simultaneous arrest of Jacob of Molay and of all the Templars of France. The Pope had nothing to do with this measure and was entirely unaware of it.

On the morning of October 13, all the Templars throughout the kingdom, with but few exceptions, found themselves prisoners of the King. It was an event unique in the annals of the Church and naturally caused a tremendous sensation.

The preliminary hearing of the prisoners took place in Paris, Oct 19 to Nov. 24. Jacob of Molay, when cross-questioned, Oct. 25, confessed that upon his reception into the order he had abjured Christ. The accusation of sodomy he strenuously denied. His confession was made public at once. On the same day, Jacob de Molay addressed a circular to his subjects in France. He said that, as they were aware, candidates for the Order were compelled to forswear Christ and defile His image, and that in many cases "alias enormitates" had been added to the ceremonies; and he commanded them all, regardless of their secret oath-bound promises, to make a clean breast to the inquisitors and the bishops. Finke says there cannot be the slightest doubt that this circular is genuine, that it was written October 25, and that copies of it were despatched immediately to all the houses of the Order in France.

Molay's responsibility for the suppression of the Order is increased enormously by this revelation. It has been asserted in his favor that the circular was extorted from him. But there is absolutely no evidence to substantiate this claim. Plaisians testified before Clement V at Poitiers that no tortures were inflicted upon the Grand Master, and there is plenty of contemporary testimony to corroborate this.

The unfortunate Grand Master, in the light of Finke's researches, stands even less of a hero than we had supposed. He shows neither firmness nor patience. Off and on during the trial he flies into a high dudgeon and says the most imprudent things, only to retract them humbly when taken to task by Plaisians or Nogaret. Nor did he act differently before the papal commission, which employed no tortures and ordered no executions. He cannot decide upon a heroic course. Like a bad boy he stubbornly insists that he will speak only before the Pope, thus leaving the defense of the Order to his subordinates. Not until his last moment does he rise to the occasion by atoning for his sins and his weakness like a true knight at the stake.

## A Question in Connection with Extreme Unction

The late Father J. Kern, S. J., who, unfortunately, did not long survive the publication of his excellent monograph, already referred to in this REVIEW, *De sacramento extremae unctionis* (Fr. Pustet & Co. 1907. $1.50 net), maintained, and supported his thesis by very good authorities, that the sacrament of extreme unction can be conferred more than once in the course of the same critical disease.

Rev. Dr. McDonald of Maynooth, in the *Irish Theological Quarterly* for July 1907, attacked this thesis, basing his argument upon the theory that the effect of extreme unction lasts till death, or at least till convalescence, wherefore a repetition of the sacrament would be useless.

But as M. Paul Bernard points out in the *Études* (t. 113, p. 613), Dr. McDonald's reasoning is weak. If we accepted it as valid, he asks, how could we admit the permissibility of reiterating the sacrament in diseases of long duration, such as phthisis?

Dr. McDonald admits this, but does not consider it a serious difficulty. The sacrament of extreme unction, he explains, can be validly repeated in the course of the same disease only on the ground that it was invalidly conferred the first time, the supposition under which it was conferred (danger of death) having been proved false.

Fr. Bernard justly calls this a radical and purely arbitrary solution. "Nothing," he says, "can authorize us to assume that extreme

unction is not just as valid in the first case as in the second. Moreover, the danger of imminent death does not constitute the sole reason for administering this sacrament to the sick; it is sufficient that the patient be seriously ill and that his illness may prove fatal."

Dr. McDonald appeals to "the theological instinct" for the solution of all difficulties. P. Kern, in standing firmly upon traditional ground, seems to have decidedly the better side of the argument.

## THE ROMAN INDEX AND ITS LATEST HISTORIAN

### A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

IV

In the preceding papers I have noted only a few of the numerous errors which disfigure the first seventy pages of Volume I of Mr. Putnam's *The Censorship of the Church of Rome.* If I were to review both volumes in detail, I should have to write two books of equal size; which is more than my readers can reasonably expect. Hence I will limit myself to pointing out a few of the most glaring blunders that strike my attention as I go along.

Vol. I, p. 77, we read: "1479. Sixtus V authorized the Rector and Dean of the University of Cologne to...." Sixtus V lived a century later than the date given by Mr. Putnam. He was Pope from 1585—1590.

I, 78: "The Bull of Innocent VIII, issued in 1487 and directed to the authorities of the University of Cologne, is described by Hilgers as the first general papal censorship regulation." Mr. Putnam contradicts himself. For the rest, the last-mentioned bull was not addressed, and could not have been addressed, to the University of Cologne. I never made any such statement as that attributed to me by Mr. Putnam. In connection with the passage I have just quoted Mr. Putnam (p. 79), with this reference, "Hilgers, 327," gives a quotation from my work *Der Index*, which is not to be found there on page 327, but on page 409, and has nothing whatever to do with the bull under consideration, which I treat on page 408 and reproduce textually on pages 480 sqq. Mr. Putnam has apparently not even read it. If he had, he would have to be aware of the fact, expressly noted by me, that the bull commits the censorship of books, not to the universities, but to the bishops.

I, 79: "1491. Niccolo Franco....puts into print in Venice a 'Constitution', which is described as the first printed regulation of the

Church having to do with censorship." Reusch (I, 58) does not describe Franco's Constitution in that way, he merely calls it "die älteste Zensurverordnung, die wir aus Italien kennen," i. e., the most ancient censorship regulation of which we have any knowledge *in Italy*. But even this statement is incorrect, as Mr. Putnam himself, *secundum* Hilgers, has shown on page 78.

I, 80, Mr. Putnam speaks of Pico della [!] Mirandola without saying a word about the most important documents to be noted in connection with Pico, viz. the bulls of 1487 and 1493. (See Hilgers, *Der Index*, p. 406; and Hilgers, *Die Bücherverbote in Papstbriefen*, p. 17.) On the same page Mr. Putnam speaks of the bull of Alexander VI, "Inter multiplices," issued in 1501, without any mention of the fact that this document is almost identical with the bull of Innocent VIII of 1487, mentioned shortly before.

I, 81 sq., Mr. Putnam copies his data for 1513 from my work, *Der Index*, 359 sqq.; but he confuses two papal constitutions, that of Dec. 19, 1513, and that of May 5, 1514.

I, 82, Mr. Putnam, *ad annum* 1515, mentions "Albert [!], Archbishop of Mayence." The same name occurs in several other places and also in the Index at the end of P's second volume. On page 83 he tells us: "The single German prince who was willing to confirm this Bull was the Elector Albert of Saxony.[1] [!] Unfortunately, Mr. Putnam gives no authorities for this remarkable discovery of a new Elector, nor for the confirmation by this Elector of the Bull of Leo X, nor yet for the implied refusal of all other German princes to follow Albert's example. For the rest, the Bull needed no confirmation from the German princes, and Mr. Putnam should have known this.

On the same page (83) Mr. Putnam ventures to criticize this Lateran bull. He says that "the fatherly zeal for the true faith and for the preservation of the morality of Christendom are, in the wording of this papal utterance, placed in the background, while the main contention is devoted to the assertion of the authority of the pope..." However, we are not minded to take this criticism seriously; for it is quite plain that Mr. Putnam never read the bull which he censures, and that, had he tried to read it, he would not have understood it.

Be it remarked, *en passant*, that what Mr. Putnam reports of Albert, *ad annum* 1515, really happened in 1517, and that both Bishop Paul and Canon Trutfetter were "instructed to act at Erfurt as inquisitors."

[1] To prove that he is in earnest, Mr. Putnam assigns to "Elector Albert of Saxony" (A. D. 1515) a place in his general index (II, 483), where, besides this Elector of Saxony, and another "Albert, Archbishop of Mayence," he mentiones a third Albert, whom he makes "Elector of Brandenburg."

I, 82, we also read: "1515. Leo X, in a Lateran council of May 3rd, issues the Bull *Inter Solicitudines*" [! !]. Comment unnecessary. On p. 83 our author continues: "Before the issue of this papal Bull, certain local ordinances had been put into effect for the control of the printing-press...." Mr. Putnam had evidently forgotten what he himself wrote a few pages previously, *ad annum* 1487 and *ad annum* 1501. "This Bull of Leo X," he goes on (I, 83), "served as a model for a long series of future similar ecclesiastical orders." This is incorrect. The bull itself remained in force for a very long period, and it therefore was unnecessary to issue new ones of the same tenor.

I, 84 sq., Mr. Putnam tells us a good deal about Reuchlin and his famous *Augenspiegel*. After referring to the "process" instituted against Reuchlin by the Inquisitor-General, he continues: "Leo X spoke with approval of Reuschlin's writings and forbade their condemnation. In the Vatican Index the name of Reuchlin stands in Class I, all of his works being thus placed under condemnation. In the Index of Paul, are entered the *Augenspiegel, De Verbo Mirifico,* and *Ars Cabbalistica,* and these titles are repeated in the succeeding indexes (excepting those of Louvain, 1546, 1550, 1558)." In matter of fact Leo X condemned the *Augenspiegel* and approved nothing. "The Vatican Index" is an invention of Mr. Putnam's. Reusch says (I, 62): "Im Ven. steht Ioannes Reuclin," etc., (i. e. "In Ven. stands Ioannes Reuclin," etc.), out of which to him evidently mysterious "Ven.," Mr. Putnam construes "the Vatican Index." Reusch referred, of course, to the Venetian Index of 1554. The first Vatican Index that might possibly be so called is precisely the Index of Paul IV of the year 1559, and in this Index Reuchlin does *not* "stand in Class I." Nor can the indexes of 1546, 1550, and 1558 be called "succeeding indexes" in reference to the Index of Paul IV, which appeared in 1559.

What Mr. Putnam (I, 108) says of the bull of 1487 and the Council of the Lateran held in the year 1516, he has already told his readers on a previous page of his work, and more correctly. Of the bull of Innocent VIII, A. D. 1487, he alleges that "It is entitled: *Bulla S. D. N. Innocentii contra Impressores Librorum Reprobatorum,* and was addressed by Pope Innocent VIII to seven 'governments' as follows: Romana, Curia, Italia, Germania, Francia, Hispania, Anglia, and Scotia. The opening paragraph reads: 'And, therefore, we who hold on earth the place of Him who came down from heaven to enlighten the minds of men, etc.....'" Here we have a veritable gem of historical scholarship. Putnam has two bulls of Innocent VIII of the year 1487, which he describes as "the first general papal censorship regulation." The one to which he refers on page 78 (vide supra)

was, as he told us, "directed to the authorities of the University of Cologne." The one with which he is engaged here, on page 108, is "addressed to seven 'governments,'" to which Mr. Putnam adds an eighth. First we have the "government" Romana; second, the "government" Curia—two "governments" which an ordinary mortal would call the Roman curia, or court. For the rest, the bull in question was *not* "addressed ... to seven governments," nor to eight governments, but to all Christendom; it is *not* entitled in the manner which Putnam alleges; nor has it for its "opening paragraph" the words which he quotes. (For the full text of this bull see my work, *Der Index*, pp. 480 sqq.)

Mr. Putnam is not satisfied with attributing two censorship bulls to Pope Innocent VIII. On page 288 of his second volume he mentions a third, published in 1486. Of course, this third bull, as well as the second, mentioned before, is a product of our author's imagination; —which fact does not, however, prevent him from entering all three bulls in his general index (II, 495), where he groups them somewhat differently.

Mr. Putnam furnishes another similar specimen of historical erudition on page 111 of his first volume, where we read: "1517. Leo X prohibits etc." Putnam has copied the passage from Reusch without understanding its import. I, 113, he again copies from Reusch (I, 72): "1524. Adrian VI adds, etc." Adrian VI was dead in 1524 and Clement VII occupied the papal throne. These blunders are Reusch's, a circumstance which does not, however, entirely exculpate his disciple Putnam.

I, 112, Mr. Putnam says: "A Bull of Pius IX makes some modification in these regulations. The excommunication (reserved as papal) comes into effect through the reading of works which are written by heretics or apostates, or which present or defend heresy. But this would not exclude weekly or daily periodicals which might in some of their columns contain pernicious matter." [This statement about weekly or daily periodicals, by the way, is false]. I, 115, Mr. Putnam says: "1869. Oct. Pius IX issues a Bull, etc." Both these passages refer to one and the same bull, the "Apostolicae Sedis"; but it is quite evident that Mr. Putnam has not read carefully either this bull or the "Coenae [!] Domini," to which he devotes several pages of his valuable space.

I may be permitted to remark, obiter, that the most ancient text of the "Bulla in coena Domini" does not date, as Mr. Putnam would have us believe (I, 111 and 116), from Urban V, A. D. 1364, but, as Göller has recently shown,[2] from Gregory IX (1227—1241). This

[2] Göller, Emil. Die päpstliche Pönitentiarie, I. Rom 1907.

Bull in its original form (as issued by Urban V in 1364) antedates the operation of the printing-press by nearly a century." Strange! It is only in the sixteenth century, under Clement VII, that the bull "In coena Domini" speaks of printed books. (Cfr. Hilgers, *Die Bücherverbote in Papstbriefen,* p. 18).

I, 109, Mr. Putnam speaks of a bull issued by Leo X (Nov. 1518) "on the subject of absolution." He means indulgences.

II, 434, he refers to the S. Congregation of Indulgences as "the Congregation of Dispensations."

I, 67, he told us much about a council of Vienna (Vienne); II, 293, he expatiates on "the Council of Ten." The council in question is the well-known city council of Venice. But in the index (II, 489) the Council of Ten is enumerated among the ecumenical councils of the Church, together with the Council of Nicea, the Council of Trent, etc. The Council of the Vatican is soberly placed by Mr. Putnam (II, 202) in the year 1867, and "in the Vatican." II, 415, he just as soberly informs us that the infallibility of the pope "became officially one of the dogmas of the Church at the Council of the Lateran in 1870." We are almost tempted to believe that Mr. Putnam is more at home in the history of ancient and medieval times than in contemporary history.

II, 80, Mr. Putnam transfers Archbishop Precipiano to Utrecht; he was Archbishop of Malines. Ibidem he speaks of "a pastoral letter, for instance, of the Vicar-General of Augsburg, issued in 1758," and of "a decree of the Bishop of Turenne" in 1752. The reference is most probably to a regulation for the ecclesiastical province of Turin, issued in 1852.

II, 115: "On the 25th of February, 1570," according to Putnam, "Sixtus V issues his Bull against Queen Elizabeth," despite the well-established historical fact that Sixtus V ascended the papal throne only in 1585 (cfr. II, 506). The same Pope, according to Mr. Putnam (I, 133), in January, 1587, directed the Bull "Immensa" to several universities, despite the fact that the bull "Immensa aeterni Patris," of Jan. 22, 1588, treats of an entirely different subject, viz. the Roman congregations. The letter of Sixtus V to the universities, mentioned by Mr. Putnam, was not a bull, but the brief "Inter multiplices," issued June 20, 1587; nor was it addressed only to the universities of "Paris, Bologna, Salamanca, and Louvain," as Mr. Putnam tells us, adding superciliously in brackets: "The selection of the universities recommended is interesting." (Cfr. Hilgers, *Der Index,* pp. 517 sqq.)

II, 287, we read: "Within a quarter of a century after Luther had begun his protests [i. e., about 1542], the Jesuits secured the con-

trolling influence in matters in Vienna and from this time the relative importance of the university steadily declined." In matter of fact the Jesuits did not establish themselves at Vienna until A. D. 1551—1555, when the university had already declined.

I, 320, Mr. Putnam fuses the Archpriest C. P. Hoynck van Papendrecht of Malines, and the Jesuit Father Wouters into one person—"the Jesuit Father Wouters Hoynck van Papendrecht, Archpriest of Malines."

I, 346, he writes: "In 1643, Urban VIII published the Bull *In eminenti,* renewing and confirming the constitutions of Pius V and Gregory XIII and the decree of Paul V, and forbidding the reading of the *Augustinus.* The publication of this Bull resulted in the production by Arnauld, in 1644 and in 1645, of his *Apologies for Jansen,* and was also the text for the famous *Provincial Letters* of Pascal, which appeared in 1656."—Was the bull "In eminenti" really "the text for the famous *Provincial Letters*"? ?

I, 354: "In 1750, were prohibited the *Pasquille* written by the Jesuit, Ricchini, secretary of the congregation." It is true that Ricchini was secretary of the congregation of the Index (and therefore a Dominican), but neither before, nor in, nor after 1750, did he write *Pasquille,* and no *Pasquille* from his pen could therefore ever have been prohibited.

I, 355, our bibliographer and historian writes: "In 1700, was prohibited the *Teatro Jesuitico,* a monograph written against the Jesuits by Le Tellier." Le Tellier was himself a member of the Society of Jesus; the *Teatro jesuitico* appeared when he was eleven years old. By consulting bibliographical reference works Mr. Putnam can easily find out who it was that wrote under the pseudonym Francisco de la Piedad. I warrant him it was no Jesuit!

I, 374, "Thyrsus Gonzalez, General of the [Jesuit] Order," is saddled with a work on theological morality "under the title *Probabilissimus*"!! On the following page the work of the Jesuit Balthazar Francolinus is ticketed with "the title of *Rigorismus.*" These are truly bibliographical discoveries of the first rank. There are others which I cannot mention for want of space.

I, 374, Mr. Putnam alleges that "Fabri was one of the most noteworthy of the Dominican critics of the Jesuits, and Baron was one of the most learned Jesuit Casuists of his day." By transposing the two names this sentence may be made to contain some sense. Fabri was a Jesuit, Vincentius Baronius a Dominican. We have here not a typographical error, but a wrong translation of the passage in Reusch (II, 497).

The crowning blunder occurs II, 151, where Concina is canonized by Mr. Putnam instead of St. Alphonsus de' Liguori. "Concina," he blandly assures us, "secured canonization, and, in 1871, his name was included in the list of doctors of the Church, being, through this act, associated with St. Athanasius, St. Augustine, St. Bernard, St. Thomas, and other pillars of the Church"!!!

Thus does Mr Putnam fable through the centuries up to the year 1907, installing and deposing popes and bishops, emperors and electors. He convokes new councils, issues bulls, and discovers new books, ancient, medieval, and modern. I think I have given specimens sufficient of his erudition and research to satisfy any unbiased reader that the author of *The Censorship of the Church of Rome* has not examined the most important documentary sources bearing upon his subject, and that he would not be able to use them, if they were put before him. Yet he has the—courage to publish on the censorship of the Catholic Church and the Roman Index two stout volumes, (at $2.50 a volume), for which he obtains praise from bishops and Catholic reviews, despite the fact that both his volumes are chokefull of errors and blunders so gross that a tyro is sure to stumble over them.

I shall enter upon a few more details anon. For the present I should only like to submit this consideration:

The Roman Index has had more than one severe critic. Even Reusch, who was at least a scholar, treated it roughly. But never yet has the history of the censorship of the Church been so cruelly bungled as it is bungled in these two volumes by Mr. George Haven Putnam. How fortunate that Mr. Putnam is a Protestant critic of the Index, and not a Catholic defender of it! With what infinite scorn would not our opponents treat a Catholic writer who fell into one-tenth of the errors and blunders of which Mr. Putnam is guilty! Thus these two volumes on *The Censorship of the Church of Rome* may indirectly become an apologia of the Index; for it surely cannot be a bad cause which is attacked in such manner. Jos. Hilgers, S. J.

(*To be continued.*)

## Masonic Baptism

An esteemed Chicago priest writes us as follows:

"The enclosed clipping is taken from the *Mankato Review,* of Mankato, Minnesota, December 17, 1907, copied from the *Masonic Standard.* This 'Masonic Baptism' is a hypocrisy such as I never looked for, nor has your Review so far brought any illustration on Masonry to equal it."

The clipping reads as follows:

"A Masonic baptism, a ceremony which is seldom seen in this country, but which is common in the French, Italian and Spanish lodges of Europe, was performed last Sunday afternoon in the Commandery room, Masonic hall, New York city. The ceremony was under the auspices of La Clemente Amitie Cosmopolite [!] Lodge No. 410, and was in connection with the observance of the fiftieth anniversary of that lodge. The room was beautifully decorated for the occasion and was filled to its capacity, the audience being composed chiefly of the families of members, with a sprinkling of visitors from other lodges.

"W. Jules Maire, the Master, presided, assisted by the regular officers of the lodge. There is a special ritual for the Masonic baptism which was rendered with great solemnity and impressiveness, and in a manner which reflected credit upon the Master and his officers. A male sextet rendered appropriate selections in English, but all of the ritualistic work was in the French language. Twenty-three children were baptized, twelve girls and eleven boys. They were conducted by their parents, the girls by their mothers and the boys by their fathers. At the conclusion of the baptismal rite, which is a long and solemn service, the children were formally adopted as children of La Clemente Amitie Cosmopolite lodge, and the brethren pledged themselves to protect and safeguard them, and to instruct them in the principles of charity, virtue and benevolence.

"These ceremonies occupied about three-quarters of an hour, and were followed with intense interest by all present. The Master then welcomed R. W. Diodato Villamena, D. D. G. M. of the tenth district. After thanking the Master and brethren, R. W. Bro. Villamena addressed the children in English, admonishing them to be good and true and to pattern their lives on the principles laid down in the Masonic baptism. Christ said, 'Suffer little children to come unto Me, for of such is the kingdom of heaven.' Because of their purity children are likened unto the kingdom of heaven. He hoped that they might ever retain their childlike purity.—*Masonic Standard.*"

Our reverend correspondent is shocked at "Masonic Baptism." What will he say of "Masonic Communion"?—of which and similar things he will learn from authentic sources in *A Study in American Freemasonry* which we are editing and which will soon appear in print.[1] Does he not know that Masonry in its higher degrees teaches

[1] *A Study in American Freemasonry. Based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," Mackey's "Masonic Ritualist," "The Encyclopædia of Freemasonry," and Other American Masonic Standard Works. Edited by Arthur Preuss.* The work will appear about the middle of June. It will have about 430 pages and will be sold at $1.50 net. Orders can now be placed with B. Herder, 17 S. Broadway, St. Louis, Mo.

that all the sacraments of the Catholic Church are derived from the ancient Mithraic mysteries?

"In the early days of Christianity," says Albert Pike *(Morals and Dogma,* p. 541), "there was an initiation like that of the pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine they had to pass three degrees of instruction. The initiates were consequently divided into three classes: the first, *auditors;* the second, *catechumens;* and the third, the *faithful.* The auditors were a sort of novices, who were prepared by certain ceremonies and certain instructions to receive the doctrines of Christianity. A portion of these dogmas was made known to the catechumens; who, after particular purifications, received baptism, or the initiation of the *theogenesis (divine generation);* but in the grand mysteries of the religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but the *faithful.* These doctrines, and the celebration of the holy sacraments, particularly the eucharist, were kept with profound secrecy. These mysteries were divided into two parts: the first styled the mass of the catechumens; the second, the mass of the faithful. *The celebration of the mysteries of Mithras was also styled a mass; and the ceremonies used were the same. There were all the sacraments of the Catholic Church, even the breath of confirmation.*[2] The priest of Mithras promised the initiates deliverance from their sin, by means of confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly-born children, extreme unction, confession of sins—all belonged to the Mithraic rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words."

Christianity and its sacraments, its mass and its communion, are to the Prince of Mercy or Scottish Trinitarian, the twenty-sixth degree of the Scottish Rite, mere corruptions of the Mithraic mysteries.

Why, then, should not Masons, the exponents of "the pure and uncorrupted form," baptize and receive communion and offer up the Mithraic mass, etc., etc.?

The hypocrisy of esoteric Freemasonry, here in America no less than in continental Europe, goes to lengths which not only our Chicago correspondent but Catholics generally never dream of.

Pike's book, from which we have quoted, is the great well-spring of enlightened Scottish Masons in our country: *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, Prepared*

[2] The italics in this passage are ours.—A. P.

*for the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States and Published by its Authority.....* Macoy Publishing and Masonic Supply Co., 34 Park Row, N. Y. Charleston A:. M:. 5641 [i. e. A. D. 1880—81].

But on this and related subjects we hope that the volume which we are editing, and which B. Herder will soon publish, will fill a long felt want. What American Freemasonry thinks of Christ and Christianity is set forth therein in the words of standard American Masonic authors. Copious and authentic quotations will lay bare what addresses like those delivered on the occasion of the late "Masonic Baptism" are studiously woven to conceal.

## Mass Stipends

In a thoughtful paper contributed to the *Month* (No. 523, pp. 13 sqq.) Rev. Herbert Thurston, S. J., shows how the Church from the very beginning has vindicated the principle that the acceptance of temporal offerings to secure a decent maintenance for the priest and in this way to enable him to devote himself more freely to his priestly work, is no simony, but a lawful adaptation of means to ends, which our Savior Himself has sanctioned.

St. Thomas Aquinas, in the *Summa,* lays down the theological principles of the question with perfect clearness. Under the heading, "Is it always unlawful to give money for the sacraments?" the great Doctor writes as follows:

"The Sacraments of the New Law are pre-eminently spiritual things, seeing that they are the cause of spiritual grace. This grace has not a money price, and indeed, it is inconsistent with its essential notion that it should not be given gratuitously. The dispensation, however, of the sacraments takes place through the ministers of the Church, and these last ought to be supported by the people, according to the Apostle's words: 'Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake with the altar? So also God ordained that they who preach the Gospel should live by the Gospel.' (1 Cor. ix, 13, 14.) Thus, then, we must say that to take money—and by money is understood everything that has a money price—for the spiritual grace of the sacraments would be the crime of simony, which no custom can excuse, because custom avails not to the prejudice of natural or Divine law. But to take something for the sustenance of those who administer the sacraments of Christ, when it is done according to the

ordinance of the Church and approved customs, is not simony or any sin, for it is not taken as a price of merchandise (*pretium mercedis*), but as a contribution to relieve necessity (*stipendium necessitatis*)." *Summa Theologica*, 2—2, 100, 2, c.

And here St. Thomas appeals to a passage of St. Augustine.[1] Moreover, when referring more particularly to the Mass "for saying which certain priests receive a benefice, or money," he observes that "this money is not accepted as the price of consecrating the Holy Eucharist or of celebrating Mass (for this would be simony), but simply as a contribution (*stipendium*) to the priest's support."

"This principle,"—says Fr. Thurston,—"is sanctioned by the action of every religious body, Christian or pagan."

But is it desirable to levy what is practically speaking a tax upon Masses said for private intentions?

To this, in the first place, Fr. Thurston replies that "the Church has for long ages past approved the custom, and by constant legislation has kept abuses in check. The very terms in which two general councils, the fourth of the Lateran, and that of Trent, have condemned all greed and all appearance of traffic in exacting offerings for Masses, imply a recognition of the system according to which such offerings are commonly made. The whole matter is fully discussed in the treatise, *De Synodo Diœcesana*, of Pope Benedict XIV, and the task of determining the proper stipend is there declared to rest most properly with the Bishop in synod.[2]

"But, further than this, it is easy to discover a certain appropriateness in attaching such contributions to the saying of Mass for a private intention. Complaint might be more easily made if a fee were required from all who wished to confess their sins, to receive Holy Communion, or to assist at the Holy Sacrifice. These are the ordinary channels of grace, and it would be a hardship indeed if they were inaccessible to the poor except after payment. But the application of Mass to a private intention is in some sense a spiritual luxury. Moreover, the priest who offers the Mass in this way is not only conferring upon an individual a favor to which, apart from the stipend, he has no strict claim in justice, but in most cases the priest, at some trouble to himself, is discharging a function to which he is not otherwise obliged. We have come to think daily Mass so much a part of the life of the Church that it is difficult to realize that there have been long periods in the Church's history, when priests who said Mass more than once a week were regarded as exceptionally

[1] *Sermo de pastoribus*, c. ii. [2] *De Synodo*, lib. v. cap. 8.

devout. It was probably during these ages that the custom of making a special offering in money seems first to have established itself. We may assume that it has been continued until our own days because it has been found a fairly simple and convenient form of contribution to the support of the ministers of the altar, and because no sufficient reason has presented itself for substituting any other system in its place."

## Unearned Increment Taxes

In the *Yale Review* (xvi, 3, pp. 237—261) Mr. Robert C. Brooks discusses "The New Unearned Increment Taxes in Germany."

A number of German cities have, by the so-called "Wertzuwachssteuer" (literally, increase of value tax) undertaken to tap the unearned increment on land![1] The unearned increment, as our readers know, is the increase in the value of land.

The "Wertzuwachssteuer" is now in effect in Cologne, Dortmund, Essen, Frankfurt a. M., Gelsenkirchen, Hanau, Liegnitz, Weissensee, and Zehlendorf, the last three being suburbs of Berlin. Berlin itself is about to adopt it too.

In Cologne, the Wertzuwachssteuer takes the form of a real estate transfer tax, to be paid by the purchaser. Prof. Brooks gives a synopsis and an analysis of the Cologne ordinance. In its enforcement the authorities have to contend with various difficulties: fraudulent claims with regard to investments, fictitious sales at prices less than the value of the property, etc.—difficulties which in this country would prove even more formidable.

The tendency is to avoid the tax by not selling. To meet this it is proposed that the tax be collected periodically, say every ten or twenty years, no matter whether a sale takes place or not.

Apart from the stock arguments of landowners, the chief general objections raised against the tax are: (1) that it is unjust to single out unearned increment on land and allow other forms of unearned increment to go free. To this the advocates of the tax reply, that the principle is to be applied to the other forms too and that unearned increment on land is attacked first, because it is the easiest to reach. (2) That if private profits on land investment are taken, private losses

[1] For a bibliography of the subject see the *Mitteilungen der Zentralstelle des deutschen Städtetages,* Berlin, No. 1, 1907, pp. 10 and 11. Mr. Brooks has used chiefly Rob. Brunhuber's *Die Wertzuwachssteuer, zur Praxis und Theorie* (Jena 1906, 118 pp.) and Karl Kumpmann's *Die Wertzuwachssteuer* (Tübingen 1907, 124 pp.)

should also be assumed by the community. Several of the advocates admit the justice of this claim, but assert that the landowner could demand reimbursement only for depreciation of his property caused by some action for which the city government was responsible, e. g., in the erection by a city of an elevated railway; and for such damages the courts already provide remedies. (3) That although national and state governments contribute to the growth of land values, they do not participate in the tax. In opposition to this criticism it is said that both the empire and the separate states have reserved certain fields of taxation and should not poach on the communal preserve of land taxation.

As for the actual income yielded by the new tax, materials are as yet exceedingly scanty. With regard to the administration of the tax and its more general results, the experience of Frankfurt and several other cities is in the main favorable.

Prof. Brooks thinks that up to the present German experience is scarcely extensive enough to justify a positive answer to the question, as to how far the new tax is applicable to our American conditions. Moreover, certain broad differences of practice complicate the question.

A comparison of the unearned increment tax with the single tax proposed by Henry George would be of considerable interest. There are two chief points of difference: (1) the unearned increment tax does not attempt to take the whole value of the economic rent of land; what it does take is the capitalized value of a part of the economic rent; (2) unearned increment is a much more readily comprehensible concept than pure land rent; its nature as essentially unearned gain is a matter of everyday notice and readily demonstrable.

There is besides, this essential difference that the advocates of the unearned increment tax, at least so far as we are aware, do not base their claims upon the radically false system of agrarian Socialism advocated by Henry George and the Single Taxers.[2]

Mr. Brooks thinks the unearned increment tax on land could and should be introduced here and that it has great possibilities within our system in two directions: First, it might be used as a substitute for, and an improvement upon, special assessments; secondly, it could be employed as a means of readjusting the burdens of our land tax, laying them more heavily upon property of rapidly increasing value and diminishing them on other property.

[2] For a refutation of the theory of common as against private ownership of land, and more particularly the Single Tax theory of Henry George, see *The Fundamental Fallacy of Socialism: An Exposition of the Question of Landownership*, etc. Edited by Arthur Preuss. B. Herder. 1908. $1 net.

There is no doubt that one may concede the justice and advisability of the unearned increment tax on land without taking any stock whatever in Henry George's Single Tax theory. In fact by making propaganda for the former, the latter can perhaps be deprived of its sting and made to serve the cause of justice which, we have shown, as a species of agrarian Socialism it must needs antagonize.

## Parochial Schools in Poor Missions

A pastor writes: The scheme of Rt. Rev. Bishop McCloskey of Louisville for starting parochial schools in the poor missions of his Diocese,[1] is certainly deserving of the widest attention, since it

[1] See the CATHOLIC FORTNIGHTLY REVIEW, Vol. XV, No. 3, pp. 82—83.

strikes the real keynote of Church Extension. The test of Catholicity in a parish does not consist in all kinds of societies for all kinds of purposes; neither is the financial standing, good, bad, or indifferent, the criterion of a staunch faith; but this criterion is to be found in the parish school and its conduct.

Bishop McCloskey asserts that our poor missions are gravely handicapped through a lack of the necessary wherewithal. Though this is true in the main, it is not always the case; the great hitch seems to be rather the just and equitable distribution of the missionary funds. Some years ago the Ordinary of one of our middle-western dioceses appointed a committee of priests to devise ways and means whereby the poor missions of the diocese could be assisted financially. The scheme, if ever the committee adopted one, died an embryonic death, and the cause alleged was the difficulty of making an equitable distribution of the available funds.

Since then, I know of one parochial school in the diocese referred to, which once in a flourishing condition, is now converted into a den. The Sisters who had taught that school were taken away on the ground of being too far away from the mother house (though the mother house was in the same diocese). In reality, lack of the necessary and required emolument caused their withdrawal. The priest then in charge was removed to another field of labor, and in his stead another was sent who happened not to be a "school-man." Result: the school was closed, the parish suffered, many of the people moved away, because there was no school, and at the present moment there is talk of abandoning the mission altogether. I venture to say, that if those in authority would have struck the real foundation note of Church Extension as Bishop McCloskey has done

in his pastoral letter, no such deplorable conditions would now be extant in the case under consideration.

Bishop McCloskey remarks: "Two good-sized rooms on the lower floor, and two rooms in the upper story for the Sisters who teach...., with a kitchen attached, etc." Such a school house *could* be built at a nominal cost; but where will you find the Sisters that will be satisfied with such poor accommodations? They are few and far between, and that not without reason. The Sisters of today as are a rule are not able to accommodate themselves to poor mission circumstances, as they were years ago. In the mother houses and the convents where candidates receive their training and preparation for their "hazardous" mission work, they enjoy all modern conveniences. Besides, often conditions and the mode of living are anything but healthful. As a result our young Sisters leave the mother houses to go on the missions, mere hot-house plants, subject to all sorts of ails and ills, unfit for the sacrifices which poor mission circumstances demand.

Moreover the money question is a serious one for the missionary priest who is intent upon opening a parish school. $200 for each Sister is the usual demand. No one teacher can do justice to a school of fifty children of all ages and grades. Hence two teachers are usually necessary; which means an annual outlay of $400, or $40 per month for a ten months' term. This is appalling for the mission priest who has no other source of revenue than the good will of his flock. To his chagrin he soon discovers that he cannot meet the demands of the Sisters, and unless aid comes from the diocese, or from a diocesan missionary fund, he is forced to close his school. I seriously doubt whether a two-year guarantee of the teachers' salary will place the average mission school on a secure financial basis. Let us suppose the priest has thirty families represented in his school. To meet his financial obligations, he will have to tax each family represented $1.25 per month. Of this he will fail to collect at least 20 per cent., which means a deficit of $100 at the end of the year.

I have successfully adopted the following method, and I believe it solves the question of school money in such parishes where either the number of children is too small, or the parents of these children are too poor to meet the demands of a continual per capita taxation. At the opening of school in September, I distribute ten envelopes, one for each month of the school year, to every family of the parish, asking each to contribute towards the support of the school. On the first Sunday of every month, in place of the usual Offertory collection, these envelopes are gathered. In this manner every family

of the parish contributes something, which does away with the so-called "school money" and makes the school in reality what it ought to be, viz., a parish public school in the best sense of the word, and not a select school. This eliminates the obnoxious per capita tax, lightens the burden of the poor, (who not unfrequently have the largest families), and will, I believe, solve the financial question so far as our schools are concerned. As I have said, this method has proved a success. I have forty-five monthly contributors, and after having paid the teachers' salary of $40 per month, I have a balance left, which balance I sincerely hope will grow to be the beginning of a free school. This method has now been in force for three years. If it has proved itself a success in a parish of fifty families, why should it not work in a parish numbering all the way from 100 to 800 or 900 families?

## A Well-Deserved Rebuke

How often have we insisted on the necessity of giving "chapter and verse" when quoting! Yet the CATHOLIC FORTNIGHTLY REVIEW still remains what it has been for quite a number of years—the only Catholic periodical in the United States that conscientiously and accurately, wherever possible, gives sources and references for important statements. But there can be no doubt that the others will have to follow suit, *nolentes volentes!* Intelligent readers are beginning to insist on it. Thus in a letter to the *Intermountain Catholic* (ix, 11) Mr. Jules Lamothe, severely chides the *Ave Maria* and Catholic editors and authors generally for their culpable carelessness in quoting. He says:

"The editor of the *Ave Maria* writes: 'In an exceptionally interesting communication appearing in a recent issue of the *Independent*, Mr. A. L. Pitcher, an American school teacher, says:'" [follows the quotation.]

"On the same page of the *Ave Maria* we find this abstract, given as a statement made, somewhere and at some time, by Frances E. Willard, the philanthropist and great temperance advocate." [Follows another quotation.]

"Now," continues Mr. Lamothe, "these are very strong admissions coming from the opposition benches, but when a Protestant acquaintance, to whom I read them, challenged me to substantiate these quotations, I could not. *I bring this charge against many of our Catholic newspapers, magazines and books that they are inexcusably careless in omitting a very important item in their citations.* Personally, I have

no doubt that Mr. Pitcher and Miss Willard wrote or spoke as recorded in the *Ave Maria,* but *how am I going to prove it to one who denies the accuracy of the quotations or the quotations themselves?* 'A recent issue of the *Independent* says:' What issue says it? And what *Independent?* There are eleven *Independents* in the United States. Again, 'Frances E. Willard states.' What did she state, and where, or on what occasion? How am I to verify it? An abstract in law or literature has no value unless it can be verified. I have in my library a very able refutation of Paine, the deist, written by a talented priest, but the work is almost valueless, for in nine cases out of ten, his quotations from Hume, Voltaire, Gibbon and others, are not chaptered, paged or editioned. *In this age of skepticism and ruthless criticism of sacred things, there can be no excuse for a Catholic apologist who is careless and slipshod."* [1]

As we have more than once pointed out: If the reading public generally would insist on greater care and accuracy, editors and authors would not be so rash and reckless in making untrue or exaggerated statements.

To a conscientious student the slipshod habits of the average editor are often a source of annoyance in other ways than that described by Mr. Lamothe. No doubt, e. g., many a reader, deeply interested in our public school system and its history, some weeks ago saw the remarkable statement attributed to the late Orestes A. Brownson in No. 3,847 of the *New York Freeman's Journal.* Dr. Brownson was there quoted as describing, from personal knowledge, how the public schools were systematically de-Christianized by an organization of men and women founded in New York in 1829, and directed by "Frances Wright, the favorite pupil of Jeremy Bentham, and famous infidel lecturer." It was truly "a remarkable statement"; yet the *Freeman's Journal* did not even attempt to verify it, but simply gave it on the authority of an obscure writer in the St. Paul *Dispatch!* We should have tried to verify the statement had we had a set of Brownson's works at hand. As it was, we simply passed the article over, as we are forced to pass over so many other interesting articles, because we lacked the means of correcting the carelessness of the original writer in not giving chapter and verse.

We would suggest to our readers that whenever they see a statement of weight or importance in any paper or magazine to which they are subscribers, they write to the editor demanding the proper reference and insisting on scrupulous care in this important detail.

[1] Italics ours.—A. P.

## The Church and Vegetarianism

It was recently stated in the newspapers that Pope Pius X had become a vegetarian, and that since he ceased eating meat, he has had no attack from his old enemy, the gout.

The vegetarians are trying to make capital out of this fact—if it be a fact—and in a circular letter call upon Catholics the world over to follow the example of His Holiness and enroll in "the cause of Humaneness," which, they claim, is based upon the Bible and was exalted by the early Fathers.

Lest Catholics become confused by the statements and arguments of this circular, and of the vegetarian press generally, Rev. Ernest R. Hull, S. J., deems it necessary to point out the essential difference between giving up the use of a meat diet on personal grounds of health, and adopting vegetarianism on principle.

There are certain diseases—he says (Bombay *Examiner,* 58, 50)—brought on by want of exercise, or a morbid condition of the system, which are best cured by a sparing diet. Again when the digestion is impaired by overwork or want of exercise, it is found necessary to give the organs a rest by using a light and easy kind of feeding till the powers recover their normal activity. Lastly, in cases of fever or dysentery, and in sickness generally, a similar reduction of diet is usually adopted for a time. But in all these cases there is nothing of the *principle* of vegetarianism to be found. The principle of vegetarianism is that the use of flesh-meat is immoral and unnatural—either because it is contrary to the proper constitution of the human body, or else because it involves a criminal sacrifice of animal life, as well as the suffering accompanying that sacrifice. Now supposing it were a fact that the Pope had taken to a form of diet of which meat forms no part, it is perfectly certain that he would do so on medical grounds of a purely personal kind, and that his action would in no way involve subscribing to the principles of vegetarianism just described; nor would it impose on Catholics, either by precept or example the desirability of doing the same. Catholic theology, while allowing every man the liberty to abstain from the use of meat if he likes, certainly condemns as false the theory that the use of flesh-meat is in any way morally wrong or unnatural. Hence the action of the Pope, even if it had been true in point of fact, would contain absolutely nothing of the significance which professed vegetarians would desire to attach to it.

The foregoing distinction will be useful in a wider connection. The vegetarian sect—for such we may call it in view of the theological element contained in its teaching—exercises great energy and ingenuity

in showing or trying to show that their cause can claim the support of the Bible, the example of Christ our Lord, the Apostles, and the Fathers of the early Church.

They cannot of course derive much comfort from the Old Testament, but do their best to minimize its force. After the flood we read that God gave an express permission to mankind to eat flesh-meat so long as it was not eaten with the blood. This restriction was placed because of the prevailing idea that "the blood was the life," and perhaps because the use of blood was one of the practices distinctive of certain pagan worships. The vegetarians argue, however, that the giving of this permission after the flood proves that previously to this flesh or animal food was not allowed; and therefore that the permission was a departure from the primitive law of nature, and a mere concession to the perversity of men.

This argument, however, is greatly weakened by the mention of the flocks of Abel and the herds of Jubal; for the flocks and herds naturally connotate the custom of eating meat. The mention of clean and unclean animals before the flood also points conclusively to the use of animal food. Throughout the Old Testament there are many instances recorded of the offering of flesh-meat to guests, etc. Moreover, it was a matter of ritual law that the flesh of some sacrifices should be eaten, and exact rules were laid down on this point. Hence there is not much support to be got out of the Old Testament.

As regards the New the same holds good. The general tenor of the New Testament is to regard the kinds of food taken as a matter of indifference. The gentile converts should abstain from food offered to idols on account of the scandal of the weak; but "all things are licit, though not all are expedient." A sect which makes distinctions in food is censured by the Apostle. Whether we eat or drink, we are to do all to the glory of God. It is not what goeth into the mouth which defileth the man, but that which proceedeth from the same, i. e., the expression of sinful thoughts and desires. In contrast to the parcity of John the Baptist, the Son of Man cometh eating and drinking, etc. In none of these instances is the question of using flesh-meat expressly discussed [the words translated "meat" in our Bibles are all of a general significance applicable to every kind of food.] But the point is that, whereas the question of food is in various ways dealt with, there occurs nothing to intimate disapproval of the use of flesh. There is one case of a more definite nature; viz., where the Apostles, in dispensing gentile converts from the observance of the Jewish law, insist that in eating meat they shall abstain from the use of blood (Acts xv)—which however merely repeats the Jewish law on the

subject. Then there is the vision of St. Peter, who on seeing a sheet filled with all kinds of animals, reptiles, birds, etc., and being told to arise, kill and eat, replies that nothing impure has ever passed his lips. The vegetarians argue that as this sheet apparently contained clean as well as unclean animals, there ought to have been no difficulty in St. Peter's making a selection; and therefore his absolute refusal is a proof that he was a total abstainer from flesh-meat. The argument is somewhat precarious. For, taking the vision in its context, we read that it was intended, by the mixing of clean and unclean animals together, to symbolise the mixing of Jews and Gentiles in the Church of Christ. And it is always risky to draw inferences from the details of a symbol, allegory or parable, outside the point which the symbol is intended to illustrate—this being one of the pitfalls of Scriptural exegesis.

Secondly, the eating of the pass-over by Christ and the Apostles certainly affords a difficulty to the vegetarian; which, however, he tries to solve, first, by suggesting that possibly this particular supper was not properly a full pass-over; and secondly, even if the lamb was taken, this was only for ritual purpose and not for the purpose of food. As for lighter animal diet, we know that the Apostles were fishermen; that besides bread they certainly ate fish; that after the resurrection they offered to Christ a piece of broiled fish and a honeycomb, and that Our Lord ate before them—presumably of the fish offered. Again at the lake of Genesereth Our Lord with His own hands prepared a fire on the shore, cooked some fish thereupon, and afterwards gave it to His Apostles.

The vegetarian here points out that perhaps Our Lord did not eat of the fish, as it is not expressly said that He did. But at any rate it cannot be denied that Our Lord did on this occasion cook fish and give it to His Apostles; as also did He on two occasions miraculously multiply fish for the multitude.

Finally, when we read that the food of John the Baptist was "locusts and wild honey," an attempt is made unwarrantably to explain away the word to mean not animals, but a kind of bean. They also try an indirect mode of argumentation to the effect that Our Lord is thought to have been an Essene; but the Essenes rejected the use of flesh-meat; therefore Our Lord did the same.

Taking a general survey of the case, we conclude that however cleverly the details of the Scripture evidence may be manipulated, the general tenor points to the presumption that in the question of eating, Our Lord and the Apostles made no theological discrimination regarding foods, and had no theological objections to the use of flesh-meat. Even

if it were proved—as it is *not*—that they never partook of animal food, this would not give any theoretical support to the vegetarian's contention. It would merely mean that in a country where flesh-meat formed only a small and even perhaps occasional element in the customary diet, Our Lord and the Apostles, out of poverty or even out of ascetical abstemiousness, confined themselves to a more scanty diet suitable to their poverty and their mortified lives. But let us be clear. While admitting the impossibility of proving to demonstration that Christ and the Apostles did eat meat—just as it is impossible to prove that they did or did not cut their hair—still what we insist upon is that, even supposing they did not, this affords no support to the vegetarian theory. The general tenor of the Scriptures is decidedly in support of the liberty to eat meat should any one feel so inclined. No censure upon the practice occurs in any part of the Bible, while in some parts a positive permission, and even a positive order is enjoined.

The same applies to those among the early Fathers who are quoted as attributing abstinence from fish-meat to some of the Apostles, and even to Christ himself, etc. The question of importance is not whether they did so or not, but whether they held any theological principle against the use of flesh-meat. There exist in the Catholic Church to-day religious communities who make it part of their rule never to eat meat; but this they do not on any theological principle condemnatory of animal food, but on the ascetical ground of personal mortification. Catholic theology makes not the least objection to abstinence from flesh-meat, provided it is not elevated into an absolute principle—as if it were the only rational and moral course. Once grant that flesh-eating is theologically admissible, and the rest is left to the freedom of the individual.

## MINOR TOPICS

**Bishop Eis on Free Parochial Schools**

We notice from the official report of the Milwaukee meeting of the Catholic Educational Association, p. 28, that on that occasion another of our bishops expressed himself publicly in favor of "free parochial schools."

"In my opinion it would be well for the priests and every one of us," said Msgr. Frederick Eis, Bishop of Marquette, in an address to the delegates, "to encourage what we call free schools. By a 'free school' we understand, not teaching without compensation, but according to the Council of Baltimore, all members of the parish should contribute their share toward the support of our schools. It has been, in fact, a great drawback, as I know from my own experience in our parochial schools, that parents had to pay the tuition. That was, until heretofore, left in greater part to the parents themselves. Now, in the dio-

cese where I come from, we have several socalled 'free schools,' and the plan works first rate. It is done in this way, and without any difficulty: The pew rent in these particular parishes is raised, so that it will cover at the same time the salary of the teachers, and by this and the entertainments we have now and then in our Catholic schools, especially towards the end of the school year, we can raise money enough, without any objections from the parishioners, to meet the expenses. There are several free schools in my diocese.... Parents are very often too poor to pay tuition fees. Many also object to pay for educating the children of others. For this reason I think pastors and the members of the Association ought to consider this suggestion seriously."

Such free schools are, of course, "free" only in a certain sense. A better plan is to make the parochial school really free by obtaining, through legacies or a school association, a sufficient endowment, from the interest of which the teachers' salaries and other operating expenses can be paid.

As to school entertainments, we need not repeat that and why we are opposed to them.

**Who Were the Ancient Cretans?**

Who were the art-loving and art-producing Ægeans, who flourished on the island of Crete long before Homer sang or Hellenes were heard of, who built the wonderful palaces at Phaestus and Cnossus, and the magnificent pleasure-house at Haghia Triadha, and who spread their civilization right across the paths which led from Egypt and Asia to Europe? Alas! we cannot say as yet. Some survival of them went for much in the amalgam which emerged in the Greek lands after the dark age of Phœnician seasupremacy and the great migrations: but there was more in them than survived in the Hellene, and more in the Hellene than had been in them. We have thousands of their written documents, (whereof nearly two hundred were found at Haghia Triadha); but not one word can we read. Neither character nor language is known. Nor are the chances anything but bad that their decipherment will ever be accomplished. A long bilingual inscription is not likely to have been engraved in little Crete where there was no room for a large alien element unable to read the script of the country; and even where we have bilinguals, little enough can often be effected by their means, as all students of the Etruscan and Hittite inscriptions know to their cost. Signor Mosso[1] holds the Cretans to have been, at any rate, not Indo-Germans, and on that point the views of a craniologist are welcome. But, as the *Saturday Review* points out (No. 2,729), they are far from settling the point or shedding any positive light. So much has been discovered about this people that one may easily forget how much remains to be discovered—for example to what human family it belonged, what speech it used, what relation it bore to the later Hellenes, what relation also, to the Hittite, Lydian, and south European civilizations of its own time. In fact, while we know much of its products, and something of its social organization, we know next to nothing of its history.

**The True Story of the Cenci**

Mr. Marion Crawford has lately had the good fortune to secure some original letters of the murdered father, Francesco Cenci, and of two of his sons. In addition to this he has made a careful study of the evidence available in Roman archives. As a result of this examination he is able to show (in the January *Century*) that the tragic tale immortalized by the genius of Shelley is a travesty of the truth.

[1] *The Palaces of Crete and their Builders. Translated from the Italian of Angelo Mosso.* London: Unwin. 1907.

The facts set before us in Mr. Crawford's article still offer abundant materials for a tragedy, and there is enough of crime and horror to satisfy the most morbid appetite. But the plot of the true tale is very different from that which has been told by the English poet. And the chief actors appear in new characters. The unfortunate father, though still stained with the guilt of many sins, is by no means the imaginary monster of iniquity familiar to readers of the old story. And that paragon of parricides, the lovely Beatrice, is divested of the halo with which the poet had crowned her, and is made to appear as a common criminal.

The chief point of this exposure is to show that Francesco Cenci, whatever may have been his real faults, was quite guiltless of

".....such a nameless wrong
As turns black parricide to piety."

This monstrous charge against the memory of the murdered man seems to have originated in the ingenious suggestion of an advocate. And it is the one redeeming feature in the character of the real Beatrice that she refused to save her life by abetting this calumny. But the story was greedily accepted by the morbid romancers on whose work Shelley founded his tragedy. As if this crime were not enough, we have the gratuitous addition of the banquet given by Francesco to celebrate the death of his sons. This is shown to be a baseless fabrication. And it is worthy of note that one of the letters secured by Mr. Crawford, and published in his article, is a very proper reply to a letter of condolence on the death of one of these very sons.

**As to Special Devotions**

In a foot-note on page 209 of his recently published excellent volume *The World in which we Live* (B. Herder. 1908. $1.50) V. Rev. R. J. Meyer S. J., brings out clearly and forcibly a point regarding which there appears to exist some misapprehension, or at least obscurity, in the minds of many, even of educated Catholics.

"In applying to a Catholic 'devotion' or religious exercise the theological maxim 'The law of prayer is the law of belief,' it is important to distinguish between the *dogma* which underlies the 'devotion,' and the *occasion* which has given rise to the 'devotion.' The *dogma* necessarily supposes a 'Catholic' revelation (i. e. a revelation which goes back to the Apostles), of which the Church is the guardian and interpreter. The *occasion* is often furnished by a 'private' revelation or a human tradition, more or less reliable. The *dogma* for example, which underlies the devotion to the Sacred Heart, is the Catholic doctrine that the material heart, which constitutes an integral part of the Sacred Humanity, and, as such, is inseparably united to the Incarnate Word, is a legitimate object of divine worship. The *occasion* which gave rise to the 'devotion' was the private revelation to Blessed Margaret Mary. It is the underlying *dogma,* and not the *occasion,* which determines the object of Catholic belief."

**Compulsory School Movement Defeated in Manitoba**

We have received the subjoined interesting note from one of our subscribers in the Canadian province of Manitoba:

In our provincial parliament a Liberal motion which aimed at forcing the Roblin government to propose a compulsory school law, was defeated by seventeen to eleven votes, after an animated discussion, in which Hon. Joseph Bernier, representative of St. Boniface, delivered a masterful speech. This speech made such an impression that the chief of government, Mr. Roblin, although himself a Protestant and a Freemason, expressed himself as satisfied that a compulsory school law

would be unconstitutional. It was clearly shown that for the government to force attendance at any kind of schools, public or private, neutral or denominational, would be contrary to the English Common Law, which gives to the father, and to the father only, the absolute right to educate his children according to his own will, creed, and conscience. This right was formally acknowledged by the Lords of the Privy Council of England as late as 1892, and it has been stoutly upheld in many judgments delivered in Canada by Protestant magistrates. (See *Simson on Infants.* Ed. 1875, pp. 120-121.)

**New Light on St. Agnes**

P. Florian Jubaru, S. J., who in 1903 was accorded the privilege of penetrating into the Sancta Sanctorum reliquary of the Lateran Chapel usually called by the same name, and to investigate the head of St. Agnes there preserved in a silver casket, has lately published an exhaustive and richly illustrated work entitled *Saint Agnès, Vièrge et Martyr de la Voie Nomentane, d'après de nouvelles recherches* (173 foto-incisioni. Paris: Dumoulin. 1907. xii & 386 pp. 4to.) We have not yet seen a copy, but gather from an extended notice in the *Civiltà Cattolica* (quad. 1,383, pp. 314—325) that the book is an exceptionally interesting and important contribution to modern hagiography.

P. Jubaru takes the ground that the contradictory traditions about St. Agnes can be reconciled only on the theory that there were two virgin-martyrs of that name: the one, St. Agnes of the Via Nomentana, whose head is in the Sancta Sanctorum; the other, the St. Agnes of the Greek Passion. The latter was a grown-up young woman, who was arrested for proselytizing, condemned to imprisonment in an infamous place, and finally burned alive; while the St. Agnes of the tradition that has come down to us through Damasus and Ambrosius, was a twelve or thirteen year old child, who spontaneously assumed martyrdom and was killed by the sword. It seems that in the course of time the glory of the younger Agnes of the Via Nomentana eclipsed that of the older one of the Greek legend, till at last the two martyred virgins were fused into one. It is interesting to note, by the way, that Armellini had already endeavored to solve the enigma connected with St. Agnes by the theory that the different legends must refer to two different saints of the same name.

The *Civiltà Cattolica,* with its usual conservatism, while not quite ready to accept the new theory, yet cannot help confessing that, "though it is not without grave difficulty, it deserves to be seriously considered by hagiographers."

The genuineness of the head preserved in the Sancta Sanctorum is not entirely certain; but P. Grisar, who has examined the famous relic, says there is circumstantial evidence in favor of its authenticity. (Cfr. Grisar, *Die römische Kapelle Sancta Sanctorum und ihr Schatz.* B. Herder. 1908. $3.60).

**Phrenology**

or "bumpology," as scoffers have termed it, receives little attention on the part of physiologists at the present day, but at a recent congress of German anthropologists at Görlitz, a lecture was devoted to it by Prof. G. Schwalbe of Strassburg. His own investigations have shown that "bumps" do regularly occur on certain parts of the skull, and he also has come to the conclusion that, to a certain extent, the brain shapes the skull; not, however, as Gall held, the cerebrum, or seat of intelligence, but only the cerebellum.

For Gall's localization theory the Strassburg professor has only scorn; he has not been able to find any evi-

dence of the existence of a particular bump or locality as indicating a special disposition toward murder, or a talent for architecture, mathematics, music, and so on. The recent studies, in this direction, of Rüdenger and Rezius have not yielded any convincing results; nor have the arguments of Möbius convinced the professor. The examination of the brain of Hans von Bülow by Auerbach threw no light on the existence of a localized musical faculty. Schwalbe has examined plaster casts of the heads of Bach, Haydn, Beethoven, and Schubert. In the case of Schubert, he found no trace of a formation supporting Gall's theory. In all cases, the professor remarked in conclusion, it was useless to hope for tangible results unless the brain was examined as well as the skull.

**Vindicating the Snake**

Prof. H. A. Surface, State zoologist of Pennsylvania, is showing that the hatred and prejudice still almost universally exhibited against the snake family is unjust both to the serpents and to ourselves. After collecting, watching, dissecting and photographing many hundreds of snakes of all kinds, Prof. Surface disposes of a number of popular fallacies as to their habits and appearance. Snakes do not and can not draw milk from cows. They do not strike from a regular coil, but keep the forepart of the body free and the after part only coiled. No snake strikes from a straight position and none springs from the ground clear. None is able to spit poison. The story of the hoop snake with its tail in its mouth rolling downhill is a myth. Snakes are not "slimy," as commonly supposed, their bodies being covered with dry scales. Belief in the medicinal qualities of parts of snakes is mere superstition and it is "nonsense" to say that a second bite of a snake in the same place will effect a cure.

On the other hand some popular beliefs are well founded. Some snakes do swallow their young, but only for protection and without harm to the little ones. Some will "play possum" by appearing dead. If fangs are drawn they will develop again in a few weeks. It is proved that snakes are able to live a year or even more without food. The venom of a rattlesnake or copperhead is not poisonous when taken internally, but only so when injected into the blood by bite or scratch. Prof. Surface confirms the general idea as to the best remedy, namely, a ligature between the wound and the heart, sucking or squeezing the poison from the wound and 1.20 of a grain of strychnin for a heart stimulant. He says nearly all snakes benefit man by keeping farms clear of rats, mice and insects.

For further details the curious reader is referred to the *Technical World Magazine* for Sept. 1907.

**The Edwardian Reformation**

In a notice of *King Edward VI,* by Sir Clements R. Markham (London: Smith, Elder. 1907), the *Saturday Review* (No. 2,729, p. 296) says:

"The idea that we owe the Anglican Church in its present form to Edward's piety or learning is preposterous. It is true indeed that in his reign Cranmer translated or composed a large portion of the Book of Common Prayer. But the Prayer Book of 1552 was doctrinally a very different book from that which Elizabeth sanctioned in 1559. Though the verbal alterations between them were slight, the book of 1552 as finally settled by the Privy Council pledged the Church of England to Calvinism, if not to Zwinglianism; the book of Elizabeth was a return to more Catholic ideas. But does Sir Clements really think that if Edward had survived another twenty years even the Prayer Book of 1552 would have lasted? It is probable

that nothing but his premature death saved us from a liturgy crammed with the Zwinglian or Calvinistic dogmas of the foreign divines who had his youthful ear, Laski, Peter Martyr, and Knox. Further it is fairly certain that had he lived much longer episcopacy would have gone the way of the Mass. The bishopric of Westminster had been suppressed, other sees had been plundered. The Tammany ring at Whitehall, not content with the spoil of the monasteries and the churches, was craving for more booty, and Calvinism was opportunely discovering that episcopacy was not a divine institution. Nor is this the worst. If a few more years had been granted to Edward, or if Jane Grey's faction had crushed Mary's, there is every reason to think that the stake would have been lighted for Papists and Lutherans. This, as Professor Maitland has shown, seems to have been the idea of the authors of the Edwardian 'Reformatio legum ecclesiasticarum.'"

## FLOTSAM AND JETSAM

Wanted—Volume XI (1902) of THE REVIEW. Address Rev. A. F. Simard, Claremont, N. H.

*

CORRECTION.—In the third instalment of Father Hilgers' article on Putnam's *Censorship of the Church of Rome*, (p. 169), an error of the types made the Reverend Jesuit say that Eymeric lived in the *sixteenth* century, while as a matter of fact, and as appears from the sixth line further down, that well-known Spanish Dominican, inquisitor, and author lived and wrote in the *fourteenth* century.

*

The Milwaukee weekly *Nowiny* has developed into a daily to wage war against the *Kuryer Polski* and other newspapers of that stamp. The Nowiny Publishing Co. is incorporated with $50,000 capital, at $10 a share, and is headed, we understand, by the Rev. Professor Boleslaus E. Góral, of St. Francis Seminary. We trust the new daily will do much good. Conditions among the Polish speaking Catholics of this country have not improved of late, but apparently grown worse. Our only hope for permanent betterment is in the wide circulation of truly Catholic newspapers, newspapers that are Catholic first and Polish in the second place—not as so many of the existing ones seem to be, Polish first and Catholic afterward, or not at all—and in the appointment of a few zealous and prudent Polish auxiliary bishops in such centers like Milwaukee, Chicago, and Buffalo.

*

It is reported that there have been eight fires the past few months in the offices of religious newspapers. It has been almost an "epidemic." Shall we attribute it to the papers' excessive dryness, or to the fact that they easily catch fire from dealing with so many "burning" questions?

*

A Michigan pastor writes to the REVIEW:

"What you say about the Order of the Eastern Star fairly shocks me. I know dioceses in which not only members of this Order, but full-fledged Freemasons, are regularly admitted to the sacraments and allowed to serve as parish trustees or committee-men.

"My experience is that Catholics who join the Freemasons or become members of the Eastern Star soon drop the Church. I have found it just as hard to bring back a female Eastern Star member, as a male Freemason; in most instances harder, because a woman, especially a mother, who takes up 'society work' as a rule soon loses interest in everything else, even her children."

*

With regard to the "Order of the Eastern Star" (recently mentioned in this REVIEW) we are informed that the

Bishop of a middle western Diocese, when recently consulted by one of his priests, instructed him that, as the Order is auxiliary, or an adjunct, to Freemasonry, its members must be held to fall under the excommunication which the Holy See has pronounced against Masonry.

There can be no doubt that the *male* members of the Eastern Star fall under the ban, because (according to the *Cyclopedia of Fraternities,* 2nd ed., p. 99) no men but Master Masons are eligible. As for the *female* members, while they are all "wives, widows, sisters, or daughters" of Master Masons, and though they consort with Masons in a society which is no doubt closely related to Freemasonry, it is not so clear that they are therefore also excommunicated; especially if it be true what the same authority says (l. c.): that "this Order is not Freemasonry, and is in no way connected with it."

## BOOK REVIEWS AND LITERARY NOTES

—It is an insult to the intelligent reader to present to him 216 pages of indigest Roman documents with four separate tables of contents and no index. *(Roman Documents and Decrees. Edited by Rev. D. Dunford.* Vol. I. [July, 1906—June, 1907.] Benziger Bros. 1907. $1.20 net.) If properly indexed, one might be willing to overlook the quadruplex character of the volume, due to the fact—which ought to be stated—that we have to do with the bound volume of a quarterly English pendant of the *Acta S. Sedis.* As it is the book is little less than an imposition.

—After having lately presented us with a sheaf of short stories, Msgr. Mathies returns to the novel of contemporary life in his recently published *Eine seltsame Verbindung. Roman von Ansgar Albing.* B. Herder. 1907. $1.10). It was in this field that he first became favorably known to the public. The present work is a *roman de société,* depicting the aristocratic life of a German "Gross-Stadt." The marriage of the wealthy but untitled manufacturer, Mr. Ballinger, with Cecilia von Edersdorff, the scion of a noble but moneyless family, gives the story its title. On the title page appears as a motto Pope's line: "The proper study of mankind is man," and the careful reader will readily observe that the quotation is appropriate. For though we should not venture to call this a "purpose novel," yet one of its objects is to give us an insight into the foibles and the cold, heartless etiquette that frequently obtain in "high society." The Generalin von der Lehnitz, who is president of a humane society and a member of other similar organizations, is a good type of our modern soi-disant "society ladies," who are horrified at a violation of social etiquette, who shed tears over the death of a canine, but who never fail to show their open contempt for a sister of the bourgeois class. The characters are well drawn, but none other so delightfully as good old Frau Ballinger.

—A neat little brochure from the printery of Felician Rauch, Innsbruck, contains the authentic Latin text of the several Roman documents condemning the errors of Modernism: the allocution of April 17, faithfully translated from the Italian; the decree "Lamentabili," and the Encyclical "Pascendi dominici gregis." A notable feature of this reprint is the clear division of the various documents into sections and paragraphs with appropriate headings. We have heard several complaints regarding the vernacular translations of these important documents, and it is a matter for congratulation that we now have the originals put together in a form so convenient for ready reference. *(Acta Pii PP. modernismi errores reprobantis collecta et disposita cum licentia ordinarii.* Oeniponte: Typis Feliciani Rauch). Fr. Pustet & Co. have the American Agency. Price 25 cts.

—P. Noldin, S. J., in the Innsbruck *Zeitschrift für katholische Theologie* (1908, 1, pp. 134—5) recommends a new volume of *Casus Conscientiae,* by Professor Charles Szczeklik, who takes his examples entirely from the everyday life of the *Polish* people. (Tarnoviae: Sumptibus auctoris. 1906. iv & 384 pp.)

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—In the *American College Bulletin* of Louvain (VI, 1) Fr. Van der Heyden publishes a brief account of the early life of the late Bishop Jünger of Nesqually, together with two interesting letters written to Msgr. De Nève by the Bishop when he was a young missionary in Washington and Idaho in 1863 and 1864.—In one of its next numbers the *Bulletin* will print a succinct but complete commentary on the new marriage legislation decree "Ne temere" from the pen of Msgr. De Becker, by way of a supplement to his valuable book *De Sponsalibus et Matrimonio*.—Fr. Van der Heyden announces that he needs one hundred more subscriptions to enable him to issue his *History of the American College of Louvain from 1857 till 1907*.

—K. Hoffmann presents a German translation of the Jesuit Father Herbert Lucas's *In the Morning of Life* (*Am Morgen des Lebens. Erwägungen und Betrachtungen insbesondere für studierende Jünglinge*. 194 pp. B. Herder. 1908. Net 80 cts.) The original work has already passed into a second edition. Like the same author's *At the Parting of the Ways* (B. Herder. 1906. Net $1), to which we gave high praise at the time of its appearance, in 1906, *In the Morning of Life* is a thoroughly excellent volume of "Considerations and Meditations," which will be found interesting and useful by others besides schoolboys. The German translation reads well.

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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# The Catholic Fortnightly REVIEW

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## The American Acta Sanctorum

THE annual address for 1907 of President J. F. Jameson of the American Historical Society is published in Vol. XIII, No. 2, of the *American Historical Review* (Lancaster, Pa.) under the curious title "The American Acta Sanctorum."

Mr. Jameson makes the point that students of American history too generally devote all their research to political sources and neglect those which throw light on the vital movements that have made American society what it is today. Chief among these is the religious movement faithfully recorded in a vast mass of lives and memoirs, printed and manuscript, of the early missionaries, the pioneer circuit-riders, prominent clergymen and religious founders of every denomination, up to Mrs. Eddy of Christian Science fame. These Prof. Jameson calls "the American Acta Sanctorum," and he insists they should be carefully studied. "He who would understand the American of past and present times,"... will "find in the history of American religion the closest approach to the continuous record he desires. Not that all or even most Americans have been religious, but there have been religious men and women in every class, every period, every subdivision of America, and multitudes of them have left individual or collective records of their thoughts and ways and feelings. Millions have felt an interest in religion where thousands have felt an interest in literature or philosophy, in music or art."

Dr. Jameson naturally assigns an important place among "the American Acta Sanctorum" to the historical biography of Mrs. Eddy and the remarkable movement which she represents. Rightly, no doubt, for no one who has made a thorough study of this movement and who cannot explain it to himself, can pretend that he understands the American society of the last quarter-century, or at any rate "the bourgeois society of our long-settled communities," from which "Christian Science" has sprung and where it is most deeply rooted.

It is a far cry from the Jehovah of the early Puritans to the vague and circumambient deity of Mrs. Eddy, "the fluid source of therapeutic beneficence." The distance marks a long transition and a remarkable change in our social life. Prof. Jameson offers the following considerations as a sort of key:

"The early colonist, his life environed with dangers and studded with marked events, must have on high a conscious and watchful sovereign, ever ready to protect the body and to chasten the soul by drastic interpositions. At the other extreme,

> We sit here in the Promised Land
> That flows with Freedom's honey and milk.

Few of us are ever in personal danger. We have had years of extraordinary prosperity. The comfortable middle-class society of our communities has had little occasion to feel the heart-gripping stresses of danger and calamity and remorse. In such a soft society illness and physical pain easily come to seem the chief evils of life. Consciousness of nerves and consciousness of the processes of digestion come to take nearly the place which consciousness of sin held in the mind of the seventeenth-century American. Such a society, the product of peace and industrial prosperity, is sure to be seized with great power by a religion which cheerfully ignores evil and which.... presents itself to the mass of bourgeois minds as primarily a religion of healing."

We do not say that we agree with this theory—it is at best only half an explanation—, or that we approve of Prof. Jameson's bold application of the term "Acta Sanctorum" to a class of writings many of which are not "Acts" and most of which have nothing at all to do with "Saints"; but his appeal to students of history certainly deserves careful consideration. The history of American culture cannot be written unless we seek light from many other quarters besides politics and constitutional wrangles—especially from the manifestations of religion in this country, from the days of the pioneers down to the living present.

The study of religious movements and influences, needless to add, will on the long run reflect added glory upon the Catholic Church. She after all is the only church that possesses true "Acta Sanctorum" in the New World as well as in the Old.

## THE ROMAN INDEX AND ITS LATEST HISTORIAN

### A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

V

Mr. Putnam makes no pretence to original research. But he might have reasonably been expected to make good use of such primary sources as are accessible to every scholar, e. g., the later editions of the Roman Index. Moreover, if a work of the kind which he has compiled is to be of any value whatever, the secondary sources from which the compiler has drawn must be beyond suspicion. What secondary sources has Mr. Putnam laid under contribution, especially in those parts of his work where he pronounces judgments and poses as a critic? We shall see.

In the beginning of his second volume (pp. 37 sqq.) Mr. Putnam descants upon the prohibition of books written by Jesuits and their opponents. Here again errors are plentiful. Strange to say—for there is no apparent reason for doing it—Mr. Putnam here gives us his formal opinion of the probabilistic teaching of the Society of Jesus. He speaks of probabilism, the "Probabilissimus" of Gonzalez, the "Rigorismus" of Francolinus, and the "Regni Probabilismus" [he means Aequiprobabilismus!] of S. Alphonsus also in several other places, e. g. I, 374, and II, 151). Where does he get his opinions? From anti-Catholic bigots of the stamp of Mendham and John Poynder. "The author of the *History of the Jesuits,*" we read II, 41, "(published in London in 1816, and ascribed to John Poynder) writes: 'The doctrine of probability, our ignorance of the law of nature, and the necessity of actual reflection upon the quality of an action in order to its becoming sinful, are the foundations upon which the moral corruption of the Jesuits is built.' (Mendham, 184.)"

A few pages farther down (II, 43), speaking of the influence of the Jesuits on ecclesiastical censorship, Mr. Putnam blandly reiterates the assertions of Kapp, Sachse, Wiesner, and others, which in my own work on the Index[1] I believe I have disproved sufficiently at least to make it improper for any serious scholar to revamp them without adducing new documents. Mr. Putnam, however, gives not one authority, either new or old. He simply asserts that: "After the middle of the 16th century, the most important influence working against the freedom of the press and the undertakings of the publishers was that of the Jesuits. Members of the Order secured positions as councillors with the imperial Government in Vienna, with the Elector of Bavaria, and in other Catholic States, and promptly brought their influence to bear to strengthen the censorship regulations. The publication of books lessened or became active almost in direct proportion to the extent of the Jesuit influence in one State or another."

We suppose we shall have to take these statements in a Pickwickian sense, since Mr. Putnam himself refutes them in other parts of his work.

A page further on (II, 44) he says of the Dominicans:

"After the beginning of the 16th century, the Dominicans came into practical control of the censorship operations in Germany, excepting only in Vienna where the influence of the Jesuits prevailed."

Mr. Putnam ought to know that, as inquisitors, the Dominicans, were *ex officio* compelled to deal with dangerous books, both before

[1] Hilgers, *Der Index der verbotenen Bücher,* 197 sqq., 309 sq.

and after the beginning of the sixteenth century, in Cologne as well as in Vienna. He should have known, also, that there were no Jesuits in existence at the beginning of the sixteenth century, and that the first disciples of Loyola did not come to Vienna until the middle of that century. But even if his statement with regard to the Dominicans were quite true, it would not be easy to square it with what the author has said on the preceding page about the Jesuits.

We must not, however, conceal the discovery by Mr. Putnam of at least one new proof for the zeal of the Jesuits in respect of ecclesiastical censorship. I, 319 sq., in describing the Index of Jean Baptiste Hannot, our author says: "The compiler is a zealous member of the society of Jesus." If Mr. Putnam had taken the trouble to inspect the title page of this Index, he would have found that Hannot is designated thereon as a "Recollect". Reusch, who is here, as in so many other places, Mr. Putnam's source of information, distinctly calls Hannot a Recollect and reprints the title of his Index in full and quite accurately (II, 59): "Index ou Catalogue etc.....Par le P. Jean-Baptiste Hannot Recollet, Lecteur en Theologie, etc."

A fine collection of "Geschichtslügen" could be compiled from the diverse statements made by Mr. Putnam apropos of the Jesuits. We have already noted several of them. The reader will remember, for instance, that he metamorphosed the Dominican Ricchini, Secretary of the S. Congregation of the Index, and Vincentius Baronius, one of the bitterest opponents of the Society of Jesus, also a Dominican, into Jesuits. By way of compensation he enrolled Fabri and the well-known Mexican Bishop Palafox among the Dominicans (I, 356).[2]

II, 42, Mr. Putnam copies from Reusch (II, 342) the statement that "in 1603, Clement VIII ordered the condemnation of a treatise by the Italian Carerius" (against Bellarmin) and adds that "the same Pope caused to be removed from the Index the treatise of Bellarmin which had been condemned under Sixtus V."[3] Both these statements are incorrect. Carerius' book was condemned in the year 1600, and Bellarmin's name had already been expunged from the Index of Sixtus V, when Clement VIII ascended the pontifical throne. Mr. Putnam speaks praisingly of my work *Der Index der verbotenen Bücher;* why did he not consult it? Or why did he not at least make use of the information contained in the latest Index edition of Leo XIII?

The Jesuit Théophile Raynaud, among many other books wrote one to prove that those who died while nursing the victims of the

[2] Here (I, 356) there is another, very ludicrous incidental blunder: Mr. Putnam speaks of "the Lyons edition of *the Bellarmin,*" instead of the Bullarium!!

[3] The Index of Sixtus V, by the way, was never published.

plague, were to be considered as martyrs; Mr. Putnam (II, 40) speaks of a monograph of his (Raynaud's) *"written to oppose the view*[4] that those who died of pestilence were to be held as martyrs."

II, 37, Mr. Putnam informs us that "In 1689, Innocent XI condemns forty-five propositions, cited from Jesuit works; and in 1690, he issues a decree against the Jesuit doctrine of philosophical sin." Innocent XI died A. D. 1689, hence he could publish no more decrees in 1690. Again, what proofs has Mr. Putnam that the doctrine of "philosophical sin" is "the Jesuit doctrine"? His unsupported allegation is worthless. Innocent XI did *not* condemn forty-five propositions in 1689; and the twenty-eight propositions which had been condemned in 1665, together with seventeen proscribed by Alexander VII in 1666, were *not* "cited from Jesuit works." Reusch (II, 497), adding the twenty-eight and the seventeen, speaks of forty-five condemned propositions. Hence Putnam's blunder.

II, 40, Mr. Putnam reports that "Clement X....found occasion to condemn a number of treatises written in defence of Berruyer's *Historia Populi Dei,"* and then goes on to say: "This work was prohibited in Spain, 1759," and two pages farther on: (II, 42): "In 1734, the Congregation prohibited a *History of the People of God* which was the work of Berruyer (1681—1758), a pupil of Hardouin."

Berruyer's work was condemned with its three parts, including the author's "Défense de la seconde partie, etc." Its title, of course, is neither Latin nor English, but reads: *Histoire du Peuple de Dieu,* etc. The "number of treatises" which, according to Mr. Putnam, "Clement X.... found occasion to condemn," is nowhere discoverable on the Index. The various decrees proscribing Berruyer's *Histoire* were issued in 1732, 1754, 1757, and 1758; but there was none issued in 1734, and least of all by Clement X, whose pontificate extended from 1670 to 1676! All this information can be found in the Leonine Index.

I, 252, Mr. Putnam, where he treats of Sixtus V and his Index, follows Mendham in quoting as an authority "Gregoris Lati [*sic!*], the biographer of Pope Sixtus." A glance at Reusch (II, 144) would have told our author what sort of a biographer Gregorio Leti is. He is about as weighty an authority for the history of the papacy, as John Poynder is for that of the Jesuit Order.

Such are the "authorities" of Mr. Putnam! Had he only used Reusch more intelligently, he would have escaped many of the blunders into which he has fallen.

II, 36, Mr. Putnam says: "In 1698, Innocent XII issued a general prohibition in regard to the printing or the distribution of the whole

[4] Italics ours.

group of writings concerning the controversies of the Orders." In a foot-note he gives as his authority Reusch, II, 260 sqq. But Reusch (II, 260 and 271) speaks only, and correctly, of a prohibition of controversial writings concerning the age of the Carmelite Order.

Mr. Putnam (II, 36) condenses Reusch's lengthy exposition of the *donec corrigatur* prohibition of the "Propylaeum" to the *Acta Sanctorum*, into the statement that, "of the *Acta Sanctorum* of the Bollandists, printed in fourteen volumes," "in Rome only one volume was prohibited;" which statement is partly inaccurate, partly incomplete. Mr. Putnam also fails to mention the by no means unimportant circumstance, that the prohibition referred to in this passage is now entirely extinct. (Cfr. Hilgers, *Der Index*, 110).

A glance at Putnam's index (II, 483 and 502) draws our attention to another mention of the *Acta Sanctorum*, in vol. II, p. 343, of *The Censorship of the Church of Rome*. "Dom Petra," we read there, "one of the learned editors of the *Acta Sanctorum*, writes in 1649...." "*Dom*" Petra, ("cited by Dejob," according to a foot-note on the same page), was surely no Bollandist, and Dejob does not cite him as such.

II, 83, Mr. Putnam adduces a number of French authorities to show that the Roman censorship decrees had no force, and were not accepted, in France. One might marvel at this misinformation, were it not for the fact that it is obviously derived from Reusch (II, 20 sq.) Mr. Putnam, on the same page and the following one, cites within quotation marks certain alleged utterances of Bossuet and Fénelon. In the case of Bossuet he transcribes Reusch's reference, just as in his Bibliography he has transcribed the title of the edition of Bossuet's works used by Reusch. In the case of Fénelon he also gives in his Bibliography the title of the edition used by Reusch: "Versailles 1820—1824," erroneously adding, however, "6 vols." In quoting the passage from Fénelon which Putnam gives on page 83—84 of his second volume, Reusch gave as his reference: "Oeuvres, 13, 51." Putnam could not copy this reference, since according to his own incorrect Bibliography, the edition of Fénelon he pretends to use has only *six* volumes. Hence he omits the reference altogether, though he boldly gives the passage in quotes. But what is worse is that he *misquotes both Bossuet and Fénelon*. If Reusch had given the quotations as Putnam gives them, we should charge him with forgery. In Mr. Putnam's case there is no reason for assuming bad faith.

Bossuet (*Oeuvres de Bossuet*, tome XXVI, Paris 1846, p. 42) writes "au maréchal de Bellefonds" in regard to the Brief of Alexander VII against the Mons translation of the New Testament:

"La bulle, dont vous m' avez envoyé copie, a été publiée seulement

à Rome. Nous ne nous tenons point obligés en France à de pareilles constitutions, jusqu' à ce qu'elles soient envoyés aux ordinaires, pour être publiées par tous les diocèses, ce qui n'a point été fait dans cette occasion." Reusch does not give this passage in full and translates the portion which he gives rather freely, though not incorrectly. Putnam (II, 83) goes him one better by quoting Bossuet as follows: "We hold that these constitutions are not binding in a French diocese until (and unless) they have been published by the bishop."

The passage from Fénelon he distorts even worse. Fénelon (*Oeuvres Complètes de Fénelon,* tome 4, Paris 1850, p. 475), in refuting the arguments adduced against the acceptance of the Brief of Clement XI, of Feb. 11, 1703, writes:

"IIIe raison. Il y a dans le cas de conscience un endroit qui donneroit lieu de croire que si le bref est accepté, on convient que l'Inquisition et l'Index sont de quelque considération en France.—Reponse—On n'a qu'à protester contre cet endroit. Ces sortes de protestations sont ordinaires dans la réception des bulles et des brefs..... Il n'y a qu'à dire qu'on ne prétend point reconnoître l'Index ni l'Inquisition."

Reusch (II, 21) translates the last-mentioned sentence into his native German as follows: "....Man braucht nur zu sagen, man wolle durch die Annahme des Breve keineswegs den Index oder die Inquisition anerkennen." Putnam (II, 83—84) transcribes the passage into English thus: "Fénelon says: 'We are not willing through the acceptance of a papal brief to acknowledge the authority (for France) of either the Index or Inquisition.'" He gives no reference, for the reason we have indicated above. We think we can spare ourselves the trouble of commenting on this procedure. Jos. Hilgers, S. J.

*(To be continued)*

## The Revision of the Vulgate

The *Revue biblique* (Jan. 1908, pp. 102 ff.) devotes several pages to a consideration of the question as to what is implied in the revision of the Vulgate.[1]

It does not mean a new version of the Bible from its original texts. The Council of Trent has declared that the Vulgate is authentic, i. e. the Vulgate is not merely official, but also agrees with the original text; it is a true Bible; it is the word of God guaranteed by the

[1] We are indebted for this summary of the *Revue biblique's* article to the *Ecclesiastical Review,* xxxviii, 3, 334—337.

Church; theology may safely derive its arguments from the texts of the Vulgate without fear of arriving at false conclusions.

But the Council of Trent perceived too that the text of the Vulgate must be definitely determined in order to serve as the authentic representative of the Bible. Hence it entrusted the Roman Pontiff with the care of editing a correct edition of the Vulgate.

Since the bulk of the Vulgate is either the translation or the revision of St. Jerome, a modern scholar might have expected the Council to demand a critical edition of St. Jerome's work; but the Tridentine Fathers showed more confidence in the practice of the Church than in the learning of a Doctor of the Church. They called for a correct edition of the Vulgate, and their reason is expressed in the slause, *quae longo tot saeculorum usu in ipsa Ecclesia probata est.*" The Council of Trent, therefore, demands (1) a correct edition of the Vulgate, and (2) of the Vulgate approved of by the longlived usage of the Church.

(1) How does the Vulgate differ from the work of St. Jerome? Prescinding from the difference of relation of the various books of the Bible to the recluse of Bethlehem, it suffices for our purpose to remember that the collection of St. Jerome's translations and revisions did not as such constitute the Vulgate. More than a century had elapsed after the death of the great scholar, before his work had found its way so generally into the Church, that it deserved the name of Vulgate. And when Jerome's Latin Bible began to deserve the name Vulgate, its text had suffered quite a number of changes, owing partly to the accidents which affect the multiplication of all manuscripts, and partly to the influence of the Latin text replaced by the new Vulgate. Strictly speaking, therefore, the Latin Vulgate is not identical with the exact text of St. Jerome.

(2) It can hardly be urged that the Council of Trent did not refer to the Vulgate in this strict sense of the word, for it adds, "*quae longo tot saeculorum usu in ipsa Ecclesia probata est.*" Even the most devout admirer of St. Jerome cannot claim that the text of St. Jerome, pure and simple, has the approval of the long-standing usage of the Church. In the revision of the Vulgate which ended with its Clementine edition, there was no question of reproducing a critical edition of St. Jerome's work. The claims of ecclesiastical tradition were recognized as more important than the claims of criticism. The reader is aware that St. Jerome was deceived by his Jewish teacher in the rendering, e. g., of Gen. 37: 1—5. Would it be prudent, in the light of this fact, to abandon the testimony of ecclesiastical tradition when it is in conflict with St. Jerome's text?

(3) Still, Cardinal Rampolla in his letter to the Abbot Primate of the Benedictine Order states that the Tridentine Fathers expressed the wish to have the Latin Vulgate submitted to a most minute investigation, and to have it brought to a form "piu definitivamente conforme ai testi originali." His Eminence must refer in these words to a letter addressed by the Papal Legates to Cardinal Farnese under date of 26 April, 1546. Here the Legates ask first for a preliminary correction of the Latin Vulgate, and then for a correction of the Greek and the Hebrew texts. Do they not imply that even the corrected Latin text is to be amended according to the readings of the original texts? Cardinal Rampolla's letter has been endorsed, in a way, by a document addressed to Abbot Gasquet by Pope Pius X, under date of 3 Dec., 1907. His Holiness speaks of the Abbot's preliminary labors, "quibus nova innitatur editio Conversionis Latinae Scripturarum quae Vulgatae nomen invenit." Later on, he points out the aim of the work entrusted to the Benedictines, saying, "qui finis restitutione continetur primiformis textus Hieronymianae Bibliorum Conversionis." Are we to conclude that the letter of His Holiness is at variance with that of Cardinal Rampolla and that of the Papal Legates to the Council of Trent? These latter demand explicitly (1) a preliminary correction of the Latin Vulgate; (2) a revision of the Greek text; (3) a correction of the Hebrew text; and implicitly, a revision of the Latin text according to the Greek and Hebrew originals. Cardinal Rampolla, too, wishes to see the Latin Vulgate brought into closer agreement with the original texts, while the Holy Father expects a restoration of the true text of St. Jerome, implying that it represents the true, and therefore the original, text more faithfully than does the present Latin Vulgate.

(4) Finally, a word about the present state of the various texts that come into play in the work contemplated: (a) If the original Hebrew text be identified with the Masoretic, little remains to be done in its correction; but if we are looking for a pre-Masoretic text, its reconstruction has hardly been begun. (b) As to the Greek text, the recent discoveries have rendered us more uncertain as to its true readings than were the contemporaries of the Council of Trent. The University of Cambridge considers it most prudent under the present conditions to publish the text of the best codices enriched with the variants derived from the other manuscripts and from the patristic citations.[2] (c) The Latin text appears to be in still greater distress.

[2] *The Old Testament in Greek. Edited by A. E. Brooke and Norman McLean.* Vol. I. The Octateuch, Part I Genesis. Cambridge, 1906, University Press.

The University of Munich promised an edition of the Old Latin fragments; but thus far it has not given any sign of fulfilling its promise. Messrs. Wordsworth and White have published the Gospels and the Book of Acts according to St. Jerome's revision of the New Testament;[3] the Benedictine Fathers will have little to do here, as far as the codices already employed are concerned. Fr. Vercellone (Rome, 1861) and Fr. Hetzenauer have published a careful edition of the Clementine Vulgate; but this brings us back to only some fifty years after the Council of Trent.

After the variants of all these different texts shall have been collected, together with those belonging to the versions derived from the Greek text, the real work of producing a correct Latin text can be begun.

## The New Marriage Decree

In a *Breve Commento della Nuova Legge sugli Sponsali e sul Matrimonio, per C. Cardinale Gennari,* Cardinal Gennari, whose authority in this matter does not depend solely on his long-established reputation as a canonist, but also in a great measure on the peculiar opportunities he has enjoyed for gaining the fullest knowledge of the meaning of the new law, treats of the scope of the law, which he declares to be threefold: (1) to make the substantial form of matrimony easier, (2) to hinder the numerous clandestine marriages which take place in many regions, and (3) to provide for the certainty of Sponsalia. Chapter II. is a brief and concise commentary on each individual clause of the decree, extending over 24 pages. In chapter III he speaks of the force of the decree, treating of its promulgation, its extension and its relation to prevailing customs. In chapter IV he compares the new discipline with the old, showing nine principal points of difference.

There are enlightening paragraphs on matters discussed recently in the Catholic press. First of all, as to the question whether the new decree does away with the moral obligation arising out of a promise of marriage made without the prescribed formalities of writing and signatures. Cardinal Gennari maintains that this moral obligation remains only in the case of a promise made by one side only, not when the promise is mutual; for a mutual promise constitutes Sponsalia in foro interno, or in foro conscientiae, and the words of the decree "Ea tantum Sponsalia habentur valida" refer to Sponsalia both in foro

[3] Oxford, 1889—1905, Clarendon Press.

interno and in foro externo. Starting with the perfectly legitimate assumption that the contract of Sponsalia even in foro interno falls under the jurisdiction of the Church, on account of its intimate connexion with the sacrament of matrimony, he gives three reasons to prove that Sponsalia in foro interno are not valid, i. e., cease to be binding, in virtue of the new law, except with the prescribed formalities. (1) The law makes no distinction between Sponsalia in foro externo and in foro interno, but declares Sponsalia generally without the formalities to be invalid; (2) doubts and anxieties would in many cases arise if the obligation of conscience remained when there were no Sponsalia acknowledged by the Church, and consequently the object of the law, which is to provide for the certainty of Sponsalia, would be frustrated; (3) the authentic declaration in a similar case given by the Sacred Congregation of Extraordinary Affairs on Nov. 5, 1902, in answer to this very question put by the South American bishops. Legislation requiring a contract in writing for the validity of Sponsalia has been in force in South America for some years, and in solution of the doubt as to whether Sponsalia without writing were binding in conscience the Sacred Congregation answered, Praedicta Sponsalia pro neutro foro valere. The Cardinal contends that this view of the matter is "beyond doubt."

Extraordinary situations, of course, may arise under this law. Here is one. The man makes a promise of marriage to the woman, which she accepts, without promising in return. He is bound by this unilateral contract. At the end of three months she promises marriage on her part. What becomes of his obligation? If she had given him a verbal promise when he promised her there would have been no obligation on either side. Must we say that the unilateral contract remains unaffected by the later promise of marriage? The unilateral contract can only become bilateral through a formal written document with the prescribed signatures.

Parties intending marriage, however, are not bound to make the contract of Sponsalia. If it is not made, is either party free to withdraw up to the last moment before marriage without any justifying reason, and without sin? Msgr. Prior, whose summary we are using (*Tablet*, No. 3527) does not think that this is a consequence of Cardinal Gennari's view of the nullity of a mutual verbal promise of marriage.

The Cardinal also comments on the excepting clause "nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum." He takes it for granted that "sit statutum" refers to existing legislation, and consequently the exception made for the whole of the German Empire in the constitution "Provida" of Pius X, January 8, 1906, by

which clandestine mixed marriages there are recognized as valid, he declares, will remain in force. He then discusses the question of other exceptions. Speaking of the declaration of Benedict XIV, he says it was extended to many places, but later points out that to these places the declaration was not "extended" in the proper and strict sense, but that a positive concession or dispensation was given to them, by which their clandestine mixed marriages were acknowledged as valid. These countries, therefore, are on the same footing as the German Empire, and will continue to enjoy the exceptional legislation, by which the clandestine mixed marriages are valid.

Other countries where exceptional legislation exists enjoy it in virtue of the declaration of Benedict XIV or its "extension." If this document was nothing more than a declaration of the Tridentine law of clandestinity, it ceases to have any value with the cessation of the Tridentine law. If it is a concession or dispensation, then it will continue in force. Cardinal Gennari says that the question is most difficult, difficult with regard to the original declaration, and more difficult still with regard to its "extensions." Its solution, in the opinion of the Cardinal, will require a formal declaration of the Holy See. Msgr. Prior believes that this authentic declaration will be made before long, and it will state that the declaration of Benedict XIV was not a dispensation, in spite of the weighty opinion of many canonists, and consequently the countries to which it has been applied will not enjoy any exception under the new law. Before the Holy See speaks on the matter, these countries, because their dispensation is not certain, will come under the common law.

As a chief object of the new decree is to extend the law of clandestinity, it is natural to expect that the Holy See will try to diminish the exceptions.

## Protestants and Confession

There is no doubt that the practice of "going to confession" is getting more and more popular among members of the Episcopalian Church both in this country and in England. Lately even the Salvation Army has introduced something not unlike confession in Chicago and other large cities, with the immediate object of giving would-be suicides a chance of relief.

We can understand that Catholic newspapers should be tempted to express a degree of gratification at all this. The growth of the practice of confession among Protestants is indeed significant and may be used as an argument in apologetics.

It is well to remember always, however, that after all there is and must be a very great difference between confession in the Catholic Church and among Protestant denominations. In the Church, confession is a means of grace, not only necessary for the soul's health, but conferring grace on those who rightly use it; among the sects it is at best only a good and pious custom. True, some Anglicans look upon and use it in the Catholic sense; but that is not the teaching of their Church about it.

The need of some such means of grace as confession, says a recent writer, is widely felt by people of all shades of opinion. To many men who are conscious of their sins, and who desire to live better lives, there comes at times a longing to unburden their souls to some other human being, to have some assurance of pardon, some help to rise higher. In the Salvation Army and in some of the sects people try to meet this need by the public relation of 'experiences.' In other sects, and among "Low Church" people in the English Church, there are times, such as after-meetings at missions, when people do tell their troubles privately to their ministers and receive comfort and advice. But in these things there is much of the personal element.

For those who know nothing better one does not despise such things. God forbid! But this longing, so widely felt, is only answered fully and completely by the sacrament of penance in the Catholic Church. In this sacrament, though human measures are used, the soul is brought into direct touch with God. The human element is lost sight of; the personality of the priest is not taken into account, for he is the official commissioned by God to act in His name and by His power. The penitent gains not only comfort and advice, but the assurance of pardon and strength for the future.

To those who have never used the sacrament of penance it may seem a formal act; but those who humbly and sincerely use it, know by an ever-increasing experience that it is an actual means of grace by which their sins are forgiven and they are strengthened to live better lives. (Cfr. E. H. Francis. *Have Anglicans Full Catholic Privileges?* Benziger Bros. 1907. 30 cts. net. pp. 57 f.)

## The Vision of Constantine

In the *Historisch-politische Blätter* (1908, No. 1, pp. 183—199) Professor Dr. A. Knöpfler defends the authenticity of the famous vision of Constantine, which many modern critics, even Catholics, are inclined to question.[1]

[1] See the arguments against the vision summarized in the CATHOLIC FORTNIGHTLY REVIEW, xiv, 22, pp. 674—677.

Professor Knöpfler's thesis is: According to all the rules of historic evidence, Eusebius' account of the vision must be accepted as true, because it is attested by three distinct witnesses, or classes of witnesses: (1) Eusebius himself, (2) Lactantius, (3) certain pagan panegyrists of Constantine.

(1) As for Eusebius: his account is clear and straightforward, and we cannot reject it unless we are ready to accuse of lying either the Bishop of Caesarea, or Constantine, from whose lips he took down the story. Professor Knöpfler thinks no serious historian would venture to charge Eusebius with mendacity, and he quotes Ranke in support of the assertion that such an accusation should not be made, except on the most weighty evidence, even against a man of the character of Constantine. Professor Knöpfler furthermore alleges that certain passages in the Church History (c. ix) disprove the claim that Eusebius says nothing of the vision in that famous work,—which would be incredible had he been convinced that the vision was genuine. We have not the space to quote the passages adduced, but must say that in our opinion they constitute the weakest part of Dr. Knöpfler's argument.

(2) The second witness cited is the author of the work *De mortibus persecutorum*, presumably Lactantius, who says, chapter XLIV: "Plus virium Maxentio erat.... dimicatum et Maxentiani milites praevalebant donec postea confirmato animo Constantinus et ad utrumque paratus copias omnes ad urbem propius admovit.... Commonitus est in quiete Constantinus, un caeleste signum dei notaret in scutis atque ita praelium committeret. Facit ut iussus est etc." But, (admitting that Lactantius wrote the book, which is not absolutely certain),[2] no matter how much allowance we may make for Lactantius' terseness of style, and no matter how we may stretch the phrase "confirmato animo" and the story of Constantine's dream, the passage does not *prove* what Dr. Knöpfler would like to make it prove.

(3) In the third place we have the testimony of several pagan rhetors. One of them, an anonymous orator who delivered a eulogy before Constantine at Treves, in 313, declares that Constantine began battle "transacto enim metu adversi ominis et offensione revocata," which obscure passage, Dr. Knöpfler declares, becomes wonderfully clear in the light of Eusebius' account—an assertion which is, to say the least, doubtful. Nazarius is more explicit. He says in a eulogy delivered at Treves, A. D. 321: "In ore denique est omnium Galliorum, exercitus visos qui se divinitus missos prae se ferebant... flagrabant verendum nescio quid umbones corusci, et caelestium armorum lux

[2] On the question of the authorship of the *De mortibus persecutorum*, see Bardenhewer, *Geschichte der altkirchlichen Literatur*, iii, 484 sqq.

terribilis ardebat: tales enim venerant ut tui crederentur, haec ipsorum sermocinatio, hoc inter audientes serebant: Constantinum petimus, Constantino imus auxilio." But Nazarius also declares in this same panegyric that Constantius Clorus had risen from the grave and, hovering in the sky, led his son's troops to victory. Constantine had no word of reproach when pagan orators thus flattered him to his face. We are inclined to think, with Ranke, whom Dr. Knöpfler quotes in this connection *(Weltgeschichte,* iv, 260), that "Manifestly we are here in a circle of legends in which paganism comes into contact with Christianity."

That after his glorious victory at the Milvian Bridge Constantine showed himself grateful to the Church, can be explained on other grounds than a miraculous vision. As M. de Combes says, "the *touto nika* was spoken not by the skies but by the angel still clad in mortal flesh who was soon to be the means of unearthing the Cross of Christ," namely, St. Helena; for it is not improbable, that she carefully and patiently prepared the labarum at Treves, and in the supreme moment persuaded her son, who was fighting against heavy odds, to make an act of faith in the God of his pious mother. In that case "God's intervention, though less dramatic, would not be less wonderful, for the most touching of all miracles are those which hide themselves under the form of grace." (See this REVIEW, xiv, 22, 674 sqq.)

The average reader will scarcely realize how weak the argument for the authenticity of the famous vision is, until he studies this article of Professor Knöpfler's. We think any one who will compare it with the argumentation of M. de Combes *(The Finding of the Cross.* 1907. Summarized in the CATHOLIC FORTNIGHTLY REVIEW, xiv, 22, 674 sqq.). will, if he be unbiassed, admit that on historical grounds,—and we are dealing here purely with a question of history—the story of the vision had better be given up. It has been given up by such an eminent Catholic church historian as Professor Dr. von Funk, of Tübingen, who says in his *Lehrbuch der Kirchengeschichte,* 4th edition, p. 43: "The conversion to Christianity of Constantine was an event of such immense importance for the Roman Empire and for universal history, that we can readily understand that it soon came to be looked upon in a higher light. In his Church History Eusebius merely reports that the Emperor during his battle with Maxentius prayed for help to the God of Heaven and Christ the Redeemer, and that, after he had obtained help, he gave orders that the statue to be erected in his honor at Rome should carry in its right hand the sign of redemption and upon its pedestal the legend: that by this sign of salvation he had freed the city from tyranny. Our second contemporary witness, the

author of the work *De mortibus persecutorum,* c. 44, simply relates: 'Commonitus est in quiete Constantinus, ut caeleste signum Dei notaret in scutis atque ita praelium committeret, etc.' "—After showing how Eusebius later elaborated the story in his *Vita Constantini,* i, 28—31, Professor von Funk adds: "This account is open to objection, because the vision of the Cross, as Eusebius relates it here, is not mentioned in his former account, despite the alleged circumstance that it was seen by the whole army. But we must not for this reason jump to the conclusion that the story is an invention. We have no ground for denying that Constantine beheld some remarkable sign, resembling a cross, in the skies. This phenomenon, later on metamorphosed somewhat, became as it were transfigured." (Dr. von Funk has treated the question more at length in his essay "Konstantin der Grosse und das Christentum," in *Kirchengeschichtliche Abhandlungen und Untersuchungen,* I, 1—23.)

## A Strong Appeal for a Catholic Social Reform Movement

is made by the Rev. John A. Ryan of St. Paul Seminary in the *Catholic University Bulletin,* Vol. xiv, No. 2.

Concluding a review of Professor Max Turman's *Activités Sociales* (Paris. 1907), Dr. Ryan says:

"The book is probably the fullest account yet written of the efforts that have been and are being made by the Catholics of Europe to solve the social question, or rather, a whole group of social questions. To us in America it ought to prove somewhat disquieting by way of contrast. Of all movements, associations, and institutions described in Professor Turman's work, there is scarcely one that has its counterpart among the Catholics of the United States. We have many institutions, such as hospitals and asylums, for the relief of actual want and suffering, but few if any for the *prevention* of these and other social evils. We have scarcely any institution which aims at removing *social* causes of evil, and benefitting large groups of individuals. When we look at the Volksverein, its institutions and its achievements, and then turn our eyes upon ourselves, we are obliged to confess that nothing of this nature can be placed to our credit. We have not even one periodical devoted to social reform, or to the diffusion of Catholic teaching on social and economic questions. Yet we do not hesitate to utter general warnings against the dangers of Socialism, and to reiterate the truism that only Christianity can solve the social problem. Not only have we little or nothing of our own, but we are

not conspicuous in the non-sectarian social movements. True, the evil of erroneous social doctrines and unjust social practices are not yet as great here as they are in Europe, but they are greater perhaps than most of us think. Although comparatively few of our working people are identified with Socialism, a considerable proportion of them are more or less favorable to it, and ned only the pressure of hard times to take that step. The great majority both of the laboring and the middle classes believe that the practices of industrial combinations and of high finance are unfair and dishonest, and, given sufficient provocation, would deal out cynical and excessive retribution. To meet these dangers as well as to provide a constructive plan of social reform, Catholic principles and Catholic organized effort are both essential. The former we have in abundance; the latter is still among the gifts of the future."

The CATHOLIC FORTNIGHTLY REVIEW has insisted on the need of Catholic organized effort for social reform these many years and gladly registers every utterance that indicates an awakening among us to the gravity of the situation. We fear that more of our own working people are infected with Socialism than even Dr. Ryan supposes. Surely he does not exaggerate when he says that "a considerable proportion of them are more or less favorable to it, and need only the pressure of hard times to"—become full-fledged Socialists. It is indeed high time that we meet the danger by "providing a constructive plan of social reform."

## Why Mass Stipends Vary

The amount of the stipend exacted for a Mass in various countries varies. In the United States e. g. it is considerably higher than in France and Germany. Many, even among the faithful, find a difficulty in this diversity of usage.

Rev. Herbert Thurston, S. J., in an article contributed to the *Month* (No. 523), from which we have already quoted on a previous occasion, explains this difficulty as follows:

"A very little reflection will make it apparent that some difference of tariff between one country and another is absolutely inevitable, and once it is admitted that uniformity cannot be attained the question of more or less does not seem to be a matter of very great importance. In his treatise *De Synodo*, Pope Benedict XIV remarks that it was a very wise provision of the Congregation of the Council, which

has left it to the bishop of each diocese to determine the amount of the stipend which should be offered for a Mass, for, he says,

"'No universal law can be laid down in such a matter, seeing that the alms ought to vary in accordance with the circumstances of different places and periods and more especially according to the abundance or dearth in the supply of the necessaries of life.'"

"It is stated by many authors that a standard for determining the proper amount of the stipend is furnished by the sum which is necessary to enable the priest to live decently for one day in his ordinary surroundings. No doubt there are those who argue, and fairly enough, that the Mass occupies but a small proportion of the priest's working-hours, and that consequently to regard the Mass as the equivalent of an entire day's work is excessive. Still even these do not dispute the soundness in principle of adopting the cost of a day's maintenance as the most convenient measure for an estimate. Now if this be conceded, it must at once be apparent that a priest in South Africa, where sixpence is practically the lowest sum for which the most trifling thing can be purchased, may fairly look for a larger alms, when asked to say Mass, than a priest in poverty-stricken Italy, where half a lira can be made to go quite a long way.

"But there is also something else to be said. In countries where the clergy directly or indirectly are endowed, the stipend for Masses is generally low. The priest can live otherwise. He does not look to that for his support. Insensibly this creates a certain tariff and a public opinion, and such things once established, changes cannot easily be introduced, even though they be judged in themselves desirable. In this country, priests, as a rule, have no assured source of income. The bishops, accordingly, have tacitly, if not explicitly, accepted the view already mentioned, according to which a priest may reasonably expect such an offering for his Mass, when applied for a particular private intention, as would decently maintain him for one day. Of course, it may reasonably be argued, that a priest has other sources of income besides this, but then it must also be remembered that there are comparatively few priests who are so beset by requests for Masses that all their free days are occupied.

"Further, once the standard is fixed, both bishops and priests, for very intelligible reasons, prefer that it should be generally adopted throughout the diocese. The principle of competition, say, for example, if the religious orders were to seem to be underselling the secular clergy, at once introduces a disedifying suggestion of trafficking in sacred things. Consequently it has been ruled that a bishop may, if he think fit, require all the priests in his diocese, seculars

and regulars alike, to accept no stipend less than the amount which has been determined upon.[1] On the other hand, no one may demand more than this sum for an ordinary Mass,[2] though what is freely given as a pure alms over and above the normal stipend may be accepted. Again, any kind of trafficking in the *honoraria* for Masses, such as for example would result if a priest accepting an alms for ten Masses given him in England were to have them said abroad at the rates which obtain in France or Italy, keeping the balance for himself —all such trafficking as this, I say, is forbidden under the very severest penalties. If a priest, after accepting the stipend for Mass, cannot say it himself, he is bound in passing it on to be celebrated by another priest to transfer to this latter the whole of the stipend which he received. The legislation upon all these subjects during the last four centuries has been very comprehensive, and every avenue seems to have been stoped by which serious abuses could enter."[3]

## The Question of Compulsory Greek and Latin

is discussed in the March *Putnam's,* in an article entitled "A Classical Education," by Mrs. Emily James Putnam, (formerly well-known in educational circles as Dean Emily James Smith.)

"That the classical languages, once reduced to the state of electives, would not be elected by 'snap hunters' was a foregone conclusion," says the *New York Times Saturday Review.* "It is surprising to see the failure to elect those tongues made use of as an argument against them—it might be a cogent argument against extending the privilege of choice to intellects by immaturity incapable of choosing. All the dead walls, not so many years ago, used to assure us that a particular preparation of castor oil was a favorite elective with infants; in fact, that they cried for it. But nobody ever heard that those proclamations had much effect upon the compounders of prescriptions for infantile maladies."

[1] Of course priests are always free to say Mass gratuitously for whom they wish, and more Masses are said in this way for the poor than would be readily supposed. But naturally a priest has no temptation to advertise his good deeds of this kind.

[2] I am excluding of course Masses said with solemnity or at a special hour and place, in which cases, owing to the trouble involved, it is a generally accepted principle that a larger stipend should be asked. There is generally some kind of tariff for these things also approved by the Bishop.

[3] A long and important decree of a very strict character emanated from the Sacred Congregation of the Council as recently as May 11, 1904; and there have been other supplementary pronouncements since. A summary of the provisions of the former measure may be found in the late Father Taunton's *Law of the Church.* See also Dolhagaray, "Le Trafic des honoraires des Messes" in the *Revue des Sciences Ecclésiastiques,* September, 1901, pp. 224 ff., and the *Archiv f. kath. Kirchenrecht,* 1893, pp. 268—270.

Mrs. Putnam points out, with equal justice and vivacity, that the mere allowance of an "election" in the matter of the classical courses, is such a discrediting of them as insures the dropping of them:

"Any subject that ceased to be arbitrarily required would immediately make a sorry showing. The schools, the parents, and students are all gratified when the colleges lower their requirements in any respect, and the science of mapping out a course of school and college education which shall be formally respectable, while inflicting a minimum of information on the object of it, has reached a perfection in which the omission of the classics is but one element. In fact, water flowing downhill has a weak instinct for the path of least resistance compared with that of a boy picking his way through an education. .....When we are told that a freshman class somewhere has, by its elections, overwhelmingly disapproved of Greek and Latin, we should be neither more nor less impressed than when we read on the morning after a municipal election that the lower east side in New York City has voted overwhelmingly in favor of a higher death rate."

There follow some pertinent reflections upon the position in which the colleges put themselves by inviting dictation instead of dictating, and by exchanging the function of prescribing physicians for that of department stores, reserving the right not to keep goods for which there is "no call." But the main part of Mrs. Putnam's article is given to a consideration of the part which the classics have still, and even increasingly, to play in "culture," in that aspect of education in which it has nothing directly to do with getting a living, but so very much in making life worth living.

## MINOR TOPICS

**"Summer Schools" in Europe**

A noted phase of the popular education movement known as university extension are summer schools. They are instituted for the benefit of those who cannot attend the regular courses of college or university, and the sessions are held during the summer months. The impression prevails in some quarters that the instruction given at these institutions is of a very inferior and shallow kind and that those who attend them look chiefly to the social features connected with such gatherings. Yet it would be false to condemn indiscriminately the whole movement as making for pedantry and shallowness. Of course, in schools of the Chautauqua type, concerts and excursions may and generally do claim a large portion of the time of those in attendance. Nor is it to be denied that where serious work is done, the relations between the instructor and the student are of a more personal and pleasant nature. Yet as the schools of this second kind are frequented

by students who are generally very desirous of making use of their opportunity, the instruction is as thorough and the co-operation on the part of the learner as conscientious as in the regular college course. In fact, some of these schools, which are under the control of universities, offer the same courses that may be taken by regular students during the academic year. Sometimes the summer sessions of the universities offer special inducements in the form of noted professors or specialists who are engaged to take charge of certain departments during the absence of the regular professors.

Many American universities have developed and strengthened this feature of their work, notably Harvard, Johns Hopkins, Columbia, and the University of Chicago. President Harper considered his institution unique "especially in the establishment of the summer term." But Europe has not been outdone in this kind of educational work by America. In fact, the whole movement is really of English origin—a form of university extension having been instituted by the University of Oxford as early as 1850. Of late, European schools have been offering special inducements to American students to take work, especially in modern languages, during the vacation months. We have before us several circulars describing such courses of study. One is from the University of Besançon (France), announcing a vacation course in French language and literature, to last from the first of July to the first of November of the current year. The instruction will be given by the regular professors of the University. Another is from the Académie de Neuchatel (Switzerland), which outlines three extensive courses in French language, literature and historical grammar, for July, August and September. These "Cours de vacances 1908" are especially "pour étrangers", and are of a more advanced grade than those to be given at Besançon. Finally, the University College (University of London) announces a course on general phonetic theory, to be opened May 4th, "with illustrations from European and other languages."

**Our Specialized College Faculties**

"It is not putting it too strongly to say," declares the N. Y. *Evening Post* (March 24), "that in no American college to-day, with equipment sufficient to entitle it to the name, can a faculty be found in which all the members are bound together by any single important connecting link of past scholarly acquirement or current intellectual interest. It is the merest chance if a professor of biology in the younger ranks can meet the professor of Greek understandingly even within the narrow limits of the root-meanings of the Greek terms in his technical vocabulary. The professor of mathematics must steer clear of any formula or theorem beyond the freshman year to avoid the chance of flooring half the young professors and instructors in any single scientific department, except that of physics; and the fact that the professor of intellectual and moral philosophy does not hopelessly expose the ignorance of the whole faculty at every social gathering is due in no small part to the other fact that, except in the larger institutions, he is also president, and therefore absent in quest of funds for the equipment of some new scientific laboratory. It is never certain that the professor of French can address a sentence of three words in that language to the professor of German without causing embarrassment; and we have recently known even a professor of Latin to be driven to outside help by a Greek quotation in a paper which it became his duty to put through the press. The profes-

sor of history has long ceased to hope for intelligent conversation with the rest of the faculty on any historical topic before the Civil War, and the professor of English solaces himself for the lack of sympathetic discussion of any particular author by the freedom with which he may now quote from the entire field, Beowulf to Bangs, with no danger whatever of being called to account for his general inaccuracies, growing out of his special devotion to Whitman and G. Bernard Shaw. Even when Greek meets Greek it may be no otherwise, for one of the two has possibly won his doctorate by a thesis on the use of the genitive absolute in Herodotus and is now devoting his whole attention to the syntax of the cases in the later historians; while the other ground his degree out of the recently discovered fragments of Herondas, and is at present confining his researches to the representation of women in the Greek lyric poets prior to Callimachus."

One result of this condition of affairs is that "the members of college faculties, in their intercourse with one another, are deprived of one of the most valuable of all sources of mental stimulation, the mutual exchange of ideas on matters of common knowledge and serious intellectual bearing." Does not the resultant intellectual disintegration destroy one great source of influence over the students?

**"A Speculation in Tabernacles"**

Under this heading we printed in our No. 4, p. 115, a protest against a certain circular sent out by a Milwaukee firm of promoters with a view of selling shares in a new manufacturing company which hoped to obtain a sort of monopoly in liturgical tabernacles. Though no names were mentioned, it seems both the promoters and those interested in the manufacturing company were made to feel that they had committed a *faux pas*. Both firms have sent us explanations, from which we quote the essential portions below.

The Rauwald Ecclesiastical Art Mfg. Co., of Milwaukee, wrote to us under date of March 9:

"Our Company can in no way be held responsible for the publication of the circular. It was published by a firm of promoters, with whom we had contracted for the sale of a specified amount of stock. This firm is entirely independent of our company, has its own offices and conducts a general brokerage business. They issued the circular without our knowledge or consent, and in their anxiety to dispose of the shares they were commissioned to sell, exaggerated facts and magnified rumors.

"Had we been consulted by them we would have prevented the publication of the circular, in as far as our contract gave us power to do so, and would certainly not have allowed erroneous and overdrawn statements to be made in connection with our Company.

"The Rauwald Ecclesiastical Art Mf'g. Co., was organized in October 1907, for the purpose of manufacturing general church furniture etc. Its organizer was Mr. Joseph Rauwald of Milwaukee, Wis., who had succeeded during the last ten years in building up a small but well paying church furniture factory. He was induced to organize the Company for the reason that he did not have sufficient funds at his command to meet the increased demands for his goods and to erect a foundry for the manufacturing of a new style of tabernacles upon which he had received a patent. He had built a few of these tabernacles in wood but found it would be of greater advantage to mould them in brass or other metal, which made the erection of a foundry necessary.

"In constructing this tabernacle he

had taken all possible precautions to make it liturgical. The Vicar General of the diocese and a professor of liturgy in a theological seminary to whom he showed it, could find no objection on liturgical grounds. The pastors for whom he built it and other priests declared it to be eminently practical.

"Encouraged by this assurance and believing that such approbation would be sufficient and no further objections raised, he organized the Company and transferred his factory, patent-rights on the tabernacle and his homestead to the Company, in consideration of an amount of stock of equal value, thereby showing his utter confidence in the undertaking.

"After the Company had been organized we were told it would be venturesome to erect a foundry, because the Roman authorities might eventually declare our tabernacle and its construction unliturgical. We then determined to have the doubt submitted to Rome and for this purpose had drawings made, and also constructed a model of brass. We showed these to our Ordinary and asked for his advice. He suggested that we request a certain Bishop who was about to leave for Rome to present the case to the Roman authorities and to forward drawings and the model, to facilitate matters in Rome.

"Acting upon his advice we asked the Bishop, and he gladly and kindly consented to do us the favor. It was expressly understood that this was not to be used for advertising purposes. Rumors of it, however, reached the promoters and they alluded to it in their circular.

"From this it is evident that the Company applied to Rome merely to make sure that the new form of tabernacle was liturgical; that this was a matter of self-defence and was not a move towards a monopoly in tabernacles. Even in the case of a favorable decision from Rome we shall continue to manufacture all old style liturgical tabernacles for those who prefer them and also sell our new tabernacle to any altar builder that applies for it.

"The interest of the Bishop who kindly consented to bring the matter before Rome, is not of a financial nature. Neither he nor any other bishop holds a single share in our Company. Upon inspection of the new tabernacle the bishops believed it to be an improvement on the old style, in as much as it is handier, safeguards the Bl. Sacrament better against fire, burglars and dust, and is an aid in the observance of the rubrics of the Church.

"In their circular the promoters advanced the price to $1.50 per share, 50 cts. above par. We deny emphatically that this was done at our suggestion or with our knowledge. We have not sold directly one share at this price and will not raise the price in the near future, no matter what decision is rendered by the Roman authorities. Moreover, the board of directors decided to indemnify all to the full, upon due proof of having paid $1.50 per share to the promoters. We will credit them with an additional number of shares to make the price par for all. We have reorganized under the State laws of Wisconsin, induced the promoters to return all unsold stock and now have full control of the sale of all shares."

Mr. C. F. Bumann, of the promoting firm of C. F. Bumann & Co., who sent out the objectionable circular, in a letter to this REVIEW, dated Milwaukee, March 19, admits that

"The Rauwald Ecc. Art Mfg. Co. was in no way responsible for the publication of the circular advertising their stock.... The board of directors of the Company had no knowledge of my intention to issue the circular or of the subject-matters therein, before the publication of the circular. Whatever cause of reproach there

may be in it, must be attributed to me and not to the Company."

Of the circular itself Mr. Bumann says:

"Regarding your objections to some of the contents, I grant that some parts admit of an interpretation offensive to Catholic sentiment. But this sense was entirely foreign to my intention. I was convinced that the tabernacle patented by Mr. Rauwald, to manufacture which the Rauwald Ecc. Art Mfg. Co. has the sole right, was superior to any other now in use and that if its use would be allowed by the Roman authorities, it would gradually be universally introduced. This meaning I intended to give my words and nothing more. If I did not use the proper wording to convey this meaning I beg you to ascribe that to my lack of knowledge of procedure in getting a decision from Rome and the import of such a decision, ignorance excusable in a layman.

"The price of the shares was, in my opinion, not higher than their value warranted. The board of directors have repeatedly assured me that from past experience and rapid progress of the business they felt justified in promising all investors at least 12% dividends on the par value of the stock. By buying at the price quoted by me the investor would still realize 8% interest on his money, a rate considered very good by all money-dealers."

**Father Lambert**

Several of our Catholic newspapers have lately printed glowing eulogies of Rev. A. L. Lambert, LL.D., author of *Notes on Ingersoll* and editor-in-chief of the *New York Freeman's Journal,* and various editors and correspondents have discussed the question how Father Lambert could be most becomingly honored by the Catholics of the United States, whom, as author and editor, he has served so faithfully for a lifetime. While we heartily agree that Father Lambert deserves praise and public honor, we cannot help thinking that the *Intermountain Catholic* (ix, 25) has made the best suggestion yet offered:

"If the venerable pastor and veteran writer were asked himself, we doubt not but his answer would be: 'Say a little prayer for me and permit me in silence to serve the cause to which I have devoted my life.' The suggestion of sending him letters bearing messages of esteem, affection and love would be no public recognition of Father Lambert's merits and worth. The practical and most beneficial living monument that could be offered would be a republication of all his works, and have them arranged that all inquirers after truth could be supplied with the volume bearing on the subject which they desire to have explained."

**The C. M. B. A.**

According to the *C. M. B. A. Advocate* of February, 1908, the Catholic Mutual Benefit Association closed the year 1907 with a membership of 58,967, representing $82,680,000 of "insurance." Compared with its condition on December 31, 1906, this is an increase of 1,552 in members and of $805,500 insurance, almost counterbalancing the loss in 1906. This must be gratifying to the management, since it indicates a new lease of life for the Association.

The funds on hand increased almost $187,000, being now $2,024,395, from which the unpaid losses ($66,250) must be deducted, leaving a reserve of about $24 cash for every $1,000 of outstanding "insurance." We could not find a detailed rate table in the February *Advocate,* but in the *Catholic Columbian* (Feb. 15, 1908) one C. H. Klein states the cost per $1,000 of insurance in the C. M. B. A. to be "$1,58." If

that means monthly, it would aggregate $18,96 a year, which is about the cost of insurance on the basis of the American Table of Mortality, with four per cent interest, *not counting expenses.* In the absence of any scientific valuation of the outstanding certificates we shall not venture an opinion on the present financial status of the C. M. B. A., nor its prospects for the future, but confine ourselves to expressing the hope that the rates somewhere and somehow provide for the necessary operating expenses, without which no mutual benefit society, no matter how economically administered, can live.

**Against Charity Balls**

Our readers know that for years, *opportune importune,* we have opposed and censured "charity balls." We are pleased to note that lately Archbishop Ryan of Philadelphia has placed the ban of his disapproval upon such un-Christian and hypocritical performances. Charity, he says, should be done for charity's sake and not made the cloak or occasion of social indulgence. "The people should be taught to give assistance to works of charity and religion from the high motive of duty, and not for their own enjoyment. Purity of motive is essential for supernatural reward."

A writer in the Buffalo *Catholic Union and Times* (xxxvi, 49), to whom we are indebted for the quotation, comments thereon pungently as follows:

"Probably the world is not quite ready to give up its charity balls and bazars and teas and kirmesses. But in an utterly frank human society everything will wear its own label, and all such diversions and pleasures will be accepted and enjoyed for what they are in themselves, while charity will be administered without any strings or trading stamps, as straight-out charity. What with the bills for new finery, carriages, elaborate suppers and so on, our modern charity dances have become a severe drain on the purses of those who must pay the bills. Even the forty-dollars-a-month office clerk of this progressive day must wear evening dress, send a bunch of roses costing four dollars to his inamorata, get a carriage for three dollars, spend another two for suppers, take a box from five to fifteen in order to prove that he can swim as deep as the next one, and probably spend a couple more for candy and chewing gum. This same laddybuck would gasp with horror were he asked to rent a pew in the church or contribute five dollars in one lump toward the charity for which he will dance through a third or more of a month's income. I forget what wise philosopher it was that said, 'O charity! what a lot of foolishness, not to say hypocrisy, is committed in thy name!'"

Why does not our Catholic press, at least, put the ban on "charity balls?"

**Against Paid Music in Churches**

Spending money for special attractions, such as music particularly, seems a mistake in church economy to Rev. Dr. Charles M. Sheldon, of Topeka, Kans. Money has been spent for singing and playing, he declares, which might better have been used for missionary purposes. In *The Congregationalist* (Boston) he gives these views of misdirected money power (quoted in the *Literary Digest,* Vol. xxxvi, No. 10):

"I see no reason myself why the finest singer or player in the parish should receive compensation for service rendered any more than the best teachers in the parish should receive money for teaching in the Sunday school. I have in my parish a man who is a graduate of one of the best colleges in this country, who spent very many years in acquiring his education, who is a thorough scholar and a splendid

teacher. He has a Bible class in my Sunday school. I do not think the thought of compensation for teaching that class ever entered his head. He is giving, however, out of the ripeness of his knowledge what it cost him many years and many hundreds of dollars to acquire. If he does not expect anything for his service to the church, which he gives as service, why should the man or woman who has spent years acquiring a musical education in learning to play or sing expect money compensation for it?

"I have always felt somewhat proud of the fact, I hope in a right way, that in our average church for eighteen years we have never paid a cent for the service of musicians, either for playing or singing, accepting what was offered as service, and very many times it has been of the very best that the parish afforded. I know of a church which has in its parish one of the finest lawyers in the State, and whenever that church wants a public address or an inspiring talk to its young men it calls upon this member of the church for service. He does not ask for pay, although he can get the highest price in the lecture-field when he goes out to give a public lecture. I think the more we dignify the service in the church by drawing into it the finest talent we possess, and offer it as service, we increase the church's efficiency, and very often the money that is spent for musical service or for flowers or decorations could better be used, it seems to me, directly in doing missionary work or in adding to the real effectiveness of the church in ways where the money is more needed.

"I hope I shall not be misunderstood in all this. What I mean is that the church has a right to the finest service that can be rendered it by its members. There is no man or woman so talented or so gifted in the parish that he ought not to feel that the finest he has can and should be offered upon the altar of religion."

**The Lodges at Work**

The legislature of the State of Tennessee has recently passed a bill which makes it "unlawful for any person, firm, or corporation to publish, print, or import any book, pamphlet, or other written instrument, or to sell or expose to sale any book, pamphlet, or other written instrument purporting to be a copy of the secret or ritualistic work of any fraternal, benevolent, or charitable institution, society, or order, organized under the laws of any State or Territory having subordinate organizations or branch offices within this State."

"The object of the lodges in getting this law passed, is plain enough," comments the *Lutherische Kirchenzeitung* (quoted by the *Katholischer Glaubensbote* of Louisville, Ky., XLIII, 6). "They wish by every means in their power to prevent people's eyes being opened to the true character of their un-Christian prayers, their impious oaths, their false religion, and their silly and inane ceremonies, that are oftentimes dangerous to life and limb. Many a man will refuse to join anti-Christian lodges if he can be shown what these lodges teach and do. It is to prevent this that the lodges are now endeavoring, by the passage of laws such as the one referred to, to stop the agitation of the National Christian Association, which is publishing faithful reprints of all their rituals. That they have succeeded in getting such a law passed in at least one of the States, again proves how strong is the influence wielded by the lodges in our public life."

**Milking Machines**

The very first efforts to supplant hand milking were made by an American, who conceived the idea of in-

serting a long tube in the cow's teat. The claim made was that a valve existed at the junction of the teat with the udder, and that as soon as this valve was raised by the end of the tube the milk would run out of the udder into the pail placed in the same position as for hand milking. Experience proved that the valve was there, but it opened downward instead of upward, and this class of milker was soon discarded as worthless.

Then experiments were made with an exhaust pump, with rubber cases applied to the teats, and drawing the milk away by suction. This procedure was supposed to exactly duplicate the action of a calf in suckling. Experiments, however, soon developed two serious failings in this idea: first, keeping the teat in what might be called an "exhausted receiver" for six to ten minutes twice each day soon brought about an inflammation of the outer skin of the teat, owing to the lack of proper blood circulation, while the machine was attached; second, the milk, running from the cow to an inclosed pail, failed to come at all in contact with the outside air, and, not being aerated, it neither kept so well nor was as productive for cheese or butter as hand-milked milk.

At this point mechanical milking came to a practical standstill for some years. Then a "pulsator" was tried and the question was solved. The pulsator is attached variously in the different systems, but always placed either on top of the pail or directly on the milking tube. It is a very simple, automatically working piston, held in place by a spring which is carefully adjusted according to the vacuum developed by the pump. The vacuum being formed, the milk is drawn from the teat, and at the same time the piston of the valve is forced up against the spring by the natural air pressure of 15 pounds to the square inch. Attached to the valve piston is a rod, which actuates a small slide covering two small holes. As the piston moves forward the slide uncovers these holes, outside air rushes in, the vacuum is destroyed, and the milking ceases for an instant exactly the same as in hand milking. Then the spring behind the piston forces the piston back to its normal position, the slide covers the two small air holes, again the vacuum is formed anew, and the movement begins over again.

U. S. Consular agent R. R. Dennis reports that "Near Dumfries, Scotland, I saw what I considered much the better of the two principal systems work on a herd of 75 cows. The pump in use was a double-cylinder exhaust pump worked by an electric motor. The piping connecting with the pump was carried around the stable just under the molding on the front of the mangers, with a small lever stopcock, placed in the pipe between each two of the cows.... The droppings in the stable being cleared up and removed, the two men who adjusted the machines to the cows washed up, taking care to include their heads in the operation, the motor was switched in and milking began, each cow's udder being carefully wiped with a towel before the machine was attached. The cows evidently took kindly to the mechanical work, as I did not see one that offered the slightest resistance to the machine being placed. I was told that in nearly a year's use there had not been a single case of injury to any of the cows, and only in a very few cases had they been obliged to favor cows, unaccustomed to the machine, for the first day or two. The 75 cows were milked in less than an hour and a half. Ten milkers were used, which made the average total time consumed per milker per cow twelve minutes." (*Daily Consular and Trade Reports,* No. 3131.)

# FLOTSAM AND JETSAM

The *Sodalist*, of Cincinnati, O., contains in its February number a timely paper on "Books Forbidden by the Church," from the pen of Rev. F. S. Betten, S. J., who is already favorably known to the Catholic public for his "Catalogue of Catholic Books in the Public Library of Buffalo." He answers such questions as, "What is the Roman Index of Forbidden Books?" "How do we know that the Church has the power of forbidding books?" etc., and concludes with an alphabetical list of "Books Forbidden by Particular Decrees." This list is especially to the point as it mentions the English titles of certain works which have been much discussed by the press and in the magazines during late years. We do not know whether Fr. Betten has published the paper separately, but it certainly deserves a wider circulation.

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"In College Work and Life Work," which forms No. 3 of Vol. III of *St. Louis University Bulletins*, Fr. Conroy, S. J., gives some sound advice to students how to make the best of their college course as a preparation for their life-work. Parents would do well to read this paper when choosing a college for their sons, and the boys themselves would profit much by reading it over occasionally during their student-days.

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A reverend pastor writes to us:

"In response to your [incidental] query in Vol. xv, No. 2, p. 52 n., 'Are there any other secret societies within the Church besides the K. of C.?' permit me to call your attention to the Catholic Order of Foresters. (1) A Franciscan Father, sent by his superior to be present at a meeting of the C. O. F. court in his parish, had to wait at the door until the Chief Ranger gave him permission to enter. (2) When lately a council of the Women's C. O. F. was organized in this neighborhood, the pastor was compelled to wait outside the hall until the initiations were over, although he had been specially invited. (3) Moreover, I know that at least in some courts of the C. O. F. the members are required to swear that they will observe strict secrecy regarding whatever is said or done at the meetings."

We believe it is only the so-called Side Rank of the Catholic Order of Foresters that practices secrecy. This Side Rank comprises but a portion of the total membership. We don't know about the Women's C. O. F.

*

Rev. D. S. Phelan says editorially in the *Western Watchman* (XLII, 45):

"The Bishop of London, Ontario, has barred the Knights of Columbus from his diocese until such time as a change in their rules permits a priest to be present at all their meetings without becoming a member. It appears that there is a diocesan regulation that a parish priest shall be responsible for the conduct of all Catholic societies within his parish; and this is not possible unless he is permitted to witness all their inner workings. This conflict could, and should have been avoided. One way could have been for the parish priest to become a Knight; the other, for the bishop to change his diocesan regulation. We respectfully suggest the latter."

Such remarks in papers edited by priests are not, we fear, fit to increase the respect of the laity for diocesan regulations and the law of the Church in general.

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In a note in the *Theologisch-praktische Quartalschrift* of Linz (1908, 1, p. 184) Rev. Dr. Joseph Wilhelm, of Battle, whom our readers know as co-author of *A Manual of Catholic Theology* and editor of the "International Catholic Library," sketches the present situation in England with regard to the school question tersely and lucidly as follows:

"The government is preparing a bill[1] even more impious than the one rejected two years ago. The Lords will probably give their assent, in order to save the Upper House. The Anglicans evince little courage in resisting the onslaught of the non-conformist masses. The Catholics alone are firmly determined to fight to the last ditch. Our 1,070 schools are threatened with confiscation: we shall be able to keep them up only if, independently of the State, we support them out of our own pockets. The Catholics of England have made great sacrifices; but it is doubtful whether they will prove equal to the threatening emergency. There may be enough of good will, but the means?"

[1] This bill has since been introduced in the House of Commons by Reginald McKenna.

# BOOK REVIEWS AND LITERARY NOTES

—Under the title, *The Last Battle of the Gods,* Rev. Francis Clement Kelley, President of the Catholic Church Extension Society, has issued a selection of his writings on Church Extension and sends them out "to preach unselfish devotion to the cause of the Catholic Church in America, and to invite each reader to join the ranks of the workers who are helping to spread her blessings on every spot, no matter how poor and hitherto neglected, in our own great country." Through the munificence of Mr. Ambrose Petry, this little book is probably the most exquisite specimen of Catholic book-making ever produced in this country. The edition consists of 975 copies, of which we notice ours is No. 701. But Father Kelley informs us that a few copies can be had at two dollars a piece (cost price) for purposes of propaganda. Those who have the Riverside Press Edition of *The Imitation of Christ.* (B. Herder. 1905. $6 net) will be able to form an idea of the beauty of *The Last Battle of the Gods.* It is a fit casket for the precious papers that gave birth to the Catholic Church Extension movement.

—The *Illustrierte Weltgeschichte,* edited by Dr. S. Widmann, Dr. P. Fischer, and Dr. W. Felten, of which the third and fourth volumes have already been noticed in this journal, is now complete, volumes one and two having just been issued by the Allgemeine Verlagsgesellschaft of Munich. Volume I treats the *Geschichte des Altertums von der ältesten Zeit bis zu Christi Geburt* and is written by Dr. P. Fischer, while volume II, composed by Dr. W. Felten, contains the *Geschichte des Mittelalters von Christi Geburt bis zur Entdeckung Amerikas.* All four volumes are in royal octavo and richly illustrated. The only thing we miss is maps. There are no learned foot-notes and the style is popular; but the reader cannot help feeling that this is a work of thoroughly sound scholarship. Altogether the *Illustrierte Weltgeschichte* is a worthy pendant to such non-Catholic German works as the *Weltgeschichte* of Oskar Jäger; and as we look upon our own lonely Guggenberger in his homely garb, we cannot help wishing that we had in English a popular history of the world, from the Catholic view-point, approaching in literary style, typographical beauty, and artistic finish this exquisite four-volume *opus* of Widmann, Fischer, and Felten. (American agent: B. Herder, St. Louis. Price $3.50 net per volume.)

—The London *Saturday Review* (No. 2,728) prints the first honest and really critical review that has come to our notice of a book which our American Catholic press is decidedly overpraising. *The Thirteenth Greatest of Centuries.* By J. J. Walsh. New York: Catholic Summer School Press. 1907.) We quote a few salient passages: "His [Dr. Walsh's] language is grammatical enough, and free from the flowers of American colloquialism, which would at least have enlivened it. The sentences are long, though not involved, and of a sustained dulness and want of distinction which renders them very difficult to read, and would have imposed a heavy strain upon English hearers. And the matter is simply a mass of second-hand information, acquired but not assimilated. There are pages of extracts from the *Encyclopaedia Britannica,* and from the series called the *Story of the Nations.* For his own subject Dr. Walsh, who can read German, has used Puschmann, a standard historian of the progress of medicine; but elsewhere his knowledge and his criticism is borrowed from the most popular of essayists and text-books. And he has not attempted to appropriate and cast into his own mould the information and the ideas he has accumulated."

—M. L'Abbé Lepin, whose excellent booklet *Pourquoi l'on doit être Chrétien* was recently reviewed in this magazine, has contributed a timely volume to the "Bibliothèque Apologétique," issued by Gabriel Beauchesne & Cie., 117 Rue de Rennes, Paris. It is *Christologie. Commentaire des propositions XXVII—XXXVIII du Décret du Saint-Office "Lamentabili".* The condemned propositions which are studied in this booklet are those gathered under section four of the "Lamentabili"—"De Christo Deo-homine hominumque redemptore." Though it is not explicitly stated in the decree these rejected propositions are understood to have been extracted chiefly

from two books of the Abbé Loisy. They bear on such foundation truths as flow from the divinity of Christ, His Messianic mission, the consciousness which He ever possessed of this mission, His knowledge, His expiatory work and His resurrection. The author states concisely the true Catholic doctrine concerning the various points under discussion. The value of this critical study is enhanced by the proofs added in confirmation of the Church's teaching. These proofs—sometimes only summarized from standard works, at other times when there is need, set forth more fully, point to M. Lepin's "Conclusion":—"From the beginning Jesus was conscious of His messiahship and He manifested this mission throughout His public career; He declared Himself to be the true Son of God, and God; in His humanity united to His Divinity, He possessed unlimited and infallible knowledge; by His death He became the Redeemer of men, having previously revealed Himself as such; finally, after having been buried He rose bodily from the dead." (116 pp. Price 1.25 fr., unbound.)

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### ENGLISH

*Talks with Parents by Rev. D. V Phalen.* Second Edition. Fifteenth Thousand. Halifax, N. S. Price 10 cts. (Orders to be sent to F. A. Ronnan, Halifax, N. S., Canada.)

*The Way of the Cross according to the Eucharistic Method. With the Stabat Mater in Latin and English.* Illustrated. 55 & 8 pp. Benziger Bros. 1908. 15 cts.

*The Way of the Cross according to the Method of St. Francis of Assisi. With the Stabat Mater in Latin and English.* Illustrated. 48 & 8 pp. Benziger Bros. 1908. 15 cts.

*The Way of the Cross. Adapted by a Jesuit Father.* Illustrated. 36 & 8 pp. Benziger Bros. 1908. 15 cts.

*The Way of the Cross according to the Method of St. Alphonsus Liguori.* 39 pp. Benziger Bros. 1908. 15 cts.

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LATIN

*Decreta Synodi Dioecesanae Leavenworthiensis Secundae, Diebus X. et XI. Mensis Augusti 1887 in Ecclesia Cathedrali Leavenworthii habitae ab Illmo ac Revmo L. M. Fink, O.S.B., Fel. Mem., Episcopo Leavenworthiensi, cum aliquot Mutationibus et Emendationibus factis ab Illmo ac Revmo Thoma Francisco Lillis, D.D., Episcopo Leavenworthiensi.* 1907. Atchison, Kansas: Abbey Student Press. xi & 98 & 25 pp. (With the Compliments of Bishop Lillis).

ENGLISH

GERMAN

*Vorträge über geistliche Themata von P. Judde, S.J. Aus dem Französischen des Abbé Lenoir-Duparc. Als Manuskript gedruckt mit oberhirtlicher Genehmigung.* viii & 388 pp. Fr. Pustet & Co. 1907. 90 cts. net.

*Die Evangelien und die Evangelienkritik, der akademischen Jugend und den Gebildeten aller Stände gewidmet von Dr. Schäfer, Professor der Theologie am Priesterseminar in Mainz.* viii & 124 pp. B. Herder 1908. 60 cts. net.

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## Legends of the Saints

ATHER Delehaye's epoch-making book, *Les Legendes hagiographiques,* has been repeatedly referred to in this REVIEW as an epoch-making and fundamental work. It is now translated into English.[1]

It was to be expected that this book would cause something like a sensation among English-speaking Catholics. On the surface it seems like a piece of very destructive criticism. But as Rev. Ernest R. Hull, S. J., points out in the *Examiner* (lviii, 50), on reading between the lines, one finds in it something more positive, in that it creates in the reader a certain frame of mind which is a special need of the age. We reproduce our learned confrères's review of the book in full:

At the present time, when everything is being submitted perforce to searching critical examination, what we want is to secure some middle way between irrational scepticism and an equally irrational credulity. Even for the average devout Catholic the time of purely implicit traditional credence has almost gone. Every one who can read finds his simple beliefs called into question, and naturally wants to know the why and the wherefore of such attacks. As we rise in the scale of education this demand increases more and more. Many of our spiritual and devotional books, compiled for the most part before critical inquiries came into popular vogue, contain a considerable amount of matter, partly historical, partly legendary, intermixed without discrimination—all of which has by constant circulation come to be familiar to the faithful, and to be taken bodily for granted and regarded as a matter of edification. And when so much of this material is now criticised and questioned, the ordinary state of mind is one of perplexity—resulting in the question: If *these* things are to be regarded as discredited, what confidence can we have in our spiritual literature at all? Hence the danger of a violent transit from credulity to scepticism.

Father Delehaye's book comes opportunely to meet the requirements of the situation. Perhaps its perusal will, in the case of simple minds, rather add to the shock they may have already experienced. But by careful and patient reading a rapid recovery will be followed by a growing feeling of confidence, that criticism is nothing to be

[1] *The Legends of the Saints. An Introduction to Hagiography. From the French of Père H. Delehaye, S. J., Bollandist. Translated by Mrs. V. M. Crawford.* Longmans 1907. $1.20.

afraid of; that it is *not* allied to scepticism but something quite removed from it. Criticism, in short, is nothing more than reason and common sense applied in an organized manner to the weighing of evidence. While on the one hand criticism clears away a large bulk of unauthenticated and spurious matter, it also affords assurance of historical truth to those things which are solid and reliable—thus focusing our belief within a narrower field, but at the same time giving stability and certainty to that field. In short it is a book which, if for the moment it knocks you down, soon sets you on your legs again more firmly than before.

Father Delehaye's treatise is not a study of the lives of the saints, either in general or in particular; nor yet is it a discussion on the manner in which they are to be studied. It simply clears the ground preparatory for such a study. Hence it is directly and in the first place a book for scholars. But in reviewing it for the general public we must lay stress on the peculiar utility which its contents has for them. This will be seen by a brief summary.

The essential idea underlying the first part of the treatise is that a clear distinction must be drawn between the actual living personality of a saint and the various things which his biographers have written about him. The writers of saints' lives are not a privileged class, endowed with the gifts of infallibility, omniscience, or even a specially discriminating judgment. They stand in the same category as other writers, capable of the same excellences and the same defects. They are as a class, however, subject to a special temptation, viz., of writing for edification, and consequently more prone than other classes of writers to be uncritical in their methods. Simple people sometimes imagine that to call into question some marvelous incident in the life of a saint is an attack on the saint himself. As a matter of fact it is nothing of the kind. It only means that a certain biographer has picked up some unreliable or erroneous information about him, or has, by enlarging on scanty materials or by romancing in the absence of all materials, attributed to the saint something which did not really happen. As many stories told of the saints are more curious than edifying, more marvelous than probable, it is no injury to the saint to strip his life of its fictional clothing, and to present the bare facts as they really occurred. On the contrary it is much more edifying to know the saint as he was than to imagine him as he was not.

Father Delehaye analyses with great skill the various sources out of which certain earlier saints' lives have been made up. A scanty supply of authentic and reliable documents has been supplemented by imaginative tales, artificial compositions, popular inventions, myths,

and legends. In the formation of legends the popular mind has been at work. Hence follows an elaborate analysis of the popular mind; its low level of intelligence, its love of simplification, its ignorance, its poverty of invention, its tendency to borrow from other legends, its delight in the marvelous, its proneness to exaggeration and the rest. Next in turn comes the hagiographer or life-writer, with his want of critical acumen, his eagerness to seize on all materials which offer themselves without discrimination, his tendency to amplify, or to fill up what is wanting in his sources, etc., etc. The whole discussion is richly illustrated by a mass of actual instances, drawn from ancient and medieval times; and the conclusion is all in favor of exercising the rules of sound criticism, in order to distinguish truth from fiction; thus ridding ourselves of spurious presentments, and arriving at the truest portrait of the saint which our reliable materials can afford.

The sixth chapter, which is a long one, makes a departure into the question as to whether and to what extent the spurious materials in certain early saints' lives were derived from pagan sources; and also (what is more important) whether there are cases in which Christian saints are nothing but survivals of pagan deities modified by Christian ideas. This portion will be fully understood only by those who are familiar with the systematic attempts which have been made of late years to explain almost everything in Christianity as an adaptation of pre-Christian ideas and beliefs. The learned Bollandist, while admitting a certain kind of borrowing from pagan sources in the spurious accretions which surround the lives of some of the ancient saints, explains other instances by saying that they are not so much borrowings as the natural products of the human mind working under similar circumstances, etc. He also pours deserved ridicule on some of the more elaborate attempts made by non-Catholic writers to identify Christian saints and festivals with heathen gods and heathen celebrations. The book closes with a chapter of cautions to students and certain rules for discrimination in the appraising of materials.

Only the specialist will appreciate the book at its full value. The educated reader who is not a specialist will find some difficulty in following its drift, and in taking in the bearing of its multitudinous details. But, as we said before, he will derive from it a general impression which is valuable. He will probably find himself much more chary in giving an unqualified assent to all that he reads in the future in the way of pious and edifying stories. But at the same time he will see that scientific criticism, which plays such havoc with legendary matter, is not a diabolical or wicked thing, but a noble instrument for sifting the false from the true; and hence by no means to be associated

with the spirit of perversity. He will, in short, find in it a fulfilment of the apostolic counsel: "Try all things, and hold fast to that which is good."

By way of preventing misunderstanding, it will be useful to remark that the great time of legend-making was in the earlier and middle ages, and that the saints into whose biographies these spurious matters were intermingled are those of the early Church and early medieval times, about whom authentic materials are for the most part wanting. This disquisition does not touch the saints of modern times at all; and even among those of more ancient ages there are many whose history, as related in ordinary standard lives, is in its substance authentic and ascertained to be such. There are, however, a considerable number of the saints, martyrs, and confessors of the first three or four centuries about whom we know little more than the name; and the rule seems to be that the less known of a given saint, the more busy has invention been at work about him.

## THE ROMAN INDEX AND ITS LATEST HISTORIAN

### A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

VI

More amusing than serious is the blunder which Mr. Putnam makes in connection with the condemnation of Jacques Matter's biography of Swedenborg and the prohibition of Spiritistic writings. Earlier editions of the Roman Index, after the title of this biography, under "Matter", contained the following note: "et libros similia tractantes ex reg. IX. Ind." Reusch (II, 883 and 1182) calls attention to the fact that this note is in the wrong place and that it really proscribed all books on Spiritualism. Mr. Putnam (II, 64) naïvely says: "..the prohibition of books on Spiritualism [!] is entered under the term 'matter'." Here again it is quite evident that our author did not take the trouble to look up "the term 'matter'" in any one of the many editions of the Roman Index published since 1864.

It is just as evident that he neglected to consult the Index on Cantù, Gravina, Leva, Rusconi, Torti, Zobi, and Amari, to mention only a few examples taken from a single page of *The Censorship of the Church of Rome* (II, 193).

On the page cited Mr. Putnam heads a section (No. 43): "Italian

Writings, 1840—1876," and introduces it as follows: "Of the works by Italian authors condemned during this period, the following may be noted as indicating the policy of the Congregation." Then he gives a list of nine titles of books alleged to have been condemned in the years from 1840 to 1876. Even if there *were* nine titles, and if all nine were given correctly, the selection could by no means be said to be indicative "of the policy of the Congregation" [of the Index]. It is characteristic of Mr. Putnam's scholarship that not one title among the nine is transcribed correctly. Nor is this the worst that must be said of his list. We cannot show it up more effectively than by employing "the deadly parallel":

| PUTNAM | THE FACTS |
|---|---|
| "Lazzeretti, David, *Opuscula omnia quocumque Idiomate edita,* printed in 1876, prohibited in 1878. Lazzeretti represented a mystic school of thought. He had for a time been in favor with Pius IX." | The writings of Lazzaretti were, it is true, condemned in 1878, but they do not belong to the period 1840—1876. They were not "printed in 1876," and were not condemned by the Congregation of the Index, but by the Holy Roman Inquisition. |
| "Gravina, D. B., *Su l'Origine dell' Anima,* printed in 1870, prohibited in 1875." | This particular Gravina and this particular book of his were never condemned and can be found on no Index. Reusch (II, 1194) expressly states that the book was examined and left uncensured. |
| "Nuytz, G. N., *Juris ecclesiastici Institutiones,* printed in 1844, prohibited in 1851. In this condemnation, the critics have taken the pains to specify certain propositions which are considered pernicious." | Of the two books written by John Nepomucene Nuytz, one was printed in 1844, the other in 1847. They were both condemned as heretical by a Brief of Pope Pius IX, dated Aug. 22, 1851. Putnam says: "...the critics have taken the pains...."!! |
| "Zobi, Ant., *Storia civile della Toscana,* 1737—1848, prohibited in 1856." | Zobi's *Storia* was condemned by decree of Sept. 5, 1854. |
| "Amari, Mich., *Storia dei Musulmani in Sicilia,* volume one, printed in 1845, prohibited in the same year. The following volumes of this work escaped condemnation." | Volume one of Amari's works was printed in 1854 and prohibited in 1855. |

"Rusconi, Carlo, *La Republica Romana del 1849,* printed in 1849, prohibited in 1850."

Reusch (II, 1197) says: "Already in 1842 there was condemned L'incoronazione di Carlo V. a Bologna by Carlo Rusconi. . . .," and adds: "La repubblica romana del 1849, Tor. 1850, 2 vol., and Le emigrazioni italiane .....are not forbidden..." *That* is quite correct and fully borne out by the official Index itself, where we read under "Rusconi, Carlo. L' incoronazione di Carlo Quinto a Bologna. Decr. 13 sept. 1842,"—and nothing else. *La repubblica romana,* by the way, was not printed in 1849, but in 1850.

"Leva, Jus. [!] de, *I Jesuiti e la Repubblica di Venezia,* printed in 1866, prohibited in 1873."

Up to 1900 the Index contained this entry: "*Leva* (de), Giuseppe. Storia documentata di Carlo V. in correlazione all' Italia. Vol. I. Venezia 1864. Decr. 9 Apr. 1866." There also was, and is still upon the Index this title: "*Cappelletti,* Giuseppe. I gesuiti e la repubblica di Venezia, documenti..... Decr. 14 iul. 1873." Reusch (II, 1197) discusses the two works, written by different authors, on the same page. It was undoubtedly this circumstance that led to Mr. Putnam's confounding them in his list, by combining the name of the one with the title of a book written by the other. The reader will note that he makes "Jus." out of Giuseppe and "Jesuiti" out of Gesuiti.

We may remark, en passant, that since 1900 De Leva's book is no longer forbidden. (Cfr. Hilgers, *Der Index,* 110).

"Cantu, E., *Storia Universale,* printed in 1858, prohibited in 1860."

Cesare Cantù (not *E.* Cantu) wrote and published his *Storia universale* in 1837—1842, and never has any one of the seventy-two volumes of which it consists, or any other work by this author been condemned at Rome.

"Torti, Giov., *Un Abisso in Roma*, printed in 1864, prohibited (by the Inquisition) in 1865."

Mr. Putnam gives the title of Torti's book wrongly. Moreover, it was *not* printed in 1864 and *not* prohibited in 1865. Reusch (II, 1199), by a misprint, says this work was published in 1865. It is listed in the Roman Index as follows: "Torti, Giovanni. Una abiura in Roma nel secondo anno del pontificato di Pio IX; epistole tre. Decr. 20 apr. 1852."

Mr. Putnam's work is designed as an encyclopedic reference work on the Index and the censorship of the Church of Rome. We will not enter upon an enumeration of the many questions regarding the Index, about which it affords no information whatever. But we surely have a right to insist that when it does furnish information, that information be correct and reliable. Unfortunately, this is not the case.

One of the first topics on which the average reader would seek information in a work like this, is no doubt the origin and early constitution of the S. Congregation of the Index. What sort of information does Mr. Putnam furnish on this point?

In the first place he tells us (I, 131) that "in 1571, Pius V instituted the Congregation of the Index..." Seeking for more information we find (I, 254): "The wording of the reference to the Congregation of the Index [Putnam is speaking of Clement VIII's Index Brief of Oct. 17, 1595] would give the impression that this was here instituted for the first time. Catalani is authority for the statement that the Congregation certainly existed under Gregory XIII and probably as early as Pius IV. Mendham finds authority, as previously stated, for crediting the Congregation to Sixtus V."

Which of these statements shall the inquirer accept? Which one of these five popes mentioned is he to consider as the founder of the Congregation of the Index? Mr. Putnam quotes various sources, quotes Catalani and Mendham, he even cites the Brief of Clement VIII, takes an sentence from another—and that an authentic—source, which, however, he does not give. Posing as a historian who has made researches, he gives us no definite results.

In another part of his work (II, 70 sqq.) Mr. Putnam tells us a great deal about the Bull of Benedict XIV, "Sollicita ac provida," which is reproduced verbatim in the new Index of Leo XIII and therefore easily accessible. We are informed in this Bull, "Certum est autem, sanctum Pium V primum fuisse Congregationis Indicis institutorem" ("It is certain that St. Pius V was the first founder of

the Congregation of the Index.") In my own book, which Mr. Putnam frequently consults and quotes, I have adduced, besides other new documents bearing on the establishment of the Congregation, one concerning its foundation, its first session, and the appointment of its first secretary. This document is from the first secretary himself, Antonius Posius, a Franciscan, who says that Pope Pius V established the Congregation in March 1571, that he [Posius] was appointed its secretary on the 22nd of the same month, and that the first session was held on the 27th. (Hilgers, *Der Index,* 10 sq., 510 sqq.) Why, we are justified in asking, does not Mr. Putnam avail himself of such sources? Why does he blindly follow Reusch?

The prohibition of the writings of the Jansenists is surely important material for the historian of the Index. Under the heading "Writings of the Jansenists 1571—1711" Mr. Putnam informs us (I, 351), that "In 1571, Pius V condemned in a separate prohibition a French version of the *Officium parvum* (sic!) *B. M. V.* that had been prepared by one of the theologians of Port-Royal." This is queer news for any one acquainted even superficially with Church history, Jansenism, and Port-Royal. It grows still more remarkable when we investigate Putnam's authority for the statement. Reusch, treating of Jansenistic books of devotion (II, 539), says: "Das von Pius V. in einer Bulle vom Jahre 1571 ausgesprochene Verbot der Übersetzung des Officium parvum B. M. V. in der Volkssprache.... wurde 1651 auf ein von einem Theologen von Port-Royal herausgegebenes Werkchen angewendet...." Anglice: "The prohibition, pronounced by Pius V in a Bull published in 1571, of the translation into the vernacular of the *Officium parvum B. M. V.,* was applied to a booklet issued in 1651 by a theologian of Port-Royal." Mr. Putnam distorts the passage in the manner we have seen above. He would have done better had he passed over such unimportant details and employed his valuable space by giving his readers some reliable information about e. g. the principal Jansenistic work which figures on the Index, the *Augustinus* of Cornelius Jansenius.

Almost as notorious in the history of the Index as the Jansenistic work just named, is the much discussed book *De statu ecclesiae,* which bears the pseudonym "Justinus Febronius." We look up "Febronius" in Mr. Putnam's index, but find nothing; we look under "Justinus," with the same result; we look under "Hontheim;" again our search is vain. Luckily, in scanning the entries under the letter F, we stumble upon the unfamiliar name of "Frevorius, writings of II, 114." We go to page 114 of Mr. Putnam's second volume and there we find the following information: "In 1764, were prohibited

under a separate decree of the Congregation, a treatise by Bishop Frevorius, published in 1763...." Who was Bishop Frevorius? Gams mentions no bishop of this name in his *Series episcoporum*. Of course one will also look in vain there for Febronius; for Febronius, that is no secret, was the pen-name of Ioannes Nicolaus Hontheim, auxiliary bishop of Treves. Under this his real name he is plainly listed in the Index of Leo XIII.

To these two samples from the seventeenth and eighteenth century let us add one from the nineteenth. A prohibition widely commented upon was that aimed at two books of Antonio Rosmini-Serbati. What information does Mr. Putnam give us on this case? II, 193, he has adduced some characteristic examples of the works of certain Italian writers condemned during the period 1840—1876. Rosmini is not among them. The index directs us to pp. 410 and 184 sqq. of volume II. On page 410 we find Rosmini in the list of forbidden books which Mr. Putnam claims to have "transcribed in the precise form in which they are printed in the Leonine schedule" (Cfr. Putnam, II, 404, note 1). The entry reads as follows: "Rosmini. *Enciclopedia di science e lettere.* 1889." We are dumbfounded, for this is nothing else than the distorted subtitle of an Italian review, which went under the name of *Il Rosmini,* and which, like another, later periodical of the same kind, *(Il Nuovo Rosmini),* was proscribed by the Roman Inquisition. Both these periodicals had nothing whatever to do with Rosmini (who died in 1855), except that they bore his name and pretented to propagate his ideas. We turn to Putnam, II, 184, and learn that, among the books condemned from 1848 to 1850, "the following titles may be noted: Rosmini, Antonio, *Die fünf Wünder der h. Kirche,* und *Die Verfassung gemäss der socialen Gerechtigkeit.* Gisberti, V., *Der moderne Jesuit.* Ventura, G., *Discorso funebre dei morti di Vienna,* etc. (The three titles in German are recorded in Italian.)" What is an American or English reader to think of a bibliographer who in an English work quotes the titles of four Italian works, three in German, one in Italian, none complete, and none correctly. The *Discorso funebre* was not pronounced by the "morti di Vienna," but by Ventura "pei morti." The author of *Il Gesuita moderno* is, of course, Vincenzo Gioberti, whose name is not mentioned in Mr. Putnam's index at all.[1] Antonio Rosmini-Serbati wrote no book with the title *Die fünf Wünder* (sic!) *der h. Kirche;* his famous work on The Five Wounds of Holy Church is entitled *Delle cinque piaghe della santa chiesa....*, and is so given in the Index. Mr Put-

[1] II, 85, Mr. Putnam calls him Giorberti.

nam has here once more attempted to follow Reusch (II, 1135). II, 185 sq., he again gives nothing more than a poorly constructed extract from Reusch (l. c.) apropos of Rosmini. And the reason why he tells us nothing about the most important feature of the Rosmini case, the condemnation of Rosmini's theses by the Holy Roman Inquisition, is evidently that Reusch does not mention it—*could* not mention it, because his book was published in 1885.

In my own work on the Index I was compelled to devote some attention to the ignorance and incompetency of the opponents and critics of the Roman Index. I give a number of examples taken from different countries and languages. Mr. Putnam (II, 439) joins me in poking fun at "the mass of errors" propagated by a certain American journalist who had ventured to treat of various questions connected with the Censorship of the Church.[1] I can imagine what the reader's opinion of Mr. Putnam and his work must be. I do not care to pronounce a final judgment. But we may well wonder that there are Catholic reviews which unblushingly recommend a work of the calibre of *The Censorship of the Church of Rome.* Jos. Hilgers, S. J.

*(To be continued).*

## Llorente as an Authority on the Spanish Inquisition

Don Juan Antonio Llorente's *Histoire critique de l'inquisition d'Espagne,* which first appeared in Paris in 1817 and was subsequently translated into several other languages, derived its authority and success from the fact that its author, who had previously been a secretary employed by the Inquisition, was the first writer on that interesting subject who wrote, or claimed to write, from the original sources. That he *did* consult genuine documents was never denied; but the animus of Llorente has misled many unsophisticated readers and writers even unto the present day. The first non-Catholic historian who noticed, and dared to point out, that Llorente wrote from the point of view of a renegade Catholic, and that his book must therefore be used with caution, was Leopold von Ranke. Since then the truth has gradually seeped through, at least among real scholars, and today we are able to quote from the pen of such a high non-Catholic authority on the history of the Spanish Inquisition as Professor Dr. Ernst Schäfer, himself the author of an exhaustive "Quellenwerk" on the

[1] "Hilgers amuses himself, and with justice, with the mass of errors that have been crowded into the few paragraphs cited from the article."

subject, the following just estimate of Llorente (see *Der alte Glaube*, Leipzig, 1907, No. 10):

"In matter of fact Llorente's work is so thoroughly biased[1] that his statements must be taken as absolutely untrustworthy except when they can be verified from authentic sources. He is most unreliable in that portion of his book where he undertakes, ostensibly on the basis of his innumerable excerpts from the acta of the Inquisition, but really by means of a frivolous calculation by averages, to compute the number of the victims of the Inquisition. His conclusions on this head are monstrous.

"It may be added that his boasts with regard to his use of the original documents are entirely unjustified, and have led others into most serious errors. It is a matter of supreme regret, therefore, that modern writers, particularly [the notorious apostate Jesuit] Count Hoensbroech, in his book *Das Papsttum in seiner kulturellen Wirksamkeit*, without attempting the slightest proof, continue to praise Llorente's work as a source of the first rank and as thoroughly reliable. Count Hoensbroech, no matter how pretentious his claims may be, shows by this estimate of Llorente that he has absolutely no conception of the true state of things in regard to the history of the Inquisition in Spain...."

It is refreshing to note that in this country the truth about Llorente has of late percolated into those great reference works from which the *hoi polloi* draw most of their knowledge on matters of history,—the cyclopedias. Thus the *Cyclopedia Americana* says in its latest edition (s. v. Llorente):

"His [Llorente's] greatest work is the 'Critical History of the Spanish Inquisition' (1815—1817), which however, *has no authoritative standing among scholars.*" [Italics ours.]

## A Puzzle Explained

How is it, one may ask, that, though I know and firmly believe sin to be really far more evil than any temporal loss or affliction, so that I may not commit the smallest venial sin in order to avert the most terrible earthly disaster, yet I shed no tears over mortal sins, whereas I certainly should over the death of some dear relative? Does not this fact prove beyond doubt that my contrition is a sham?

Rev. F. M. De Zulueta, S. J., in his admirable *Letters on Christian*

[1] *"von Tendenzen beeinflusst."*

*Doctrine* (Benziger Brothers. Second Series, Part i, pp. 264 sqq.) solves this difficulty as follows:

"There are two fair explanations for this apparent contradiction. First of all, God and His divine friendship is not an object known to our *senses,* and therefore does not affect them directly. We only know him through the intellect and in the light of *faith.* The evil of sinning against Him, again, is only perceived by the same method, and, in many of its forms, sin does not substantially impair our everyday external well-being, whereas the void caused in our daily life by the loss of a friend, the pain of poverty or sickness, or loss of fortune, besides causing inward sorrow, appeal strongly to our senses, and seriously affect the material, sensitive portion of our being. If it is friendship betrayed that afflicts us, this appeals quite as much to the emotional side of us as it does to our intellectual appreciation of wrong, and drags from us an outward response in signs of trouble and in tears. Quite true, we read that Saints have fainted with grief and horror at small sins, as is told of St. Aloysius at the feet of his confessor. But that was a special grace, and we must not consider it as a necessary condition of sincere sorrow. If we had the light granted to him, to realize more vividly how very bad *any* sin really is, we might experience something similar."

Another explanation of the puzzle is this: "Our sorrow for sin, though less *sensibly* and *outwardly* intense, nevertheless stands in our minds upon a far higher plane than grief under temporal afflictions. Suppose that while I am preparing for confession some one pulls my sleeve, and asks me, as a speculative problem, 'Which is more deplorable —to outrage the infinite majesty and holiness of God, and incur His enmity by mortal sin, or to be parted (for a time) by death from a loved one?' I should not doubt for one moment how to reply: 'Why, of course, there is no comparison. The offense of God is indefinitely the greater misfortune.' And yet, if the temporal loss occurred, I should be far more upset in my feelings. Now, this shows that our detestation of sin is of a distinct order, and stands on a far higher plane. The evil of sin stands in our *intellectual appreciation* as paramount over all other evils. But our lower nature is hard, and with difficulty suffers the truths of faith residing in our upper nature to filter through and permeate it. On the contrary, at times it even forces its muddy waters upward into the higher and nobler regions of the soul, and carries away our principles in the flood.

"Hence it is that theologians and spiritual writers strongly caution us against the experiment of testing in advance our fidelity to principles of faith by picturing to our imaginations certain exceptional

trials to human constancy, such as torture, or martyrdom, and then challenging our hearts with the question: 'Would you bear *that* rather than offend God?' Even some of those heroic souls who actually endured such trials unflinchingly, *when God's time arrived and the necessary grace came with it,* might have sinned mentally had they forestalled the future by such utterly rash self-questioning." (The italics throughout are Fr. Dr. Zulueta's.

## Mass Stipends and the Poor

It is frequently objected that, however low the stipend for a Mass, the poor are always enormously at a disadvantage as compared with the wealthy; in other words, that it costs a rich man less of self-sacrifice to have a thousand Masses said for himself and his friends than it does a poor man to have the Holy Sacrifice offered but once.

Rev. Herbert Thurston, S. J., answers this specious objection as follows in the course of a paper on "Stipends for Masses" in No. 523 of the *Month:*

"I do not think that the existence of this inequality, at any rate so far as such a matter can be judged by what meets the outward eye, is to be disputed. But then does it not also extend to the whole range of spiritual privileges of every kind? It is as a rule only the comparatively wealthy who have time for such luxuries as retreats, pilgrimages, and multitudinous services, not to speak of the private oratories, the beautiful objects of piety, the pictures and crucifixes, the stimulating religious books, the papal blessings, the free access to a helpful confessor and many other things. Even in the very essentials of religion they seem to be favored, for surely the land-owner with his oratory and private chaplain has, *ceteris paribus,* a better chance of obtaining the last sacraments than the poor laborer who dies with hardly a soul to wait upon him upon the sixth floor of a tenement building. Even after death the law *habenti dabitur* seems still to hold, for the wealthy have many friends to ask prayers for them. Alms are sent to this religious house and to that, and the good monks and nuns, with real gratitude in their hearts, respond loyally by offering up Communions and penances for their benefactor.

"In such a long catalogue the thousands of Masses that may be said are but an item. Whatever answer is to be found to the difficulty, it can hardly be this, that the system of saying Masses for alms is an abuse and that we must strive to bring about a state of things in which

the rich shall enjoy no advantage over the poor in having the Holy Sacrifice offered for their private intentions. Equality of spiritual goods here below is just as much an impossibility as equality of temporal goods.

"No, the only real solution is to believe that there is a court of equity in the next world, which in ways which Almighty God has not thought well to reveal to us, somehow adjusts these differences.

"But in the meantime we may note two things: First that every priest who has the cure of souls is bound on Sundays, holydays, and certain days of devotion to offer Mass for his parishioners, excluding all private intentions. This is a strict obligation. It has been again and again insisted on by ecclesiastical authority in the course of long centuries, and the very greatest difficulty is made in allowing any dispensation or relaxation of this duty. Secondly there is hardly anything of which we know less, as theologians themselves confess, than of all that concerns the application of the 'fruits' of the Mass. It is a common opinion that the Holy Souls in purgatory are only up to a certain point susceptible of help. What satisfactions are offered for them over and above that limited capacity are perhaps communicated, as we may piously believe, to those that are most destitute or most forgotten. It cannot even be said with absolute certainty that the offering of a single Mass for a dozen different intentions may not help forward each one of those intentions as fully as if a separate Mass were said for each.

"No doubt the practice of pious Catholics implies a contrary view, and the practice of pious Catholics is as a rule a sound indication of right faith, and an example which ought not easily to be departed from. But with regard to all these things, strictly speaking, we have no certainty beyond the single fact that the offering of the Holy Sacrifice of the Mass is helpful to the souls of those who are not yet in the enjoyment of the Vision of God.

"Moreover, as St. Thomas, who discusses the whole difficulty with his usual straightforwardness,[1] frankly allows, there is no difficulty about admitting that the rich may be in a better position as regards the mere expiation of their heavy debt to the divine justice. The fact still remains that the Kingdom of Heaven belongs of especial right to the poor;[2] which means, no doubt that they more readily find entrance there, and that their beatitude, when they reach it, is proportionately greater."

[1] In *Lib. Sent.*, Bk. iv, Art. iv, ad 3 [2] St. Luke vi, 20

## A New Life of St. Antony

In the *Kirchengeschichtliche Abhandlungen,* edited by that eminent church historian, Professor Sdralek of Breslau, Mr. Karl Wilk publishes a new life of St. Antony,[1] which for critical acumen excels even the more recent biographies of the Saint of Padua by Lempp and de Kerval.

Wilk's work is valuable especially for its critical examination of the various sources from which the modern historian must draw the data for the life of St. Antony.

Wilk, if anything, is perhaps a little too critical. Like a good many other modern historians, he is inclined to make too much of the "argumentum ex silentio." Thus he says, e. g., of the bull in which Pope Gregory IX canonized St. Antony: "It mentions none but *miracula posthuma*, attributing only *merita* to the Saint while alive,—a proof that the Pope did not admit that St. Antony wrought miracles during his life-time." May there not, as Fr. Leonard Lemmens, O. F. M., suggests,[2] be other reasons for this omission? At any rate we must not overlook the fact that miracles wrought during a Saint's life-time have only secondary importance in the process of canonization. Pope Benedict XIV says on this head: "Possunt etiam peccatores dum vivunt miracula operari in nomine Christi; nec a miraculis in vita patratis certum duci potest argumentum pro statuenda sanctitate." That is to say: "Even sinners may perform miracles in the name of Christ during their life-time; nor can a conclusive argument for any person's sanctity be drawn from miracles which he wrought while still alive."[3]

But even Father Lemmens does not deny that there is no apparent foundation in authentic contemporary documents, not even in the *Legenda prima,* for the vogue which St. Antony long after his death acquired as a miracle-worker.

Those who were aware of this fact even before the publication of the results of Wilk's and de Kerval's researches, no doubt often wondered, in particular, how the great and amiable Saint of Padua came to be venerated all over the world as the finder of lost articles. Wilk gives an explanation of this phenomenon, which Fr. Lemmens seems to accept. According to this theory, the cult of St. Antony as the finder of lost articles must be attributed to a textual corruption in

[1] *Antonius von Padua. Eine Biographie.* 98 pp. 8vo. Breslau: Aderholz. 1907. $1.10 net.

[2] In the *Theologische Revue* of Münster, 1907, No. 20, col. 630.

[3] *De servorum Dei beatificatione,* l. iv, p. i, c. v, n. 5.

the famous responsory "Si quaeris miracula." We give his argument for what it may be worth.

J. E. Weiss has recently published the text of all the rhymed antiphons and responsories contained in the ancient Office of St. Antony.[4] The most popular among these pieces is the famous "Si quaeris miracula," composed by Julian of Speier. It was in use as early as 1249.[5]

This responsory, as we have it at present, contains the following passage: "Membra *resque perditas* petunt et accipiunt juvenes et cani." This is plainly an allusion to the well-known devotion which appeals to the Saint for his aid in finding lost articles.

But, says Wilk, the lection "resque perditas" is incorrect. The passage in the *Vita auctore anonymo,* from which the words are derived, does not read, as Weiss quotes it: *"Res* et membra perdita repetentes utriusque sexus omnes aetatis accipiunt," but *"Vires* et membra perdita etc."[6] Hence the line in the responsory "Si quaeris miracula" must read: "Membra, *vires* perditas petunt et accipiunt juvenes et cani." The juxtaposition of "members" and "strength" shows that the author of the *Vita* refers to disease cures which were wrought in the case of old and young alike. Wilk therefore thinks that there can be no doubt that "vires" instead of "resque" is the original and genuine reading. "It was only at a later date," he says, "(Weiss used a codex Friburgensis 2, which dates from the fourteenth century) that 'resque' was inserted in place of 'vires' in the text of the responsory; either the manuscript from which the codex in question was copied was illegible, or the copyist was careless. The devotion to St. Antony as the finder of lost articles, therefore, is based upon a textual corruption. It must be said, however, that the cult is at least in accordance with the spirit of the Saint,"[7]. . "inasmuch as he endeavored to stay not only the moral but likewise the economical decline of the people."[8]

For the reason indicated in the last passage, Wilk, unlike certain other modern writers, heartily approves of the devotion called "Bread of St. Antony," which, since 1890, has made its way from Toulon to various parts of the Catholic world, and the fundamental purpose of which is to help those who are unable to help themselves, in honor of the kindly Saint whose great heart, like that of his master Francis, always went out to the poor. Our author cautiously adds, however, that "many who harbor a certain wish will perhaps prefer to offer their donations without regard to the fulfilment of that wish."[9]

[4] *Veröffentlichungen aus dem kirchenhistorischen Seminar in München,* 3. Heft, pp. 26—28.
[5] Wadding, *Annales* ad 1249, n. 2.
[6] *Acta SS.* Jun. ii, 717 n. 47.
[7] Ibid. p.13 sq. n. 2.
[8] Ibid. p. 95.
[9] Ibid. p. 95.

## The Sacred Penitentiary and an Obscure Point Concerning Indulgences

The Sacred Penitentiary "is a tribunal of the Roman Court established especially for the forum of conscience, that through it the Holy See may give absolution from sins and censures specially reserved to it; that, moreover, it may grant dispensations from vows, from the obligation of reciting the office, from occult impediments and irregularities, and that it may decide doubts of conscience for those whose anxiety induces them to apply for an authoritative solution."

"The persons who constitute the Penitentiary are: The major penitentiary, the regent, the theologian, the datary, the corrector, the sealer, the canonist, four procurators or secretaries, and four ordinary writers. Besides these, there are three minor penitentiaries who hear confessions in the basilicas of St. John Lateran, St. Peter, and St. Mary Major, for which they use faculties granted them by the major penitentiary. There is also a chaplain or guard of the Penitentiary, an archivist or an assistant sealer who helps the sealer.

"All these persons have a life tenure.... Each prelate connected with this tribunal—they are all prelates—before taking office makes an oath that he will faithfully and gratuitously execute his office, that except his salary he will accept no money from anyone, even if gratuitously offered, and that he will inviolably keep secret the cases, persons, and business of the Sacred Penitentiary." (Baart, *The Roman Court,* No. 261 sqq.)

Little was known hitherto about the beginnings and early historical development of this important Roman tribunal. Canonists will therefore hail with delight the appearance of the first volume of a comprehensive history of the Sacred Penitentiary, undertaken by the Rev. Dr. Emil Göller, a member of the Prussian Historical Institute in Rome *(Die päpstliche Pönitentiarie von ihrem Ursprung bis zu ihrer Umgestaltung unter Pius V.—Band I. Die päpstliche Pönitentiarie bis Eugen IV. Teil 1: Darstellung. Teil 2: Quellen.* Rom: Loescher & Co. XIV & 278 and VI & 190 pp. large 8vo.)

This first volume, as the subtitle tells, contains the history of the Sacred Penitentiary from its origin to the time of Pope Eugene IV. The second volume is to bring it up to the pontificate of Pius V, under whom the tribunal lost its medieval character.

Dr. Göller, who has laid under contribution all the available manuscript sources of the Eternal City, makes it appear probable that the Sacred Penitentiary, with a cardinal at its head, existed as early as

the pontificate of Honorius III, if not already under that of Innocent III. Its beginnings presumably date back to the time of Alexander III and are closely connected with the centralization of the penitential discipline and the development of ecclesiastical legislation which took place at that period.

Serious abuses crept into the administration of the Penitentiary in consequence of the Great Schism,—abuses which were censured and deplored by a number of the reform councils held during the fifteenth century. Reformatory attempts were made more than once, but they did not cure the existing evils radically, until at length Eugene IV reorganized this tribunal.

In the third part of his interesting and valuable work, Dr. Göller treats several questions which are of interest also to others besides professional canonists and historians.

Among them is the granting of plenary indulgences to individual Catholics in the form of letters of confession ("Confessionale"), and the early history of the so-called "Coena Domini" Bull.

This famous Bull, as our readers know, is a collection of sentences of excommunication, and was up to the time of Clement XIV, read publicly every year on Holy Thursday. Originally there were but a few of these sentences, but the number was greatly enlarged in the course of centuries. It was hitherto supposed that Urban V (1362—1370) was the originator of this Bull. Göller proves that it dates back to Gregory IX (1227—1241). He also shows in detail how it gradually grew in scope till the time of Eugene IV. As the several penitentiaries had the power of absolving from the censures incurred through the "Coena Domini" and all censures reserved to the Pope, so the major penitentiary could grant to individual Catholics "confessionalia"—letters which permitted the recipient to choose *ad libitum* a confessor who was authorized to absolve the penitent, after a contrite confession, from all his sins, including those ordinarily reserved to the Apostolic See, and besides to grant him remission of all temporal punishments, that is to say, in present-day parlance, a plenary indulgence.

Dr. Göller shows that the phrase "to absolve from guilt and punishment," ("a culpa et poena") was quite common in the official terminology of the fourteenth century, and that its use was absolutely correct in cases where a confessor was authorized by a "confessionale" to absolve his penitent from the guilt as well as from the punishment of sin. It is easy to see how this absolution from guilt and punishment came to be called an indulgence "a culpa et poena."

But as Msgr. N. Paulus points out in a notice of Dr. Göller's book

in the "Literarische Beilage" of the Cologne *Volkszeitung* (1907, No. 46), difficulties arise when we try to account for the strange but undeniable fact, that (as early as the thirteenth century) there were in vogue plenary indulgences which were called indulgences "a culpa et poena" although they were *not* conditioned by priestly absolution. The Portiuncula is an example in question.

Msgr. Paulus himself, we believe, has collected material for the elucidation of this obscure problem, and we hope he will soon publish the results of his long and laborious researches.

## MINOR TOPICS

**Federation of Catholic Forces in Italy**

We glean the following item from the *Civiltà Cattolica* of March 21st:

Several hitherto distinct organizations, known as the Popular Union, the Electoral Union, the Economical Union, and the Young Men's Catholic Association, have federated into a kind of Center Party to direct the Catholic movement in Italy. Their first public act was the issuing of a circular in connection with the Catholic Congress held in Genoa on the 28, 29, and 30 of March. This circular said in substance: The reason that roused us to action is not far to seek —it is the attempted dechristianization of our schools. We must face boldly such threats and arm ourselves against worse measures that may be concocted in the future; above all, we must have an abundant supply of practical means to build up and strengthen the spiritual life of the laity. Let your promptness in answering this summons show that you appreciate the importance of the matter at issue. Our present success will be an earnest of future victorious campaigns. The steady charges made against the godless measure both in parliament and outside, point to the fact that we are not alone in the fight and by no means powerless.—So far the circular.

In an extraordinary session held in Rome on March 1st, President Pericoli of the Young Men's Catholic Association, delivered a splendid address, showing what Catholics may accomplish if they but work together. The orator commended their zeal in flooding parliament with signatures protesting against the proposed measure of banishing religious instruction from the schools. He praised the members of parliament who stood loyal to their faith and to their public trust, deplored the double-dealing of the government, and exhorted Catholics to make ready for the coming elections, in order to exclude from parliament such candidates as are hostile to the Catholic cause, and are now trying to banish religion from the schools of the land.

**St. Bride**

We have received the subjoined note from a Father of the Society of Jesus:

"On page 57 of the current volume of your esteemed REVIEW I read a quotation from Dr. Douglas Hyde's speech in Pittsburg, two years ago, the closing sentence of which ends

thus: 'Fine old Irish names fallen into disrepute, and many an Irish girl, a month after landing in New York, will be found calling herself Dalia, Bride, Bedelia or some other fanciful name, ashamed to bear the name of her country's patron saint, Bridget.'

"I would venture a few remarks concerning the name 'Bride' instead of Bridget, or, as you have more correctly written it in the heading, Brigid. With Dalia or Bedelia I have nothing to do. They are simply substitutes for Brigid. But, can the same be said of Bride? I maintain not. Bride, or even St. Bride, is perfectly allowable, and it is somewhat strange that Dr. Hyde should not have noticed this. The *Catholic Dictionary* (s. v. Brigid, p. 785) has, 'Hundreds of place-names in her honor are to be found all over the country [Ireland] e. g. Kilbride, Brideswell, Tubberbride, Templebride, etc.' Again, if you will open any English dictionary of any consequence, you will find the common word bridewell, and its meaning given as follows: 'A house of correcion for the confinement of disorderly persons, so called from the palace built near St. Bride's (for Bridget's) well in London, which was turned into a workhouse.' Finally, if you look up on the map of England (west coast), you will find St. Bride's Bay, in Pembroke County, which would go a long way to prove the theory that Bride is an Anglo-Saxon form of Bridget or Brigid.

"Permit me to close these few remarks with the observation that when the name Bride is borne, as a name in religion, by a member of one of what we might call our highest-toned teaching communities, in which neither corrupt names nor anything inferior would be tolerated, that name is not to be ranked with nor taken in the same breath as Dalia or Bedelia.

"I trust that I have shown that Bride is Brigid and that an Irish girl calling herself Bride has not lost her name Brigid.—W. G., s. j."

**A Noteworthy Suggestion**

Several Catholic citizens of Philadelphia have addressed a petition to Congress, in which they say:

"There is at present a very evident shortage of men both in the navy and in the army. Men are in great demand. Day after day they are leaving the ranks and seeking employment elsewhere. During our experience of the past seventeen years, as visitors to a prison here in the city of Philadelphia, we have come in contact, both in and out of prison, with honorably-discharged men as well as deserters. Various reasons have been given for the frequency of desertion and for deserters failing to re-enlist. As to the validity of said reasons, we are not in a position to determine, but allow us to place before you, not as our ipse dixit but as coming from men who claim to have experienced them: 1. It is said that in both the navy and the army partiality is exercised to a considerable extent; 2. That men are fined for very trivial faults, fined not once but over and over again, until they realize, when the day of discharge rolls around, that they are indebted to the government instead of receiving money with which to start out into civil life, and unable to obtain work and money they land in prison. Lastly, it is claimed that the food which these men receive is poor in quality and unwholesome.

"Thousands upon thousands of strong, able-bodied men are in prison throughout the United States, who are useless there and who do not receive the slightest reform. On the contrary they become degraded, hardened, and revengeful. Their bodies and minds

are inactive for years at a time, and eventually they become mentally and physically wrecked. Such men are a damage to themselves, to their belongings and to the commonwealth. It certainly cannot be denied that many of these poor unfortunates are as good-hearted, as ambitious and as talented as many of our free countrymen, who walk about unmolested, but who are by far baser and more corrupt than the pent-up prisoner. Let but a fair chance be given to our prisoners to elevate themselves, and they will shortly prove their value. As it is they are simply cast into jail, and in a very short time they grow stupid and are concerned with nothing but the monotonous routine of prison life. Now, owing to our positive knowledge of these facts, we, together with many others, propose that a law be established throughout the United States, which would give these abandoned ones a chance. As we have already said, there is a pressing demand for men in the navy and army. Here then is a suitable source from which men might be obtained who would willingly submit to the requirements of the navy and army, men who would be disturbed by no hardships, provided they could breathe the pure fresh air, instead of the foul air of the prison cell, provided they could be interested in an active and healthy life instead of the humdrum and diseased prison life. There they would be a blessing to themselves, to their relations, and especially to our beloved republic. Prison, in this glorious and flourishing country, has ruined and is still ruining millions of men. Here is a chance to reform them. We do not propose that habitual and inveterate criminals be given any consideration whatever in this move, but that those ranging from eighteen to forty years of age, at their first or second offense, be permitted to enlist, if so desired by them."

**The Clergy and the "Elks"**

While good priests all over the country are trying by every means at their command to keep the faithful entrusted to their care away from such pagan organizations as the "Elks," the daily press makes capital out of the imprudent conduct of a few misguided clerics here and there, who, like the two Newark priests referred to recently in this REVIEW, do not blush to join the "good fellows" who believe in enjoying "the kingdom of heaven on earth." A still worse instance in point is that of Father Reaney, reported in the New York *World* of March 30:

"The Rev. Dr. William H. J. Rainey [*recte:* Reaney], Father Rainey, senior Catholic chaplain of the United States Navy, was elected Exalted Ruler of Lodge No. 1, B. P. O. E., the Elks, of course, last night. The election, held in the clubrooms of the lodge, Fifty-ninth street and Columbus Circle, was most exciting. Of the 1,297 votes cast, Father Rainey received 650; his opponent, J. C. Sepzer, a popular and brainy lawyer, 647. Some fifteen or eighteen years ago, the Catholic Church ceased to regard the Order of Elks as a secret society [? ?]. Since then a priest was elected Exalted Ruler of the Baltimore Lodge. Lodge No. 1, the mother lodge, is made up largely of theatrical men, men of leisure, men about town, 'good fellows' all."

**The Planet Mars**

In *The Solar System: A Study of Recent Observations, by Charles Lane Poor, Professor of Astronomy in Columbia University* (G. P. Putnam's Sons, 1908), we read:

"From all the conflicting data one

conclusion may safely be drawn, and this is that very little is actually known in regard to the conditions existing on Mars."

Prof. Percival Lowell, as we have all read, sees the ruddy planet covered with an intricate network of fine straight lines, which he has convinced himself have real objectivity and a purpose. He argues the purpose from the straightness and from another thing, which he has convinced himself is true of the lines—their origin in and radiation from the polar regions. According to him, the lines he sees are the cultivated belts which border a network of canals designed to irrigate the whole arid surface of the planet from the melting snows of the polar ice caps. Hence, of course, Martians, intelligent beings, irrigators—perhaps the Martian Universal Water and Power Company, Ltd., a trust, by the side of which the Standard Oil is child's play.

Prof. Poor calls attention to several facts which weaken Lowell's case. For instance, other astronomers with almost equally good facilities fail to see, or see quite differently, that marvelous network of lines which as optical phenomena are, if they exist, "at the very limit of our vision; on the borderland where perception ends and illusion begins." For "the visible disk is minute, and is seen through many miles of the shifting, trembling atmosphere. With the magnifying powers ordinarily used Mars would appear somewhat the size of a silver quarter at the bottom of a stream three or four feet in depth. Currents and disturbances in the water render objects at the bottom hazy and indistinct; only at moments of perfect quiet can the lettering of the coin be seen." So some astronomers see the straight lines as irregular shadings merely and refer the apparent geometrical form to an ocular effort to arrange these irregular shadings.

Even supposing the lines straight, Prof. Poor fails to see evidence of the intelligent irrigator. Mars is a planet of uneven surface. Would an intelligent irrigator build his canals straight on through hills and valleys in defiance of the law of gravity? And how could the water flow from one pole at one season and from the opposite pole at the other season? Also there is the difficulty of the Martian atmosphere. Prof. Poor finds Mr. Lowell playing strange tricks with that. "On the one hand, he explains the presence of and the artificiality of the canals by the scarcity of water upon the planet, by the necessity of husbanding every drop of the precious fluid; on the other he accounts for the temperature necessary for the existence of free water by assuming an atmosphere laden with water vapor. He conjures up a dry, parched desert in which sandstorms abound, covered over with a moist, saturated atmospheric blanket!"

Without such an atmosphere the "average temperature of the planet" must be "much lower than that of the earth, and is probably below the freezing point of water. The theoretical temperature is minus 22 degrees Fahrenheit." The spectroscope fails to establish the existence of water at all, which is argued from the waxing and waning with the seasons of those lighter areas which have been supposed (by analogy of the earth) to represent the polar ice caps.

In short, Lowell's Martians and their canals are at best a theory. Prof. Poor declines to accept them as objective realities. Once more: "But one conclusion may safely be drawn; that very little is known in regard to conditions existing on Mars."

**Origin of the "Te Deum"**

Dom Cagin, in the *Revue Thomiste* (mai-juin 1907) devotes a learned paper to an investigation of the origin of the "Te Deum." He concludes that it is impossible to ascertain its author. In some manuscripts it is attributed to St. Ambrose, in others to St. Augustine, in others again to Abundius, Nicetas, *et al.* Dom Cagin throws out the new and interesting hypothesis that the "Te Deum" was originally a Preface. In the early centuries of the Church priests enjoyed a certain freedom with regard to the prayers, prefaces, and even a part of the Canon of the Mass. Hence those rich collections of sacramentaries, rituals, missals, etc., which form the body of the ancient liturgy. The Prefaces, though varying greatly in length and manner, all agreed in one feature: the praise of God chanted by the Seraphim and all the choirs of the celestial hierarchy, by all the saints, by all creatures, by all the faithful: "sancta confitetur ecclesia"; a praise unceasing: "incessabili voce"; ending regularly with the trisagion of Isaias: "Sanctus...," followed by the "Plena est omnis terra gloria eius," and "Pleni sunt coeli et terra." All these features are prominent in the "Te Deum." As for the deprecatory verses at the end, Dom Cagin thinks they were originally a part of the "Gloria" and were tacked on to the "Te Deum" when this latter hymn began to take the place of the former in the matins.

As we said, this is merely a hypothesis, which remains to be verified. So much seems to be established for certain: that the "Te Deum" was written in Latin and that the Greek version is a translation from the Latin.

**Grave and Gay**

There are who cannot reconcile "grave and gay" in one and the same person. They cannot, or will not, understand that he who is serious in the pulpit, and in sacred functions of grave countenance, can possibly, either by his writing or in personal intercourse, lay aside his gravity and be human. The uniformly unbending, austere man "of a sad countenance" is not the type of man that, as a rule, attracts his fellow-men, or finds his way into their hearts and affections. It is too one-sided. It is a bearing and a representation of life too much apart from the vast majority of mankind either to win or to persuade them. It may be quite true that Christ was never seen to smile. He bore the burden of "the sins of the whole world." If the description given of Him in the reputed tradition of His outward appearance, in the letter purporting to have been addressed to the Senate of Rome by Publius Lentulus, be based on fact, in which the writer says "None has seen Him to laugh," yet no portrait that we know of represents our Lord as austere or stern. The conception of Christian artists has been to convey to beholders a countenance full of compassion and of tender mercy; as befits "Him who came to seek and to save that which was lost." Mrs. James, in her interesting work on the *Art History of Our Lord,* singles out the Abgarus portrait of Christ as a typical specimen of this idea. One cannot, perhaps, imagine our Lord laughing. There is more of tragedy than of comedy in human life; and to Him its tragedy must have been predominantly present. But for us men, who have no such overwhelming burden to bear as He bore for us, and whose lives are more of the redeemed than of the Redeemer, "there is a time to laugh and a time to weep."

**"Französische Studien"**

The weekly literary column of the Paris *Temps* seems devoted to the

sole purpose of carrying on an unceasing polemic against Germany and things German. With an ingenuity that is actually astounding, the writer in the *Temps* succeeds in turning fiction, verse, history, theology, philosophy, or the drama to the one subject of the empire across the Rhine and the memories of the Terrible Year. At other times, as in the subjoined quotation, he writes in higher mood:—

Desiring to obtain information on certain literary questions connected with the Middle Ages I addressed myself to a well-known scholar in that field. "What," I asked, "must I read to obtain a correct view of the adventures of the beautiful Esclarmonde whom M. Massenet has just put on the stage?" "Schweigel," he replied, "*Drei Fortsetzungen der Chansons von Huon de Bordeaux,* and then Voretzsch, *Die Komposition von Huon de Bordeaux,* and then Friedwagner——" "I beg pardon," I said, "but I am afraid I haven't followed you." "Don't you know German?" "Yes, but without warning——" "My dear sir," he said, "among the scholars famous for their researches in French literature one must mention right at the beginning Messrs. Schweigel, Voretzsch, and Friedwagner." "I did not know that." "Indeed. Then there are M. Wilhelm Hertz of Stuttgart, who is without a rival as an authority on the Jongleurs; M. Hermann Suchier, who knows more about 'La Belle Hélène' than any one else—" "More even than Ludovic Halévy?" "Certainly. I must also mention M. Adolf Horning, who is without a peer in the grammar of the French language: MM. Korting and Koschwitz, whose *Französische Studien* are recognized as authoritative by our own scholars; M. Oskar Pilz, M. Gustav Groeber, MM. Wienbeck, Hartnacke, Schnell, Lasch, Rasch—" "But I thought that Sainte-Beuve, Scherer, Nisard, and Brunetière had also done creditable work in the study of French literature?" "My dear sir, Sainte-Beuve, Nisard, Scherer, and Brunetière never knew what science means. The Germans alone know. It is a monopoly which one must concede to them. They are the phoneticians, morphologists, syntaxists, and monographists. Look at Hausknecht and his researches. What a man! What a book! Or M. Gellrich's book, *Der französische Artikel.* Have you read M. Gessner's book on the French pronouns? Do you know M. Koelbing of Breslau?" "Alas, no." "That's a pity. To understand 'Aucassin et Nicolette' we must go to Paderborn, you know." "Is it possible?" "Yes; and the real meaning of La Fontaine's fable, entitled 'The Miller, His son, and His Donkey,' remained unknown until Karl Goedeke of Breslau took it up."

### Why Were the Early Christians Accused of "Odium Generis Humani?"

In his excellent work *Dix Leçons sur les Martyrs,* now admirably translated into English by L. Cappadelta (The International Catholic Library Edited by Rev. J. Wilhelm, D.D., Ph.D. Vol. III: *Ten Lectures on the Martyrs by Paul Allard. With a Preface by Msgr. Péchenard.* xxv & 350 pp. 8vo. Benziger Brothers. 1907. $2.) M. Paul Allard, than whom there is no greater authority today on the history of the persecutions, explains the curious fact why the Christians of the third century, inoffensive and charitable though they were, were accused of "hating the human race." He says, the accusation did not mean that they "advocated misanthropy and the hatred of the whole human kind." Had it been used in this sense, it "would have overshot its mark and would have encountered nothing but ridicule. But the *genus humanum,* in the political language of the Romans, really meant

the sum total of their civilization with all its traditions, customs, gods, and laws, all of which had to be either accepted or rejected. Now the Christians were apt to make distinctions; they would not accept all. Certainly none were more obedient to the laws, more respectful to the magistrates, more subject to the emperor than the Christians. But they were obstinate in refusing to bow before the State-gods, because they considered them false gods; because these consisted in sacrifices which in their eyes were idolatrous, in shows which they looked upon as licentious, and in sanguinary games which they considered murderous. The Christians formed an heterogeneous element which Roman politics never succeeded in assimilating. They represented the party of freedom in face of a despotic State. Politicians at once declared that the State could abide no such freedom, and as it seemed essentially bound up with the profession of Christianity, it came about that the very title of Christian was considered a crime. It was a purely speculative crime, and a slight one to boot, since it only led to negative results and abstentions on the part of the faithful. Yet it was punished by fearful torments, because, in the opinion of the third century-statesmen, to abstain meant to separate oneself, abstainers being little better than deserters." (pp. 117—8.)

In other words—third-century Christians were "haters of the human race" in much the same sense in which twentieth-century Catholics are said to be "enemies of modern civilization" or of "the age."

**The Jews**

Dr. M. Fischberg has contributed a valuable series of papers recently to the *Popular Science Monthly* (1906, pp. 257—267, 441—450, 502—511; 1907, 33—47.) He concludes that "the birth, marriage, and death rates of the Jews may be taken as an index of their social, economic, and intellectual conditions." Isolation by hostile legislation, ghetto life, and prevention of intimate social intercourse with Christians, and the low economic and intellectual standard resulting therefrom, bring it about that "birth and marriage rates [among the Jews] are high, their death rates, particularly the infant mortality, correspondingly high, and practically no intermarriage with Christians takes place." Where, however, they enjoy equal civil liberty and social, economic, and intellectual advantages, "their birth and marriage rates are so low that even with phenomenally low death rates there is left a very small excess of births over deaths, in fact they show a striking retrogression and decadence. On the whole, the native Jews in western Europe and America are being decimated by a low birth rate and absorbed by intermarriage with Christians."

In other words, the restrictions which were put upon the Jews in the Catholic Middle Ages, in denunciation of which so much has been said, prove after all to have been a blessing in disguise, while the much-lauded modern liberty is sapping the life-blood of the Jewish race.

**The Mathematics of Psychical Research**

is a feature which puzzles even the student who approaches the subject in the most friendly of tempers. The more recent accounts of what the last quarter of a century has seen accomplished in the broad realm of supernormal consciousness never fail to speak of "the enormous amount of evidence" that may be adduced in favor of the validity of this or that new-old belief —hallucination, clairvoyance, spiritism, or telepathy. But almost invariably

this enormous mass of evidence resolves itself into a few cases which appear and re-appear with a frequency that in the end becomes somewhat disconcerting. From the monumental work of F. W. H. Myers down to the latest popular exposition of the subject, we are again and again asked to follow the story of Mademoiselle X., of the English clergyman who saw the ghost of his dying brother in India, and, of course, of the efforts of Mrs. Piper. We are aware, of course, that, since most of the treatises on the extra-normal life are based on the evidence garnered in the Proceedings of the Society for Psychical Research, repetition is inevitable. It may be that certain phenomena have been shown to occur with a frequency many times greater than the law of chance would allow. But that is not the impression one gains from the ordinary citation of the same few familiar cases.

**The Oxyrynchus Finds**

The latest volume of literary fragments recovered by Drs. Grenfell and Hunt surpasses in significance all that have preceded it. Its most important document is a papyrus upon which are inscribed portions of the writings of a lost Greek historian of the fourth century B. C., a writer clearly of the first rank, who continued the history of Thukydides. The manuscript contains twenty-one columns, in more or less complete preservation, being with one exception (the Plato Symposium, also contained in the volume), the longest literary text so far read of the Oxyrynchus fragments. The historian, whoever he may be, writes as a contemporary, if not an eye-witness, of the events which he describes as taking place in Athens about 400 B. C.

Besides this historical fragment the new volume contains a report on a portion of an uncanonical gospel, which has attracted wide interest, and another on a manuscript which contains some lost paeans of Pindar. One passage in praise of simplicity of life, is particularly noble and will take its place in the world's stock of inspiring poetry.

How came these manuscripts in the earth in Egypt, and what has brought about their preservation to so late a day? A writer in the *New York Times Saturday Review of Books* (March 7), gives the following terse and substantially correct explanation:

"In early times the district on the edge of which Oxyrynchus stands—or rather lies under the débris of centuries—was covered by Lake Moeris, artificially enlarged in Abraham's day. Pharaoh Amenemhat built the dam which made the lake a reservoir one-quarter as large as Lake Erie. It was an irrigating scheme the conception of which would make a modern engineer dizzy. Two enormous statues, one of which, after it had stood a thousand years, became celebrated as the Vocal Memnon, were figures of this Pharaoh and his wife, erected at a landing stage of the lake. As Fayoum towns were dependent upon the Pharaoh's interest in irrigation, they grew up quickly and as quickly disappeared. About the time of Alexander the Great the lake had receded to one-half the area it covered when Amenemhat built his dam, and now it is only one-half as large as in Alexander's time. The result of this recession of the waters was a series of towns of different ages successively built on the lake shore and successively deserted as the reservoir shrunk in size. Oxyrynchus flourished from 200 B. C. to 500 A. D., a town of wealth and culture. Then it was abandoned, with its records of its own story, to the sands of the advancing desert.

In the year 1900 Prof. W. M. Flinders Petrie undertook some excavations at one of the old ports of the

lake, and at one of the ancient cemeteries of the region fifteen years later Drs. Grenfell and Hunt, who had been associated with Dr. Petrie in his beginnings, began the opening of Oxyrynchus.

The imagination would find it difficult to conceive of anything more romantic than the digging up out of mounds on the border of the Libian Desert where broken pottery marks the site of ancient city treasures so precious as those which are thus being restored to human knowledge. Especially fascinating is the extent to which the actualities of life 2,000 years ago are being revealed from these Oxyrynchus mounds—life, when we come to know it, curiously like that of our own day. One sheet of papyrus reveals the existence of an oil monopoly at last brought fully under government control. Others tell of labor unions, scales of wages for skilled and unskilled workmen, and of strikes; others show particulars of family life, reveal social conditions familiar in all ages, and the working of passions, good and bad, motives and ambitions common to all men everywhere at all times, but wonderfully striking in the moldy records of twenty centuries ago."

The reading and publication of the vast stores of papyri excavated at Oxyrynchus in the two years 1905 to 1907 will be the work of years to come.

## FLOTSAM AND JETSAM

"There is a statement going the rounds that a local council of the Knights of Columbus in New Orleans has invented a fifth degree. Now we advise our southern neighbors to be satisfied with enough—and the Lord knows we have plenty—and if they want to do something to keep themselves busy, let them join the St. Vincent de Paul Society or the Holy Name Society and do their 'stunts' among the poor where they will be appreciated. Don't run to seed."—Wichita *Catholic Advance,* viii, 52.

*

That was a desperate method resorted to by the Rev. Thomas D. Flannery of St. Bernard's Church, Alpena, Michigan, to encourage more marriages in his parish. At the beginning of leap year Father Flannery suggested to a crowd of young women members of his congregation that they should get busy. "But, Father, there are no eligible young men," replied the girls. The next Sunday Father Flannery read from his pulpit a list of more than 200 eligible young men belonging to his church.—The (San Francisco) *Leader,* (vii, 14).

Did this "desperate method" prove successful?

*

There is now at least one State in the Union, though it be the smallest, in which Catholics are in the majority. "Recent census returns show," says the *Providence Visitor* (xxxiii, 22), "a large majority of Catholics in Rhode Island over those[1] of all other religions combined; the number of Catholics in Rhode Island is 243,936, while those of all other denominations count only 236,146."

*

Anent the foolish multiplication of Catholic newspapers—a subject on which we have frequently commented—the Milwaukee *Catholic Citizen* says (xxxviii, 18):

"We hesitate even to put some of these new ventures on our exchange list. They are foredoomed to failure. In Washington a new Catholic paper established in March, 1906, failed before the end of the year. Undeterred, another new Washington Catholic weekly was established in February, 1907. By October, it had ceased to exist."

*

The most curious programme that we ever saw of Lenten sermons delivered in an American Catholic church, was published in the *Lake Forester,*

[1] We are not responsible for the *Visitor's* English.

of Lake Forest, Ill., on March 14. The Rev. J. D. O'Neill, D. D., of St. Mary's Church, announced therein, for the Lenten season of 1908, the following cycle of sermons and instructions: "Sunday evening sermons: March 8. Insurance. March 15. Exchange. March 22. Speculation. March 29. Partnership. April 5. Clubs. April 12. Moonlight. Friday evening instructions: March 13. Facts. March 20. Trusted. March 27. Unbridled. April 3. Paralyzed. April 10. Restored. Holy Thursday, Emanuel. Good Friday, Calvary."

*

In a report of the philosophico-historical section of the Vienna Academy of Sciences, Prof. C. Wessely describes a number of recently found papyri throwing light on earlier church history.[1] In the persecution of the Christians under Decius, circa 250 A. D., those who denied the faith were compelled not only to sacrifice to idols and eat sacrificial meat, but also in a formal document to denounce their faith. Hitherto only four formulas of this kind were known to exist: two in Vienna, one in Berlin, and one in Oxford. Now the director of the Museum of Alexandria, Dr. F. Breccia, has discovered in the recent papyrus additions to that collection a new and more complete formula.

*

The New York *Evening Post* (Apr. 1) says that "The average private 'library' in this city is a pathetic collection of odds and ends, picked up without forethought or even intelligence. The kitchen is far more systematically and thoroughly furnished; and the mistress of the house would be aghast at the idea of setting her dinner-table with a similar array of coarse, incongruous, broken, and ugly dishes. But without a blush or a word of apology people of wealth and presumably of some cultivation fill their pitifully few shelves with books that are a disgrace to their owners. This shortcoming is the less excusable because in these days of well-made reprints a very few hundred dollars will enable even a poor man to procure a library of the best histories, essays, letters, travels, poetry, and novels —books that are thoroughly interesting and worth reading. And there has never been a time when it was more important to offer children excellent books for home reading. The problem of attracting the young to literature has changed within two decades. The yellow newspapers are shrieking in our streets. The yellow magazines, streaked, speckled, and spotted, catch the eye at every corner. The temptation to fritter away time and energy on scraps and snippets which are always vociferous and frequently amusing has never been so overwhelming. The parent who would erect some barrier against this engulfing flood must have in his own house books of strength and vitality. He must have a library that is something better than a literary catch-all."

## BOOK REVIEWS AND LITERARY NOTES

—*La Notion de Vérité dans la "Philosophie Nouvelle" par J. De Tonquédec.* (Gabriel Beauchesne & Cie. Paris, Rue de Rennes 117. 1908. 149 pp. 1 Fr. 50.) This book is a reprint of four articles which appeared last year in the *Etudes.* The quotation on the title-page from M. E. Le Roy's *Dogme et Critique,* states briefly wherein the "new philosophy" differs from the old. "The main difference between us and the scholastics centers on the very notion of truth itself." Nearly one third of the booklet is devoted to an exposition of the notion of "truth," as defined, accepted, and explained by the adherents of the "philosophie nouvelle." These, says the author, are M. Bergson and his followers, M. Le Roy, M. Wilbois, etc. His exposition is based chiefly on articles of these writers in the *Revue de metaphysique et de morale.* After having studied at considerable length how the new philosophy applies its views and its criterion of truth, the author devotes the second part of his work to a "Critique" of the main principles underlying the system. This he does in five sections, in the second of which he upholds the scholastic definition of truth, "est adaequatio rei et intel-

[1] *Les plus anciens monuments du christianisme écrits sur papyrus.* (Paris: Firmin-Didot. 210 pp.)

lectus," against that brought forward by M. Le Roy and his school. The opinion of the latter that "la verité n'a rien de fixe; il ne faut pas la qualifier 'd'immuable' et 'd'éternelle'" —shows how timely is this study by M. De Tonquédec, and we owe thanks to the publisher for presenting it in such a neat form.

—*Indifference, or What is most Worth Caring about? By L. J. Walker, S. J.* (B. Herder. 1907. 15 cts.) The author shows that it is practically and theoretically impossible to profess complete indifference, i. e., to care for nothing. Analyzing the various objects, or groups of objects, that may claim and gain our interest, and applying to them the test of pleasure and duty, he comes to the conclusion that neither indolence nor selfishness are attitudes of mind that harmonize with the capabilities and yearnings of the soul, and that even generosity and conscientiousness do not fully satisfy man's innermost cravings, unless they are inspired by religious motives. It therefore becomes evident that only the religious man, the man who cares for God and divine things, acts in accordance with the dictates of reason and common sense. As the essay is directed to those without the fold, the arguments are throughout based on truths accessible to the natural light of the human intellect.

—*Wegweiser für Priester, besonders für jüngere Geistliche. Von Ferdinand Rudolf, Päpstl. Hausprälat und Domkapitular in Freiburg i. Br.* (B. Herder. 1908. 50 cts.) Priests living in the world will find in this brief treatise a practical and attractive exposition of the perfection required by their calling. The nature, origin, growth and baneful consequences of worldliness and venial sin, the dangers threatening the priest from without and within, the means of fostering divine love and making it the mainspring of all sacerdotal activity, are sketched by a spiritual director who is well acquainted with the world and draws from the experience of a heart burning with the love of God. The book, which is very neatly gotten up, will prove a faithful guide especially to the younger clergy.

—*Eucharistic Soul Elevations. Thoughts and Texts Gleaned from Holy Writ and the Roman Missal, Methodically Arranged as Preparations and Thanksgiving for Holy Communion. By Rev. Wm. F. Stadelman, C. S. Sp.* (Benziger Brothers. 1907. 50 cts.) Besides an introductory essay on the institution of the Blessed Eucharist and a concise review of the ordinary objections urged against frequent communion, this small volume contains thirty-five "soul elevations," intended as preparations and thanksgivings for holy communion. The abundance of matter and the variety of treatment will render the booklet a help to those who may experience in their frequent communions a certain aridity arising from the want of a deeper and more comprehensive knowledge of the ineffable treasures hidden in the Blessed Sacrament. We recommend these meditations to all who frequently approach the holy table.

—A correspondent of the Bombay *Examiner* (lix, 9), having looked over the numerous volumes of *The Historians' History of the World,* says he found it to be such a hotch potch of slander on the Catholic Church and its beliefs, on the popes and the papacy, the Crusades and the Middle Ages, that he "feels bound to say to all intending Catholic buyers, *Non licet.*" He instances especially vol. VIII, patched up chiefly from the writings of Gibbon and Kingsley, the former coming in textually with his glorification of Mohammed, the latter with "a concentrated slander on the institution of the papacy."

—*La Liberté Intellectuelle après l'Encyclique 'Pascendi'* (43 pp. Paris: Gabriel Beauchesne & Cie. 1908. fr. 0.90, postfree) is a discussion by the Bishop of Beauvais, in the form of a letter addressed to a French deputy, of some misgivings that have been raised with regard to the probable effects of the encyclical "Pascendi" upon the study of science. In the second part, the author makes a few general observations on the modernist theology, showing the truth and the necessity of the papal decision. The good Bishop indulges in what strikes us as optimism when he explains the severity with which Pius X treats France as a proof that His Holiness looks upon the French as the advance guard in the war against infidelity, etc. "Il [le pape] nous honore, car il fait de nous l'avant-garde et meme l'armée des nouvelles conquêtes sur l'athéisme officiel, la libre pensée, le laicisme ehonté." (p. 41).

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## THE SPARROW

Thy tiny eyes, how roguishly they shine!
Thou bit of impudence, art threatening me,
Chirping: move on, move on! 'tis not for thee,
The nest I'm building on that house of thine?—

I almost fear thee, tipsy as with wine,
Bold spokesman of the bird-democracy,
Thou scorner of the world's nobility,
Thyself of ancient and illustrious line.

From mystic Babylon's cloud-circled tower,
Thou wert mankind's companion evermore
On the long journey to the earth's far ends:

Hale, vigorous, loud, and selfish to the core,
Man's image, too, in sordid waste of power,
And, all unworthy, one of Christ's own friends.

*St. Louis, Mo.* (Rev.) JOHN ROTHENSTEINER

## On the Authority of the Biblical Commission and the Roman Congregations

IN A former issue of the CATHOLIC FORTNIGHTLY REVIEW (Sept. 15, 1907, p. 572) there was quoted from two theological magazines this query:

"One would like to know what exactly is the doctrinal or disciplinary authority of the Biblical Commission.... The Holy Father has approved its replies and given orders for their publication; but approbation by the Pope *in forma communi,* canonists are agreed, makes no change in either the source or the nature of the decree. In the present case the decree does not emanate either from the Pope or from a Roman Congregation, but from a Commission...."

The question has been solved by the motu proprio of Nov. 18, 1907, by which His Holiness Pius X has invested the Biblical Commission with authority equal to that enjoyed by the Roman Congregations.

The Biblical Commission, says His Holiness, was instituted by

Leo XIII in 1902. Like the Roman Congregations, it consists of a number of cardinals, distinguished for their learning and prudence, who are assisted by a staff of divines acting as consultors. Only after mature deliberation and discussion by these learned consultors are questions referring to the Holy Scriptures decided by the cardinals, whereupon the decisions are submitted to the Sovereign Pontiff for approval and are finally promulgated.

Now to the decisions thus approved and promulgated by the Biblical Commission—such is the new decree of Pius X—"all Catholics are bound in conscience *to submit in the same manner as to the decrees of the Roman Congregations referring to doctrine and approved by the Pope.*" This authority is attached both to the decisions already made, and to such as may be made in future. "Declaramus in praesens expresseque praecipimus universos omnes conscientiae obstringi officio sententiis Pontificalis Consilii de re Biblica, sive quae adhuc sunt emissae, sive quae posthac edentur, *perinde ac decretis Sacrarum Congregationum pertinentibus ad doctrinam probatisque a Pontifice, se subiiciendi;*" etc. (*Acta Sanctae Sedis,* vol. xl, p. 724.)

The decrees so far issued by the Commission are four in number. The first, of Feb. 13, 1905, refers to the socalled tacit citations in certain passages of the Old Testament. (See *Acta S. Sedis,* Vol. xxxvii, p. 666, and this REVIEW, xii, 333 and 335—6). The second decree, of June 23, 1905, treats of the interpretation of the historical books of Scripture. (*Acta S. Sedis,* Vol. xxxviii, pp. 124 sq.) The third decision was issued June 27, 1906, and deals with the Mosaic authorship of the Pentateuch. (*Acta S. Sedis,* Vol. xxxix, pp. 377 sq., and this REVIEW, xiv, 6, 167—170). The fourth decision, of May 29, 1907, refers to the author and historical character of the fourth Gospel. (*Acta S. Sedis,* Vol. xl, pp. 383 sq., and this REVIEW, xiv, 15, 475).

What is the duty of Catholics toward these decisions and such others as the Biblical Commission may give out in the future?

Under the motu proprio of Nov. 18, 1907, Catholics must receive these decisions in the same manner in which they are accustomed and obliged to receive doctrinal decrees of the Roman Congregations. This duty is based on the authority with which the Roman Congregations have long since, and the Biblical Commission has recently, been invested by the Sovereign Pontiff, who is by divine right the visible head and the supreme teacher of the universal Church. The Pope can communicate his teaching authority, at least in part, to others, and this the popes have done from the earliest times. (Cfr. Wilmers, *De Christi Ecclesia libri sex.* 1897. n. 238). To all who

have been thus invested with delegated authority to teach, the faithful are accordingly bound to submit with the respect and obedience due to the degree of authority communicated.

We said, the Pope can communicate his teaching authority *in part;* the supreme authority which he has as head of the Church, and which implies infallibility when he speaks *ex-cathedra,* he cannot communicate to others. (Wilmers, l. c., n. 237). Hence no decision of a Roman Congregation or Commission can by itself claim that perfect and firm internal submission or assent which we owe to the *ex-cathedra* definitions of the Pope. (Wilmers, l. c., n. 239 sq.)

"In this matter we must by all means subscribe to the doctrine of those theologians and canonists who hold that the doctrinal answers of the Pontifical Congregations, even when they are confirmed by the Roman Pontiff *in forma mere communi,* e. g., those of the Holy Inquisition, are *by themselves* not infallible—*ex sese non esse infallibilia*—, but that, nevertheless, they are indeed of great authority and cannot be contemned without temerity nor disregarded without disobedience to legitimate authority. Those answers are neither by themselves real *ex-cathedra* definitions nor can they become such by pontifical delegation. For the Roman Pontiff is unable to communicate by delegation the prerogative of infallibility either to Congregations of cardinals or to any individual; hence unless the doctrinal decisions of the S. Congregations are confirmed by the Pope *in forma specifica* (for confirmation *in forma communi* is not sufficient) and changed into truly pontifical decisions proposed and promulgated as obligatory to the universal Church, they are not irreversible definitions—definitiones irreformabiles non existunt." (Wernz, *Ius Decretalium,* i, pp. 151 sq., nota 47).

But perfect and firm internal assent, which is based on the *infallibility* of a teacher or witness, is not the only assent the mind can give to the utterance of another. How often do we really and interiorly believe—and that not imprudently either—what others say concerning either facts or doctrines, although we are fully aware that those whom we believe are by no means infallible? If such were not the case, social life would be impossible. There is, besides the perfect and unrestricted or absolute assent of which we have spoken another, imperfect and restricted one, based on reasons which positively remove the possibility or danger of error, though only to a certain extent, and not entirely. This is the assent of probability which, of course, admits of many degrees; it is a real and serious assent which in many cases is a sufficient guide for practical life, but even in

its highest degree does not amount to real certainty in the strict sense of the term.

It is such an imperfect and limited assent that we owe to the doctrinal decisions of the Roman Congregations and to the decisions of the Biblical Commission as such, independently of special circumstances in particular cases. This assent is due, in the first place, to the learning, prudence, and zeal of those who, after mature deliberation and with all necessary precautions, give a decision which, by the approval and sanction of the Sovereign Pontiff, is made obligatory upon all the faithful. Such confidence in the teaching authority is increased, moreover, by the reasonable conviction that Providence assists and guides the organs of the teaching Church in the conscientious discharge of their important duty, although in our case no promise of infallibility has been given them. For these reasons the doctrinal decrees and decisions of which we speak, though not infallible *per se*, nevertheless have such weight that "they cannot be contemned without temerity nor disregarded without disobedience to legitimate authority." (Wernz, l. c.; also Wilmers, l. c., n. 241; Lehmkuhl, *Theol. mor.* i, n. 304.)

The duty of obedience to the approved decrees of the Cardinals can be violated either interiorly or exteriorly; interiorly, by holding opinions authoritatively forbidden; exteriorly, by defending, teaching, or spreading such opinions. The latter offense or sin is *per se* manifestly graver than the former. It is of the exterior violation that the Pope speaks in the words of the motu proprio following those already quoted above. "And [We declare] that the note of both disobedience and temerity cannot be avoided, nor, on that account, a grievous guilt be escaped by those who in words or writings impugn these approved decisions; and that over and above the scandal which they give and other things of which they may be guilty before God, since in their utterances usually other temerarious and erroneus assertions will be contained. *Nec posse notam tum detrectatae obedientiae tum temeritatis devitare aut culpâ propterea vacare gravi quotquot verbis scriptisve sententias has tales impugnent; idque praeter scandalum, quo offendant, ceteraque quibus in causa esse coram Deo possint, aliis, ut plurimum, temere in his errateque pronunciatis.*"

In this passage the Holy Father alludes to the fact that by venturing to hold or defend opinions condemned by the Roman authorities, one frequently incurs greater guilt than mere temerity and disobedience to the teaching authority of the Church; for the reason that in many cases these opinions are opposed to theologically established truths and even to dogmatic definitions of the Church or

to the manifest teaching of Holy Scripture. Examples of this kind are found, as the Holy Father himself points out, in the socalled new Syllabus, i. e., the decree *Lamentabili sane* of the Holy Office. Those who hold heretical propositions are *ipso facto* excommunicated. But many other opinions or propositions, too, have been forbidden by the Holy See under pain of excommunication; and to this class Pius X has added in his motu proprio all the opinions rejected by the decree "Lamentabili" or by the encyclical "Pascendi". It is clear that in all such cases the duty of obedience to a Roman decision is much more urgent and much graver than when none of these "aggravating circumstances" supervene.

Now all these restrictions of the liberty of thinking and speaking, our adversaries maintain, are encroachments upon the natural freedom of man, who incessantly seeks after knowldge and thereby most strikingly manifests his superiority over the brute. The restrictions laid by the Catholic Church upon her children are not restrictions hindering them in their pursuit of the truth wherever it is accessible to man, but restrictions preventing them from deviating from the path of truth and from falling into error. Neither the ordinary educated Catholic nor the Catholic scholar is prevented by the decisions of the Church and its official organs from searching after and acquiring clearer, wider and deeper knowledge; he is rather assisted thereby, having in them trustworthy guides in the labyrinth of doubts and clashing views. It is in the interest of truth, and a great boon for us, that the Church speaks to us in divers ways to preserve us from fatal errors, to spare fruitless labor, and to direct us toward the attainment of unalloyed true knowledge of the highest order.

To complete the subject under consideration we must add an exception, or mitigation, which shows how far the Church is from offering violence to an upright mind seeking the truth. The case is not impossible in which a scholar is not bound positively to assent to a given decision, but may suspend his assent, provided no *infallible* authority has spoken. When a tribunal that is not endowed with the prerogative of infallibility gives a decision, the possibility is not excluded that its decision may at some future time be found to be incorrect and be reversed. When, therefore, to a scholar who is familiar with the matter and has diligently examined both sides of the question, "there appear very grave reasons" against a decision of the teaching authority, then "he may without temerity suspend his assent, neither affirming nor positively denying the condemned doctrine, until recourse to a higher authority, viz., the infallible judgment of the Roman Pontiff, has removed all doubt." But even in such an exceptional case a Catholic

scholar must, in the interest of the common good, observe "external obedience," that is to say, he must conscientiously refrain from supporting, teaching, or defending what has been authoritatively rejected or condemned. (Lehmkuhl, l. c.)

## The Support of the Catholic Press

[The subjoined paragraphs, lifted from a noteworthy article in No. 525 of the London *Month*, apply to American conditions as well as to English, and sound the keynote of the whole vexed question of the Catholic press. We recommend their attentive study to all our readers.—A. P.]

It is sometimes objected that our Catholic newspapers are not worth reading. We hear complaints that they are badly edited and badly written; that they deal chiefly with parochial matters which can only interest those immediately concerned; that they devote much of their space to recording how Father A—— sang the High Mass, Father B—— acted as deacon, and Father C—— officiated as subdeacon, while Father E—— preached an eloquent sermon on the gospel of the day, and Mr. F—— rendered a tasteful interpretation of Gounod's "Ave Maria." A correspondent describes their contents as consisting of "columns of begging appeals, columns of religious controversy, columns of dull, dead articles on ecclesiastical history or ritual, and columns of trivial news about parishes and congregations." Another well-known Catholic writer describes the Catholic press as "before all things an organization for hoodwinking the public. When any great event is passing in the Church, the first thing certain is that the world, more especially the Catholic world, is not to know anything about it until everything is finished, the matter settled, and a *fiat* put forth.... Surely with the penal times all this hole-and-corner business ought to be dropped."

The same critic lays stress on the absence in the Catholic press of "good articles written by good writers on any subject which bears on or makes for law and order, and above all for Christianity," instancing such subjects as the sweating-system, the living-in system, modern fiction and the like. It is further complained that the reporting in Catholic newspapers is so bad as to render the best sermons and lectures unrecognizable.

With regard to such criticisms we may be allowed to offer one or two observations.

In the first place we think that a good many of the strictures which are passed upon the Catholic press are not wholly deserved. To quote the words of another correspondent: "The few progressive people start, it seems to me, with a prejudice that all Catholic publications will be feeble and out of the swim. They will not take in anything Catholic, and unless they come across something by accident which surprises them their support is lost."

As a matter of fact our penny weekly papers have improved considerably of late years—improved in tone, in quality, and in general get-up. True we recognize their shortcomings: so no doubt do their editors. But the remedy rests mainly with ourselves. For we have to remember that our newspapers are what we make them. Some readers complain of the undue prominence given to parochial news. But what is an editor to do? If he attempts to dispense with such news the circulation of his paper at once drops. An appeal to local vanity would seem necessary in order to keep the Catholic press afloat. This is deplorable, but it is not altogether the fault of the editors.

Again, as regards the absence of "first-class articles by first-class writers," of intelligent reporting, and the like, these things can only be supplied if the paper is well supported. It may be answered that the paper will not be well supported so long as they are absent. Hence we would appear to be at a deadlock. An eminent Catholic journalist writes to us as follows:

"To my mind the facts of the case move in a kind of vicious circle. The Catholic press is not supported because on the whole it is very bad—badly edited and badly written. It is bad because it does not pay for the work of good Catholic journalists who write for their living and find it hard to make a living even on Protestant papers which pay top prices. The Catholic press cannot pay these prices because it is ill supported; and, coming round again to where we began, it is ill supported because it does not publish good work."

It may be admitted that, as long as we regard the Catholic press merely as a means to our own private instruction and recreation, matters are not likely to mend. To refuse to support Catholic papers until they come up to the ideal standard which we are pleased to set for them, will make any improvement in the situation impossible.

But our whole contention is this. *The support of the Catholic press is, especially in these days, a matter which lies upon our consciences.* Whatever may be the shortcomings of our weekly papers, for example, (and these shortcomings are, we maintain, exaggerated), we are called upon to support them so effectively that they will be

enabled to maintain themselves on a higher level of merit than is at present possible. It is not a question of pleasing ourselves, or getting, so to say, the best value for our money. It is rather a question of generously co-operating in a work which we have not hesitated to call apostolic. A thoughtful Catholic must see that here is a singularly effective way of showing his practical devotion to his religion. The pence of the poor, which have built our churches and maintained our schools, may well be solicited for the support of our press. And the shillings of the well-to-do could not be better employed.

## THE ROMAN INDEX AND ITS LATEST HISTORIAN

### A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

VII

At this stage of the proceedings I think it has become quite manifest that Mr. Putnam, with all the numerous "sources" to which he proudly points in his "Bibliography," has not consulted what must be for any writer treating of *The Censorship of the Church of Rome* the most important of all sources—the later and latest editions of the Roman Index itself. I think I can safely say that his failure to study carefully the *Index Librorum Prohibitorum* as we now have it, is responsible for the greater number, and especially the more ludicrous, of Mr. Putnam's many errors and blunders.

I, v, Mr. Putnam refers to the Index of 1900 as "the second Index of Leo XIII, the latest in the papal series." I, 6, he mentions "the Index of 1884 and that of 1899." Finally, in the "Schedule of Indexes," II, 481, there are listed three Indexes of Leo XIII, ascribed, respectively, to the years 1881, 1895, and 1900. This makes altogether five Indexes of Leo XIII!

But II, 379, Mr. Putnam tells us: "The two Indexes issued by Leo XIII, the first compiled in 1881 and reprinted in 1884 and 1896 with supplements, and the second in 1900, constitute at the date of this writing (December, 1906) the latest expression of the censorship policy of the Church of Rome. It remains to be seen whether Pius X (who is not credited with any such measure of literary interests as characterized his scholarly predecessor) will undertake the production of any addition to the long series of Roman prohibitory Indexes."

And II, 444, he adds: "At the time of the completion of the

proof-reading of this division of my treatise (March 1907), there does not appear to be any prospect of the production, under the direction of Pius X, of any later issue of the Index."

In March, 1907, the new edition of the Leonine Index, issued by order of Pius X, in 1904, was already three years old! It is the third edition of the Index of Leo XIII, (originally published in 1900,) and the title reads as follows: *Index Librorum Prohibitorum Leonis XIII Sum. Pont. Auctoritate recognitus SS. D. N. Pii P. X. iussu editus. Praemittuntur Constitutiones Apostolicae de Examine et Prohibitione Librorum. Romae Typis Vaticanis MCMIV.* (xxiv & 318 pp. 8vo,) Leo XIII himself had issued a second edition of his Index in 1901. But it is the edition of 1900 that is properly called "Index of Leo XIII." Therefore, when we speak of the Index of Leo XIII, this edition of 1900, and this only, is meant, just as we mean the edition of 1559 when we speak of the Index of Paul V, or that of 1758 when speaking of the Index of Benedict XIV.

Previously to 1900, there was but one issue of the Roman Index in the pontificate of Leo XIII. This appeared late in 1880, the title page bearing the date 1881. In addition there were printed, between 1881 and 1900, six separate appendixes: (1) an *Appendix ad indicem novissimum librorum prohibitorum editum anno 1880,* comprising the books condemned from 1881 to 1884; (2) a second supplement containing the books proscribed from 1884 to 1887; (3) a third, giving the titles of all books prohibited from 1887 to 1890; (4) a fourth, listing the books condemned from 1890 to 1891; (5) a fifth, carrying the list from 1891 to 1893; and finally, (6) a sixth, embracing the previous five and carrying the list up to the year 1895.

The Index of 1880 (1881) was never officially reprinted, and can be called Index of Leo XIII only so far forth as it was published during the pontificate of that illustrious Pope. It differed from preceding editions in one respect only,—all new condemnations were duly registered in their proper places. The Index of 1900 is called "Index of Leo XIII" in a quite different sense, it having been thoroughly revised and overhauled by order of Leo XIII and published as quasi a new work. And of this new Index a second edition appeared in 1901, a third, under the pontificate and by order of Pius X, in 1904, and but lately, since the completion of Mr. Putnam's work, in 1907, a fourth.

Among the editions of the Index entirely unknown to Mr. Putnam—such as those of 1901 and 1904— or about which his information is hazy or inaccurate, are those of 1681 and the years following (I, 325); the decree of Archbishop de Precipiano of Malines, 1695, (I,

320); the *Index ou Catalogue* of the Recollect friar Jean-Baptiste Hannot, 1714 (I, 319), and especially the Roman Indexes of 1590, 1593, 1596 (I, 252, 270, 279; II, 321). The smaller Indexes of the sixteenth century, which I have either found anew or upon which my researches have thrown new light,[1] Mr. Putnam does not notice at all. In his treatment of the Middle Ages, too, Mr. Putnam omits to mention a considerable number of prohibitions of books of far greater importance than many which he descants upon—even if we abstract from those that exist only in his imagination. While he makes two decrees out of the famous Gelasianum and dates the beginning of the ecclesiastical censorship precisely from the Council of Ephesus, A. D. 150, he has not a word anywhere in his two bulky volumes about the aprocrypha listed by Innocent I (A. D. 405) or the famous Muratorian fragment.

His knowledge of the contents of the various Indexes is equally limited. I think I have proved that sufficiently. I am not unwilling to grant him alleviating circumstances so far as the early days of Christianity and even the medieval Church are concerned. But it is impossible to pardon his ignorance on the subject of the Index of Leo XIII which contains the censorship legislation in force at the present day. Mr. Putnam had this Index before him. He devotes many pages of his second volume to a description of its contents. He even copies lengthy passages from its pages. And yet the information he gives on the subject of the Leonine Index is utterly erroneous and misleading. This I shall show in the following pages.

Speaking in a general way of the Index of Leo XIII, edition of 1900, Mr. Putnam (II, 380 sq.) says: "This second Index repeats, with a few omissions, the lists of the volumes of 1896, with the addition of certain titles selected from the publications of the intervening four years."

This is a very serious mistake. The Index of 1900 was in many respects an entirely new work. In the first place it omitted all books forbidden in the sixteenth century, (i. e. those condemned by the Indexes of Pius IV, in 1564, and Clement VIII, in 1596). Besides, several different classes of books forbidden from 1600 to 1895 were expunged. They are all mentioned in the preface of the edition of 1900, of which Mr. Putnam says (II, 381) that he reprints the full text. In my work on the Index of Leo XIII, I have devoted a special chapter (pp. 104—114) to these "omissions."

II, 403, Mr. Putnam enters upon a detailed description of the

[1] Hilgers, *Der Index*, 6 sq., 250, 444 sqq., 519 sqq.

"Lists of the Works Condemned" in the Indexes which he calls "Indexes of Leo XIII."—"In the lists," we are here told, "(as was the arrangement in the earlier Index of Leo) the date of the decree under which the work was condemned is connected with the title of the book." This "arrangement in the earlier Index of Leo," let me remark, was precisely the same as that which had characterized every Index published for over two centuries previously, i. e. since the edition of Alexander VII, A. D. 1664. But in the Index of Leo XIII, properly socalled, viz. the edition of 1900, this arrangement was changed, as is expressly mentioned in the preface and as I have explained in my work *Der Index,* pp. 86 sqq.

Mr. Putnam (II, 403) continues: "The number of entries in the second Index of Leo is about 7,000, practically the same as that in the earlier volume." The gross inaccuracy of this statement can be inferred from what we have said *supra* about the many omissions made in what Mr. Putnam calls "the second Index of Leo."

Again, II, 403 sq., he tells us: "It is with the Leonine Indexes, as with all those that preceded, difficult to arrive at the principle that has guided this selection..... It is not clear on what principle have ben selected the works of the 17th century which in the judgment of the Leonine editors were important enough to warrant a reiteration, three centuries later, of the original condemnation." If Mr. Putnam had a true notion of the essence and purpose of the Index proper, or catalogue of forbidden books; if, moreover, he were aware of the relation existing between the general rules of the Index and the catalogue of books nominally proscribed; he surely would not have penned the lines just quoted. A glance at the "pars prior" of the very Leonine Index, edition of 1900, which he is describing, would have given him the information for which he was looking. I may be permitted to refer him and other curious inquirers on this point to my own work, pp. 68 sqq.

The reader will have noticed the false assumptions contained in the passages above quoted from Mr. Putnam. In preparing a new edition of the Roman Index there is never any "selection." All books previously listed as forbidden are simply taken over into the new edition. To this rule the Index of 1900—not the previous edition, which Mr. Putnam calls "the earlier Leonine Index,"—forms a conspicuous exception. It omits, as we have noted, many of the condemned books scheduled in earlier Indexes, and at the same time states the "principles' according to which the omissions were made. Mr. Putnam (II, 383 sqq.), reprints the whole explanation from the "pars prior" of the Index of 1900, but he has manifestly not under-

stood what he copied. In the case of this Index, too, it is sufficient to know the principles that guided the editors in omitting certain categories of forbidden books; all other prohibited books remain prohibited, and there is no question whatever of a "selection."

II, 404, Mr. Putnam says: "The lists [of the Leonine Indexes] include no works of the heresiarchs, and in fact no titles back of the 17th century. Place has been found, however, for reprinting a number of the prohibitions of the early 17th century, as well as for those of the 18th." After the explanation I have given above, Mr. Putnam will no doubt perceive that this statement is true of the Index of Leo XIII, properly so-called, that is to say, the edition of 1900; but absolutely erroneous if applied to the previous editions of 1880—1881, with its appendices up to 1905. The same is true of what Mr. Putnam, in the passage immediately following the one just quoted, says of the confirmation of the Indexes of 1564, 1596, and 1758.

II, 405—411, Mr. Putnam devotes seven pages to a list of titles, from the Index of Leo XIII, which seem to him "in one way or another typical or which would be likely to prove of interest to the English-speaking readers of today." He adds in a foot-note: "These titles are transcribed in the precise form in which they are printed in the Leonine schedule" (p. 404).

If this means anything, it must mean that this list of titles is accurately copied from the Leonine Index of 1900. In matter of fact, the list contains titles of books condemned in 1898, which are to be found only in the Index of 1900 (not in the edition of 1881 with appendices up to 1895). Mr. Putnam's easy task was, therefore, merely to copy the titles which seemed to him "typical", "in the precise form in which they are printed in the" Index of 1900. But what do we find?

*In the whole list, running through no less than seven pages of his second volume (pp. 405—411), there is not one single title which is "transcribed in the precise form in which [it is] printed in the Leonine schedule"!* We have not room to reproduce the whole list, hence will take only a few titles by way of examples. The first and last are given by our author as follows:

| PUTNAM | INDEX OF LEO XIII (1900) |
|---|---|
| *"Abrégé de l'histoire ecclésiastique de Fleury.* Decr. 1769." | "ABRÉGÉ de l'histoire ecclésiastique de Fleury traduit de l'anglois, nouvelle édition corrigée à Berne [*Berlin*] 1767. *Decr. 11 aug. 1769; S. Off. fer. V. 1 mart. 1770. v.* Prades, Jean-Martin de. |

"ZWICHER, G. *Monks and their Doctrine.* 1898."

"ZURCHER, George. Monks and their decline. *Decr. 1 sept. 1898.*

Whence the reader can see for himself that Mr. Putnam, besides curtailing the baptismal name of the author of *Monks and their Decline,* —who is, by the way, an American,—corrupts his surname and misquotes the title of his book. In the other title quoted Mr. Putnam's inaccuracy is apparently not so bad, but in reality it is far worse, and more misleading. There were several editions of Fleury's *Abrégé* in circulation in the eighteenth century, and the essential point here is, (as former Indexes, including that of 1881, tell us, the "mendax titulus mendacissimi operis." It is for this very reason that the title is given so precisely in the Leonine Index, and that the real name of the author and the place of publication are added. Mr. Putnam can obtain interesting and reliable information about this condemned work in Preuss, *Friedrich der Grosse als Schriftsteller,* pp. 94 sqq., and in my work, *Der Index,* pp. 143 sq., 336 sq., 582.

Under A and B Mr. Putnam's list has these entries: "BARONIUS, VINCENTIUS. Three works. 1672."—"ARNAULD ANTOINE *(fils).* Seventeen works are entered under the name of this Jansenist writer. The decrees are of date 1656—1659."

And these, we are assured, are titles "transcribed in the precise form in which they are printed in the Leonine schedule." Merely *en passant* let me note that the different works of Arnauld which stand condemned on the Index, were proscribed from 1654—1732; not from 1656—1659.

Mr. Putnam in his list also mentions the prohibition of the famous *Augustinus* of Cornelius Jansenius. He gives it under J in this fashion: "JANSENIUS, C. *Augustinus,* etc. 1641, 1642, 1654." Not to speak of the "precise form" in which this title is "transcribed" from the "Leonine schedule," we must note that Mr. Putnam has already made the following entry in the same list, under A (II, 405): "*Augustinus.* Janseni. 1654. A condemnation that recalls a long and bitter doctrinal contest." Had Mr. Putnam been conscientious in transcribing his titles "in the precise form in which they are printed in the Leonine schedule," this entry would have read: "AUGUSTINUS Iansenii (utrum sit damnandus)? Nullo iure: I. Quia Iansenius romanus catholicus etc..... Non potest damnari Iansenius nisi ridente Pelagio, plorante Augustino. Humilis Romanus. *Decr. S. Off. fer. V. 23 apr. 1654.*"

According to Putnam, the *Augustinus* of Jansenius is here con-

demned. In reality, this condemnation is inflicted upon a little pamphlet, written in defense of Jansenius and beginning, without any further title, with the words: "Utrum sit damnandus Augustinus Iansenii? Nullo iure, etc."

Really Mr. Putnam ought to beware of making any more invidious remarks about the ignorance of the editors of the Roman Index! (II, 457).

If we had not learnt to distrust Mr. Putnam, we should perhaps have to close this instalment of our notice with the saddening thought that such a great theologian and saintly man as Albertus Magnus got on the Index with an obscene book. For we read on Putnam's list II, 405: "ALBERTUS MAGNUS. *De Secretis Mulierum.* 1604." A glance at the Index of Leo XIII, from which this entry is alleged to be a precisely faithful transcription, shows us that the work here attributed to Albertus Magnus was not written by him at all: "ALBERTUS MAGNUS *(pseudonymus)* De secretis" etc.

II, 408, Mr. Putnam tries to make believe that there is on the Leonine Index a work by the great German writer Gotthold Ephraim Lessing, written in French under the title "Religion Saint Simonienne, etc." The Index, under "Lessing", refers us to "Religion saint-simonienne," and there clearly informs us that Lessing wrote, not the work thus entitled, but merely an appendix to the same.

Under T (II, 411) Mr. Putnam intimates that à Kempis' *Imitation of Christ* is proscribed by the Index. He gives this entire: "THOMAS KEMPISIUS. *De imitando Christo.* 1723." In matter of fact it was not the *Imitation* of Thomas à Kempis, that was put on the Index, but a certain edition of that book, with an objectionable interpretation by Sebastiano Castellione.

JOSEPH HILGERS, S. J.

*(To be concluded)*

## In What Language Ought Scholastic Philosophy be Taught?

In his admirable *Introduction à la Philosophie Néo-Scolastique* (Louvain. 1904), which has lately been issued in an English translation by Dr. Coffey of Maynooth,[1] Dr. M. De Wulf, a renowned Professor of philosophy at Louvain, discusses among other things the methods of teaching and propagating the principles of Scholastic philosophy in the twentieth century. In this connection he is naturally

[1] *Scholasticism Old and New: An Introduction to Scholastic Philosophy, Medieval and Modern, by M. De Wulf. Translated by P. Coffey, Ph. D.* Dublin: M. H. Gill. 1907.

led to deal with the moot question: Should Scholastic philosophy be taught in Latin or in the vernacular?

Dr. De Wulf does not venture to discuss the question in reference to "ecclesiastical seminaries and colleges where special reasons... oblige the students to familiarize themselves with the official language of the Church." He merely gives references to the literature on this aspect of the question and passes on to discuss it with reference to lay students. Here the case he makes for the vernacular seems irresistible. After demolishing the arguments of the "Latinists," he continues in these terms[2]:—

"So far we have been suggesting considerations mostly of a defensive nature against a claim which is, to say the very least, exaggerated. On the other hand, the claim of those who support the modern languages gains enormously in force and persuasiveness, when we begin to reflect on the many serious disadvantages connected with the use of Latin nowadays in our schools. If we would secure an abiding vitality and influence for the new Scholasticism, we must force an entrance for it, at any cost, into those indifferent or hostile circles from which its very name has hitherto sufficed to exclude it. It is not by shutting itself up in secluded class-halls, nor by receiving the incense of a small coterie of select admirers, that modern Scholasticism is to accomplish the important mission intended for it by those who are devoting their lives to its propagation. It must be brought into touch with the modern mind, with all the main currents of ideas that are shaping the mentality of the age we live in. We must give it an opportunity of stating and supporting its reasons and arguments, of opposing its solutions to rival solutions; in a word, we must secure currency for it in the world of contemporary thought.

"Now, is it by the use of Latin that it is likely to force an entrance into those quarters from which it has been so long exiled? It certainly is not. It will knock in vain at the library door of the Positivist or Neo-Kantian if it finds its way thither embodied in ponderous Latin volumes. It will meet with the reception usually accorded to inconvenient visitors. It will be considered an anachronism, as archaic and out of date as the cut of its clothing—and put aside with the simple remark that it can have no use or interest except for Church folk.....

"Then does anyone seriously believe that the beginner, while yet quite a stranger to the effort and the habit of philosophical thought, can possibly feel at ease within the cramping confines of an unfamiliar language? A teacher of ripe experience, who has had abundant op-

[2] Section 109, pp. 176-179 of Dr. Coffey's translation.

portunities of judging the tree by its fruits, has spoken in the following terms of the difficulties of the youthful student: 'A second difficulty, of the most serious kind and common to all beginners, arises from the utter strangeness of the new field that is opened up to their activity. ... All is new and difficult—the notions, the terms, the methods and the language. He is suddenly introduced into a world of abstract ideas hitherto unknown. And then Latin, as a vehicle of thought, is unfamiliar to him. Even the old, well-known truths assume strange and, to him, unnatural forms, whilst the terminology of the schools is obscure and bewildering. He is soon lost, as in a fog.... Some never emerge from the gloom, and even those who do always remember it as the most trying period of their intellectual formation.'[3] And further on he says: 'It has been the experience of the writer for many years that, of those who have been taught philosophy, and especially Scholastic philosophy, only in Latin, not more than one in half a dozen had brought away with him much more than a set of formulas, with only a very imperfect notion of their meaning though not unfrequently accompanied by a strong determination to cling to them all, indiscriminately and at any cost."[4]—

"Even the 'Church folk' themselves," says Dr. Coffey in a paper in the *Irish Ecclesiastical Record* (No. 478, pp. 365—6), "cannot be insensible to these considerations nor to the growing need there is at the present day that ecclesiastical students should thoroughly master the sound and saving truths of Scholasticism so as to be able to take their places in the foremost ranks of those who are endeavoring to supply the people with an antidote for modern errors. But the experience of teachers would seem to point to the conclusion that where youthful students have to go through their philosophical studies exclusively in Latin, they carry away with them very little philosophy indeed."

## Pilgrims Ancient and Modern

Modern pilgrims do not make a long pedestrian journey on foot or live on alms as did the pilgrims of the olden time. They travel by first-class express, if they can afford it; if not, second or third, according to their means, with all the comforts and conveniences of modern travel and some pleasant sight-seeing perhaps on the road. So that one is inclined to exclaim: "Oh, miserable degeneracy of

[3] Hogan, *Clerical Studies*, pp. 64, 65.
[4] Ibid. p. 70.

modern times! Are these the children of the pilgrims who would beg their way to the shrine of the Apostles in days gone by, barefooted or with peas in their shoes? Where are the ancient discipline and the heroic mortifications that once were practiced both by peasant and by peer?"

Yet, after all, it may be that the degeneracy is more apparent than real. "Penances are not the less real because they do not meet the eyes of men," says Fr. Richard F. Clarke, S. J., in his *Lourdes: Its Inhabitants, Its Pilgrims, and Its Miracles,* an edifying little book which the Benzigers have recently published in a new edition. "It is no mark of decadence to avail oneself of the benefits of modern civilization. Mortification has not ceased to be, but has taken a new form—bodily penances do not cost very much when compared with the interior desolation and anguish of soul that the greater strain of modern life seems to bring with it, and which often makes it a duty to seek recreation and pleasure, even comfort, as some little alleviation for the humor that weighs down the soul. In former days both body and soul seem to have been less sensitive, and have a greater capacity for pain, or rather, the pain was less felt, and what would be torture to the modern, was regarded as of little account by the more stalwart or perhaps more tough-skinned heroes of mediaeval times."

Fr. Clarke is not so sure, however, that the comfort is altogether on the side of modern days. "If there is a penance for most men, and still more for most women," he says, "it is a long railway journey, and especially one that involves travel by night as well as by day." And he elucidates this by the case of Lourdes: "The organized pilgrimages from distant parts of France always involve the grievous discomfort of one or two days and nights spent in the painful weariness of a third-class carriage, often with long delays on the road, and shunting on to many a siding. For pilgrim trains, like excursion trains in England [and America], have to give way to the pleasure seeking express and train *de luxe,* justly so called. Many a poor pilgrim arrives at Lourdes with aching bones and limbs cramped from the confinement, and with the prostration resulting from sleepless nights, and a general sense of painful weariness. We must not forget, moreover, how many start on their journey already weighed down with some mental sorrow or bodily disease. How often we hear of those for whom their friends and relatives fear that they will not

[1] *Lourdes: Its Inhabitants, Its Pilgrims, and Its Miracles. With an Account of the Apparitions at the Grotto, and a Sketch of Bernadette's Subsequent History.* By Rev. Richard F. Clarke, S. J. New Edition. Benziger Brothers. 1905. Price $1.

survive the journey! They, at least, do penance for the rest. In ancient days the pilgrimage on foot or mule could not be undertaken by the poor sufferer, who now conveys himself painfully by rail to Lourdes. The penance which we imagine to have been so clear a mark of a higher standard of holiness was limited for the most part to the strong and healthy. And was it even a penance? If there is one form of travel which, in spite of all its inconveniences, seems to cheer the traveler and disperse the ill-humors of the body and darkness of the soul, and fill his buoyant mind with gladness and content, it is pedestrian travel. The life of a tramp, in spite of the terrors of police, and workhouse, and prison, which surround it, and the chance of semi-starvation that is its invariable accompaniment, has a wonderful attraction for hundreds of mankind, and the life of a pilgrim in Catholic days was in every respect beyond all compare superior from a mundane and material point of view to that of the modern tramp. We have no wish to depreciate the mediaeval pilgrims, but we are anxious that the modern pilgrim should not be unduly disparaged or treated as if he scarce deserved the name, because, forsooth, he is whirled along at railroad pace, and takes a day and a half instead of a month and a half over his journey."

## A Judicial Exposé of "The Fays"

We mentioned some months ago in the REVIEW (xiv, 1, 19 sqq.) that those pretended psychopathic experts, "The Fays,"—fortune-tellers, mind-readers, and professors of occultism in general—had had a falling out with some of their employees and confederates, which resulted in a litigation between both parties in the New York courts. The large sums of money which the real Fays (Anna Eva and her husband) were able to extract from a gullible public, had evidently excited the cupidity of some of these employees, who thereupon set up business on their own hook and advertised that they would show how the tricks were done, using the name "The Fays" (or "The Phays"). As this would seriously affect their profits, the original Fays sought to obtain an injunction, restraining their former employees from using their name, on the ground that the public might be misled by such unauthorized use, and the reputation of the real Fays be thereby diminished.

On the final hearing the Supreme Court refused the injunction asked for, and rendered an opinion that is, we believe, the first recorded judicial exposé of the true character and operations of the

Fays. From that opinion (N. Y. Supreme Court, Appelate Division, First Department, Feb. 1908, James T. Fay and another, respondents, v. Herbert Lambourne and another, appellants) we quote as follows:

"For a number of years the plaintiffs, who are husband and wife, have given entertainments throughout the country under the name of 'The Fays' While certain sleight-of-hand tricks are interspersed, the principal performance consists, as the record discloses, of alleged mind-reading and the telling of past as well as future events. This consists of answering by the wife of written questions propounded by auditors. Ability to answer these questions and to foretell the future is pretended to come from supernatural powers possessed by her. If any one in the audience desires to propound a question of a private nature, he or she is given the privilege of doing so by purchasing Mrs. Fay's *Thaumaturgy Dream Book,* to which is attached a blank coupon, with instructions for filling out. No guaranty is given that these questions will be answered, but an assurance is given that they will be if the spirit so moves. The mysterious character of the performance is such that numerous questions are propounded of a most confidential and personal nature. Upon their receipt they are turned over to employees, who are told to answer them as they see fit. From the evidence it would appear that the plaintiffs have the reputation of giving a most mystifying entertainment.

"The defendants are former employees, who, having learned how plaintiffs' performances were given, themselves gave performances explaining plaintiffs' tricks and exposing their alleged occult powers. In their advertising notices and billposters, although stating it was an exposé, they gave prominence to the words 'The Fays,' or 'The Phays,' as they sometimes spelled it, to such an extent that certain persons were deceived in the advertisement and went to the performance thinking they were going to see and hear the Fays themselves. — — — — — —

"The situation disclosed, however, is such that equity should not interfere at all. *The plaintiffs are engaged in deceiving the public,* (Italics ours. A. P.) and the most entertaining part of their performance is in effect fortune-telling. In such a business they can get no property rights in a name or appellation which a court of equity will protect. The property right which the plaintiffs assert they have in the term 'The Fays,' and which they would have if their business was without deception, is similar to the right to the use of a trade-mark. Equity will not interfere to protect a party in the use of a trade-mark where the name or phrase claimed as such is intended and calculated to deceive the public (Fetridge v. Wells, 4 App.

Pr., 144; Gluckman v. Strauch, 99 App. Div., 361). A party invoking the aid of equity to restrain the infringement of a trade-mark must himself be free from fraud in his representations to the public (P. M. Co. v. P. M. P. Co., 135 N. Y., 24).

"Persons who pretend to tell fortunes are defined to be disorderly persons (Criminal Code, sec. 899). *The pretense of occult powers and the ability to answer confidential questions from spiritual aid is as bad as fortune-telling and a species of it, and is a fraud upon the public.* (Italics ours. A. P.)

"It is no answer, so far as the plaintiffs are concerned, that no one ought to believe the pretenses. It is the half doubt and the half belief of a certain class of people that make and hold the audiences. If every one wholly disbelieved, curiosity would soon be satisfied and the entertainment lose its attraction.

"Nor is it any answer to say that the defendants are themselves guilty of wrong. *Equity does not adjust the differences between rogues.* (Italics ours. A. P.) The complainant is first judged, and not until he has been found free from taint does equity proceed to determine whether or not he has been wronged.

"The injunction should not have been granted. The judgment is reversed and a new trial granted, with costs to the appellant to abide the event."

In view of this expression of judicial opinion as to the character of the Fays and their performances, based upon the disclosures of those who knew them best, the comments which from time to time during the past six or seven years have appeared in the pages of the CATHOLIC FORTNIGHTLY REVIEW are amply justified, and we publish this probably final notice in vindication of our position in the matter, as well as by way of acknowledgement of the services rendered by those correspondents who first called our attention to the fraud, and thereby enabled us to put others on their guard against it.

## MINOR TOPICS

**News of Fresh Trouble in the Philippines** comes with that unfailing iteration to which time has accustomed us. Less than three years ago, the Twenty-third Infantry was moving against the Moros in Mindanao; now it is "pacifying" them once more there and on the island of Basilan. From the reports of officers of the Second Infantry this sort of thing has been going on for some time. On their arrival in San Francisco the other day, according to the N. Y. *Evening Post* (Apr. 22), Col.

Mansfield stated that they had ended the trouble, "but another outbreak may come at any minute"; and others reported the "campaign to have been a hard one." This is about the first time the country has heard that there was a campaign. The public cares nothing about it, the press almost as little. Whether we send 500 or 1,000 Moros to their happy hunting grounds, is a matter of sublime indifference to the American people, whose sole inquiry in regard to the islands is: "How can we get rid of them?" Last year being the first since 1898 in which army officers did not lose their lives in the islands, there was belief that there might be something approaching peace. Evidently, this is a vain hope, and there is every prospect of the continuous fighting which has marked Dutch rule in Batavia.

**Franciscan Researches by an American Scholar**

The following extracts from a letter we have received from a friend in Rome will no doubt please many of our readers, especially those who are interested in Franciscana:

Rev. Paschal Robinson, O. F. M., of Paterson, who is at present in Italy, recently obtained special permission from the Holy Father to enter the *clausura* at Santa Chiara, the mother house of the Poor Clares at Assisi, with a view to examining the archives there, which go back to the middle of the thirteenth century. It is generally known to students that in the early troublous days of the Franciscan Order, the friars hid many of their manuscripts at S. Chiara and elsewhere for greater security, and it is in quest of these documents, if they still exist, that Fr. Paschal Robinson is now principally engaged. He expects shortly to visit other monasteries of the Clares in Umbria founded during the life-time of St. Clare, in the hope of discovering missing documents, perhaps even something touching the Portiuncula Indulgence. Fr. Robinson spent four weeks at Santa Chiara and made a complete catalogue of all the MSS. etc. there, which catalogue will be published in one of the forthcoming numbers of the *Archivum Franciscanum Historicum*. We may divulge the fact that his researches were not altogether in vain. Incidentally he is picking up much interesting and important information, which he hopes to use in connection with the lives he has undertaken to write of St. Francis and St. Clare, one of which at least is expected to appear next year.—

Father Paschal Robinson, we may add, is probably the foremost Franciscan scholar in America today. His articles on St. Bonaventure and St. Bernardine in the second volume of the *Catholic Encyclopedia*—especially that on St. Bonaventure, a "thorny" subject, so to say, from many points,—have attracted wide attention and met with the approval of the best scholars. We are proud that Catholic America now has at least one Franciscan scholar of the first rank. May Father Paschal Robinson be spared for many years to continue his important work!

**A Question Regarding St. Gertrude**

A reverend correspondent submits the following hagiological difficulty:

"On page 220 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW you tell about Fr. Florian Jubaru, S. J., trying to remove the difficulties surrounding the life of St. Agnes by the theory that there were two St. Agneses, one a Greek, the other a Roman. This brought back to my mind an old difficulty regarding St. Gertrude, to solve which I am inclined to reverse the process and claim the existence of only one St. Gertrude. In order not to make this note too long, I shall state in condensed form what I found in the few books at my disposal. Perhaps some reader who is better versed

in hagiology can give a better solution.

*The Breviary.*—The Roman Breviary gives only one date, the year of St. Gertrude's death, 1292. But from other data in the second nocturn we may establish the following chronology: born in 1222; brought to a convent in 1227; made an abbess in 1252 at Rodersdorf; removed her convent to Helfta; died in 1292.

*Herder's Konversations-Lexikon.*—Gertrude von Hackeborn, born in 1232, died in 1292; this Gertrude transferred her convent from Rodersdorf to Helfta in 1258.

Gertrude the Great, born Jan. 6, 1256, brought to a convent in 1261, died ca. 1302, canonized in 1677, feast Nov. 17.

*The Kirchenlexikon.*—Gertrude von Hackeborn, born in 1232, made an abbess in 1251 at Rodersdorf, transferred her convent to Helfta in 1258, was an abbess for forty years and died in 1292. She wrote nothing.

Gertrude the Great, born Jan. 6, 1256, sent to Helfta in 1261, was never an abbess, simply an ordinary nun, died in 1302 or 1311, wrote different works, was canonized in 1677.

*Maidens of Hallowed Names* (New York: Kennedy).—St. Gertrude of Hackeborn, born Jan. 6, 1263, sent to Rodersdorf in 1268, made an abbess in 1294, removed her nuns to Helfta in 1295, was stricken with apoplexy in 1334, died a few months later. Veneration approved by the Holy See in 1606. Innocent XI placed her in the martyrology in 1678.

The *Kirchenlexikon* adverts to the fact that a dispute has existed as to whether these two Gertrudes are really two distinct persons or only one, but itself upholds the opinion that they are two. After reading the two articles on Gertrude I still have my doubts.

The Roman Breviary seems not to know which of the two St. Gertrudes it is honoring in the second nocturn. Then, too, the existence of two Gertrudes living in the same convent at about the same time, while not a physical impossibility, is rather suspicious. Again, that the one who is called the Great, and to whose pen we owe such marvelous works on mystical theology, should have been but an ordinary nun, is likewise suspicious. My opinion,—it is only an opinion,—is that there is but one Gertrude, of Helfta, the sister of St. Mechtild, called von Hackeborn, and likewise the Great, abbess of her convent and mystical writer, the exact chronology of whose life is as yet an unsolved difficulty.—V. S."

It may be noted that H. Bihlmeyer, writing in the first volume, lately published, of the *Kirchliches Handlexikon,* takes the view that we have sufficient data about the lives of both St. Gertrudes to be sure that there were two of them: St. Gertrude von Hackeborn, and Gertrude the Great of Helfta, and that it is a mistake to confuse them, as the Breviary does. For further information on this point the curious reader is referred to the "Praefatio" (notably pp. xviii sqq.) of volume I of the Solesmes edition of the *Revelationes Gertrudianae ac Mechtildianae,* a work which unfortunately is not within our reach.

**The Fading-away of the Irish Tongue**

Speaking of Athlone, Mr. T. O. Russell says in his *Beauties and Antiquities of Ireland* (page 56) that fifty years ago the streets of that city were crowded with people on market-days and "there were certainly three persons speaking Irish for one who spoke English. One might attend markets in Athlone now every week in the year and not hear a word of any language but English. Irish has completely died out of the country surrounding Athlone, save in the south-western corner of the county Roscommon, where some old people still speak it. There is something inexpressibly sad in the fading away of any form of national

speech, but above all, in the fading away of a tongue so old and once so cultivated as Irish. It seems to forebode not only the death of all real national aspirations, but the death of heart and soul. It seems to show that Philistinism is rapidly driving away sentiment from the Irish people. But the life of the Irish peasant has been so long such a battle for mere existence that it is no wonder that he came to look with contempt upon everything that did not administer to his mere animal wants."

**International Co-operation in Language Study**

The system of exchange of professors between the University of Columbia and the University of Berlin, and between Harvard and Bonn, has by this time had a fair trial and seems to have found the approval of the authorities in the various universities concerned. The courses on German art at Harvard University by "Austausch-professor" Dr. Paul Clemen of Bonn were so successful that he was invited to come to St. Louis, where on February 1, 2, and 3 of this year he delivered lectures on certain aspects of German art to large audiences. This system of exchange of teachers has entered upon a new stage of development by a plan which has been proposed to the President of the Carnegie Foundation for the Advancement of Teaching, by Dr. Karl Reinhardt, on behalf of the "Kultusminister" of Prussia. It suggests "a permanent arrangement by which teachers of the United States shall be assigned for a year and a half to schools in Prussia, and vice versa." While the system in operation between the universities named above chiefly calls for professors of the literature, history, or the social institutions of the countries they represent, the work of the teachers sent to Prussian schools will be of less advanced grade. For, in the words of a Bulletin, recently issued by Henry S. Pritchett of the Carnegie Foundation for the Advancement of Teaching, "the instruction to be given in Prussia will be the teaching of English in a conversational way." This work will be assigned the teachers from America in Prussian Gymnasiums or Real-Gymnasiums. According to the officers of the Carnegie Institution, "The immediate end gained by the exchange of teachers of language is the vitalizing of the instruction in foreign languages and the correction of defects in the system of instruction in either country." The remuneration of the American teacher going to Prussia as teacher of English will be one hundred to one hundred and ten marks a month ($25 to $27.50). The teacher coming to the United States from Prussia will be required to take up the work of teaching German in a college or high-school of good standing. Women are for the present excluded from this plan of exchange, and the Carnegie Institution, while it undertakes the supervision on the American side, assumes no financial responsibility in acting as an agent in this exchange of teachers.

**The Chatterton Mystery**

Little is known, even by educated folk, about Thomas Chatterton, that "marvelous boy" who was a "literary forger" and committed suicide while still in his teens. Charles Edward Russell has recently presented us with a valuable and interesting book (*Thommas Chatterton. The Marvelous Boy. The Story of a Strange Life.* New York: Moffat, Yard & Co. $2.50), which the *New York Times Saturday Book Review* does not hesitate to call "the first real biography of the boy poet."

As a mystery, says our contemporary, Chatterton ranks with, if not above, Shakespeare. It is not enough to say that in his lineage, in the environment of his childhood, in his ed-

ucation, there is not one hint as to why at the age of ten he was writing poetry that commanded, or should have commanded, attention even though the poet's tender youth had not been taken into account, or why, a few years later, he was turning out in amazing quantities verse which the best scholars in England ascribed to the fifteenth century and saw no reason even for suspecting not to be the work of a scholarly monk. The probabilities were all the other way. The boy did, indeed, have access to a room in a church where some old documents from an ancient chest lay in neglect and ruin on the dusty floor. He was, however, the child of a seaport slum. His father had been a school teacher of a sort—of a drunken sort, as it happened—and died before the son's birth, leaving the mother to struggle with deepest poverty. A good woman, but neither intelligent nor literate, she rejoiced to secure for the little dreamer admission to a charity school, where he had to devote endless hours to acquiring enough of arithmetic and bookkeeping to become a shopman's assistant, and his only later training was in the office of a shabby scrivener, drawing papers for petty clients. Of beatings for "waste of time" he had many, but of appreciation and encouragement he never had a trace from anybody except such as came from a sinister surgeon who was writing an impossible history of Bristol and was willing to accept as "documents" anything the boy brought him.

That is about all there was to the so-called "forgery" of which so much —so nearly everything—has since been made. Mr. Russell tries—not quite successfully—to prove that what Chatterton did with the pretended Rowley poems was only what scores of reputable authors, including Scott and Stevenson—he might have added Kipling as a modern instance—have done in using verses of their own as nominally the work of others, but certainly Chatterton did little more or worse, as he profited not a penny by his "forgeries" and was only too glad to sell avowedly original poems and essays when the brief and scanty opportunity came. As Mr. Russell says, the Rowley trick, viewed in the gravest light, had about as much moral content as the robbing of an orchard, and the other accusations, of libertinage, political venality and the like, never had any foundation except, as Mr. Russell gives good ground for believing, in the mean spite of Horace Walpole, who thought he had to avenge the affront given by a letter which was saucy only as written to a great lord by a plebeian boy.

As a matter of fact, the Rowley poems would not have passed as ancient for a week if there had been in eighteenth-century England one scholar who knew the history of his own language a tenth part as well as many knew Greek and Latin. They had much of the spirit and something of the vocabulary of Edward's day, but they were obviously modern in elaborate metrical structure, and, as Mr. Russell says, should not have been, and now would not be, any more deceptive than a repeating rifle which somebody claimed to find among implements of the Stone Age. Mr. Russell is sure that, considered on their merits, they are great poems; certainly they are better than good, but it is hardly an exaggeration to say that nobody reads them now, and not a line from one of them has become a "familiar quotation," or seems likely to do so, and that makes against his pardonable enthusiasm.

Mr. Russell's passionate interest in Chatterton is possibly due less to the poems than to the fact that the boy joined himself by natural affinity and at the first chance with the radicals of his time, and eagerly lent his galloping pen to Wilkes and the others who were attacking caste and privilege.

One cannot but regret that Mr. Russel could not, or at least did not, devote a chapter to the pathological side of this strangest, saddest case in literary annals, and another to the language which Chatterton half recovered, half invented, in which to write the Rowley poems.

**American Dime Novels in Spain**

Consul-General Benjamin H. Ridgely reports *(Daily Consular and Trade Reports,* No. 3,149) as follows, from Barcelona, concerning the temporary popularity in Spain of a certain class of American publications:

Another strictly American industry has been successfully introduced into Spain, namely, the old-fashioned dime-novel industry. At all the newspaper kiosks French translations of the most popular of these novels have been selling rapidly for a year or more. The books retail at from 4.1 cents to about 6 American cents a copy. American publishers have recently asked this consulate to report as to whether or not this unexpected demand for dime-novel literature is sufficiently stable to warrant the invasion of the field on a big scale with Spanish editions of everything in the dime-novel series. The consul-general says that after carefully investigating the matter he is compelled to report that there is not much outlook for this literature in Spain. As a matter of fact, it has already begun to pall upon the juvenile Spanish appreciation and during the past three months sales have steadily diminished. Moreover, with the exception of Barcelona and Madrid, the reading public is not large. In connection with this matter Mr. Ridgeley says that the best profits of Spanish publishers of cheap literature are earned in South and Central America, and it is likely that they have already supplied those markets with the class of literature above named.

**Methodists and Amusements**

From the fact recently heralded by the press, that the New York Methodist Conference has passed a resolution calling upon the general conference to amend the Book of Discipline so as to lift the ban from certain amusements, it would not be safe to infer that the thing will be done. The historic position of the Methodist Church in condemning card-playing, dancing, theatre-going, etc., is not likely to be changed as yet. Pastors of Metropolitan churches may think a change advisable, for the greater comfort of their congregations, but the great body of ministers, away from the large cities, would probably be still against any letting down of the standards. "Of course, it is notorious," says the New York *Evening Post* (Apr. 7), "that thousands of Methodists openly violate the Book of Discipline in the matter of amusements. That eminent Methodist, William McKinley, went to the theatre occasionally. Some other churches, the Presbyterian for example, are no better off on the score of consistency of their members. It is, however, a sign of the times when even one prominent Methodist Conference resolves in favor of repealing a church prohibition which no longer prohibits, and of making new rules which will come somewhere near squaring with practice. One of the clergymen who voted for the resolution explains that there was no desire actively to countenance worldly amusements, but only to leave them to 'the conscience of the individual.' It is that same conscience which is, in such numberless cases, setting the Book of Discipline at defiance."

(The above item was already in type when we learned from the daily papers that at the Methodist General Conference which opened in Baltimore, May 6, the bishops, in their "address," recommended a change in the wording

of the discipline of the church as to worldly amusements, by striking the "confessedly partial list of such amusements" in the Book of Discipline and leaving the rule on which to base trials as follow: "Such amusements as are obviously of a misleading or immoral tendency, or disobedience to the order and discipline of the church." They say this does not mean any abandonment of the position of the Methodist church.)

**Society Women and—Dogs**

Under the title "Society Women give their Dogs Daily Baths," one of the St. Louis evening papers describes at length the disgusting mania that seems to have invaded West End Society of that city. But the hideous details are not narrated with any spirit of reproof by the paper in question. Everything is told as a matter of course and even the spirit of humor, which is frequently found in our dailies when they comment on the foibles of the people, is wanting. So now it seems to be understood by certain sections of our society that affection may be showered upon tousled canines and that a woman need not be ashamed of such revolting conduct as is described in this item. Here are merely a few statements to show the new kind of insanity that has taken hold upon some of the most hopelessly afflicted: "Exquisite grooming of dogs is the present fad among society women who own fine pets".... "It is the fad of the moment to have 'toilet clubs' for the dogs, the meetings are usually held in some of the specially fitted homes where arrangements have been made for the purpose".... One animal "has varying clothes for the varying changes of weather"..... Another "was fed from a bottle, given his daily airing and exercise, and tucked away to sleep in his basket for his naps with religious regularity".... Perhaps the limit of this painful abnormality was reached by one society woman, who "employed a French maid to care for them, [the dogs, and] who was required to speak French only to her charges." If these misguided minds could be impressed by the sad message of such books as Spargo's *The Bitter Cry of the Children* they might perhaps find worthier objects to claim the attention of their "idle hours." Reading of these wretched pastimes of our frivolous society people, we are reminded of a famous English preacher, whose scathing denunciation of "the Sins of Society" have lately been widely re-echoed by the press. It seems that an equally outspoken minister of God's word would have ample opportunity to preach some "hard sayings" to the people of the United States.

**The African Missions**

There was a time when "the Dark Continent" boasted something like eight hundred episcopal sees and such eminent champions of the Christian world-view as Clement and Origen, Athanasius and Cyril, Tertullian, Cyprian, and Augustine. But the Arian Vandals ravaged the promising harvest field, and after A. D. 637 the Arabs, and later on the Turks, destroyed the remnants of the African Church.

The Christian reconquest of Africa did not begin until about half a century ago. According to the latest statistics available there are now in that continent 1,865,000 adherents of Christianity, 741,900 of whom are Catholics and 1,123,100 Protestants. How these 741,900 Catholics are distributed, where the different missions are, and how they originated and developed, is the subject of volume II of Rev. P. Fried. Schwager's work *Die katholische Heidenmission der Gegenwart in Zusammenhang mit ihrer grossen Vergangenheit (II. Die Mission im afrikanischen Weltteil.* 220 pp. Steyl: Society of the Divine Word. 1908. 1 mark).

It is an absorbingly interesting volume, which every Catholic who has at heart —as we all ought to have at heart— the propagation of the faith, should buy and read.

"If we compare the missions of Africa as they exist today"—says the author towards the end of his book (p. 217)—"with their status half a century ago, the gigantic progress they have made becomes quite evident. Should the propagation of the faith continue at the same rate, Africa, in so far as it is not Mohammedan, in another fifty years will be practically speaking a Christian continent, harboring within its bosom but a few straggling remnants of paganism. This not too distant goal is surely worthy of our best efforts.

"Whether the Christian Africa of the future will be overwhelmingly Catholic or Protestant, is a questian that cannot as yet be answered. In some portions of Southern and Western Africa Protestantism is in the lead, while in Eastern Africa and its islands Catholicism predominates. Much will depend, therefore, upon the energy employed in providing missionaries and financial means."

**Newspaper Sensationalism**

"Nun is Converted by Daring Lover—Young Man Wears Garb of Sisterhood and Wins Pretty Wife." Under this title, or a similar one, the daily papers in several of our large cities on Good Friday—of all days in the year!—printed a sensational story about the alleged escape of a nun from the Good Shepherd convent at Omaha, Neb. The nun's name was given as Florence Tinsley, aged eighteen. "A young man of twenty-five was employed in the laundry." His name was Maxwell Hirsch. He sent love letters "in the laundry bundles" to the Sister, "who bent over the elevator shaft" to admire Hirsch. Hirsch basked in her smiles. Then a nun's garb was dropped down to Hirsch. "A man's garb was sent up to her." Then all was easy. But sad to state, "Sister Florence" had to take her daily air "in the open court in silence under guard of the superior." Then came a "habeas corpus" and Florence was freed.

There was much more in the article, but that is enough about the fable. Now for the facts as ascertained by the Cleveland *Catholic Universe* and printed on that paper's editorial page (No. 1760):

An A. P. A. attorney of Omaha, at the instance of a discharged employee of the Good Shepherd Convent, secured a writ of habeas corpus for the release of an inmate of the reformatory—a non-Catholic girl. The case was not contested, of course, and the Mother Superior made no objection to the girl's leaving. The attorney gave out to the reporters a supposedly 'romantic' story about the case. That is all there is to it.

From the *Universe's* editorial comment on the case we shall reproduce two paragraphs that seem to us especially pertinent.

"Why do newspapers publish scandalous fabrications about convents, nuns, and priests, without any attempt at verification? Verification, it appears, is not wanted, as that would spoil many 'good stories' and sensational articles.

"Candidates for the sisterhood enter convents on their own petition, feeling that they have a divine calling to make great sacrifices for charity, or to help lift up a submerged portion of the unfortunate. It might be well for non-Catholics to know that nuns assume these burdens voluntarily, and that they are not coerced at any time to carry them longer than they wish to follow in that manner Him Who is 'the Way, the Truth and the Life.' Sisters feel that they have chosen 'the better part which shall not be taken from them.'"

# FLOTSAM AND JETSAM

ORGANIST. A young man thoroughly experienced in all forms of Catholic Church Music (Gregorian, Cecilian and the more modern), this summer desires to change his position as organist and choir-director. At present playing in a large parish in New York City. Good References. Address Organist, care of CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

*

Wanted, a good reliable Catholic newspaper man to edit a local paper, owned by Catholics, in a western county seat, the center of a large Catholic population. Salary $15, with prospects of a raise. None but competent men of good character need apply. Address the editor of the CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

*

The controversy with regard to the origin of the famous Portiuncula Indulgence has broken out anew. We have already noted *en passant* (xv, 6, 189) a paper by Rev. P. Heribert Holzapfel, O. F. M., in the first number of the new *Archivum Franciscanum Historicum,* "Entstehung des Portiunkula-Ablasses." Rev. Dr. P. A. Kirsch reviews P. Holzapfel's paper in the *Literarische Beilage* of the *Kölnische Volkszeitung,* 1908, No. 10, under the heading "Neue Literatur über die Entstehung des Portiunkula-Ablasses." Meanwhile, in the *Katholik,* of Mainz, (xxxvii, 3 and 4), Rev. P. Leonard Lemmens, O. F. M., is examining "Die ältesten Zeugnisse für den Portiunkula-Ablass." We shall review the articles mentioned, and others that may appear in European periodicals, at a later date. For the present suffice it to note that, though several important new points have been brought out, the knotty problem is not yet satisfactorily solved.

*

A correspondent of the Newark *Monitor,* writing from Perth Amboy, N. J., says that a local daily paper, in speaking of the new church there, stated that "there was a room in the rear which contained blessed water, candles, *holy orders* and other Church property."

In an editorial article on the Catholic centenary the New York *Evening Post* (Apr. 25) said *inter alia:*

"Even those who cannot pretend to speak of Catholic dogma with entire sympathy, must confess that some of its moral results have been admirable and useful. The firm stand of the Church in the matter of marriage and divorce, for example, seems more and more a blessing as the laxness of law and of custom, in that respect, goes on increasing. Other churches have been forced, if only out of shame at the welter of marital relations into which American society seems sometimes to be falling, to imitate and approximate the rigid standards of Catholics. We would not maintain that the Catholic position is an unmixed good; it has its incidental evils; but the testimony which it has borne to the ideal of the Christian family is something which cannot be overlooked when those who are not sons of the Church are reckoning up their debt to her."

*

In a certain weird and popular story about vampires,—says Father Thurston in the *Month* (No. 526)—we are introduced to a Catholic layman, a professor, if we remember rightly, of Amsterdam, who claims to be a specialist in this particplar branch of demonology. By way of preventing the vampires from leaving the tomb assigned to them, he plasters up all the crevices with a cement made of certain consecrated Hosts, which he happens to be carrying about him in a pyx. Some one in the story seems to suspect that this was not quite a usual proceeding. Whereupon the professor replies, with an evident conviction that his explanation would be entirely satisfactory, "Ah, my friend, do not be surprised; you see, I have an Indulgence."

*

Our German parishes are not all "auf dem Aussterbe-Etat," as some people would fain make believe. Thus the congregation of the Sacred Heart, at Dunkirk, N. Y., presided over by our energetic friend, the Rev. Father Joseph M. Thies, has recently celebrated its golden jubilee, and we read

in the "Souvenir" published to commemorate the celebration: "The parish has 300 families and over 200 children attend the parochial school, taught by five sisters. Of the parishioners 900 are native Americans, 400 are born in Germany, and 90 in Austria, and a few in Switzerland.... The congregation is slowly growing; what we lose through the process of Americanization, we gain by immigration, and so far as human probabilities go, the parish can count upon a long lease of life."

Sacred Heart parish of Dunkirk, with its preponderance of native-born German-Americans, is but one among several thousand flourishing German-speaking parishes that dot the country. May they all live long and prosper!

*

The much-talked-of *Programma dei Modernisti* has now been issued in an English translation *(The Programme of Modernism.* American publishers: G. P. Putnam's Sons). On the cover of this translation is a paragraph, apparently by the English translator, stating that its "readers are assigned to the eternal consequences of mortal sin." This, as the *Month* (No. 525, p. 286) points out, "is altogether to misrepresent the intentions of the Holy See in forbidding the reading of certain books. It is never the way with the Catholic Church to leave any adverse arguments unexamined and unrefuted, and, since it is impossible to refute what one has not read, there must always be some Catholics permitted to read books of this class. What the Holy See does wish to prevent, and most reasonably, is the reading of such books by persons insufficiently trained to see through their fallacies."

## BOOK REVIEWS AND LITERARY NOTES

—A writer in the *Sacred Heart Review,* of Boston, Vol. xxxix, No. 12, severely criticizes the *Medieval and Modern History by Rev. J. A. Dewe* (Chicago: Hinds, Noble & Eldredge), against which we warned our readers in Vol. xiv, No. 20, pp. 627-629 of the CATHOLIC FORTNIGHTLY REVIEW. The critic winds up his notice as follows: "That a production, thus carelessly and thoughtlessly made, should ever have ventured into the light of publicity is a calamity for the Catholic cause. By it the non-Catholics will, and justly in their opinion, gauge the standing of Catholic scholarship."

—*Society, Sin and the Saviour. Addresses on the Passion of Our Lord, by Father Vaughan, S. J.* (B. Herder. Net $1.35). While the Rev. Reginald Campbell was creating a sensation by his "New Theology" sermons in the city on the Thames, another preacher of quite a different stamp and school mercilessly scored "society" and its sins before crowded congregations in the Church of the Immaculate Conception. The latter also created, if you wish so to call it, a "sensation." But it was one which smote the hearer to the heart and caused him to say "Lord, I have sinned before Heaven and Thee." For speaking of the life of English society today the preacher asked: "What does it seek in the library but sensation, slime and sin? What in the theatre but costume, crime, and cosmetics? What in conversation but frivolity, flattery and filth?" The same preacher now presents us with a second volume of sermons preached last year, and they are presented "as far as possible, in the shape in which they were delivered, no attempt being made to re-mold them according to the canons of written rhetoric." This ought to make them more acceptable to the reader. Eight sermons make up this volume, the first seven on different phases of Christ's Passion, the last on "Christ Risen from the Dead." Enough has been said about the earnestness and directness, the emphasis and sincerity of Father Vaughan's style—qualities which made his former collection of sermons so universally acceptable; these same qualities are not wanting in the discourses gathered together in the present volume.

—A prominent Protestant preacher, the Rev. Dr. Newman Smyth, has written a curious book, *Passing Protestantism and Coming Catholicism.*[1] Dr.

[1] New York; Charles Scribner's Sons. 1908.

Smyth believes that in the Modernists within the Catholic Church, resides the hope of the world. Protestantism, with its creeds and churches, he says, is wearing out. It does not control the forces of life; it no longer holds sway over men's hearts. With the Catholic Church this is not so. But the Catholic Church, in Dr. Smyth's opinion, is laboring too far behind the knowledge of the world. Its spirit resides, so to say, in an outworn body, while with Protestantism it is the spirit itself that is outworn. Dr. Smyth's book illustrates the state of mind of not a few modern Protestants. With his good will and perspicacity there is hope that, aided by the grace of God, he will some day perceive and embrace the full truth.

—*Fraternal Charity* (viii & 85 pp. 16 mo. Benziger Bros. 1908. 40 cts. net) is an authorized translation from a French work on the religious life by the well-known Father Valuy, S. J. Though specially written for religious, the anonymous translator is right when he says that the little treatise "cannot fail to prove beneficial to seculars in every sphere of life, as love, the sunshine of existence, is wanted everywhere."

—The Catholic Educational Association has reprinted Rev. F. X. Steinbrecher's paper on "Vocations to the Priesthood" in No. 2, Vol. iv, of its quarterly *Bulletin*. It deserves the widest circulation among clergy and laity alike.

—*The Beginnings of the Temporal Sovereignty of the Popes A. D. 754—1073. By Mgr. L. Duchesne, D.D. Authorized Translation from the French by Arnold Harris Mathew* (xi & 312 pp. Benziger Bros. 1908. $2 net), forms volume XI of "The International Catholic Library," so ably edited by Rev. Dr. J. Wilhelm of Battle, England. The translator, in a prefatory note, calls Msgr. Duchesne's work on the beginnings of the temporal power of the papacy "the most accurate and concise of any of the treatises on this important question which has hitherto appeared." It is certainly the best popular treatise on the subject now available in English. Clearly and without too much learned detail, the scholarly author explains the formation of the little pontifical state in the eighth century and traces its history during the first three hundred years of its existence, showing how the conditions under which it worked are connected with the great religious conflicts in the time of Gregory VII. The translator deserves special thanks for the very full index which he has appended to the volume. There are a number of disagreeable though fortunately not serious misprints.

—*We Preach Christ Crucified. Considerations and Meditations for Boys by Herbert Lucas, S. J.*, like its companion volumes, *In the Morning of Life* and *At the Parting of the Ways*, previously published by the same author, consists of addresses delivered to the students of Stonyhurst College. Like its predecessors, this book is interestingly written and full of the meat of sound doctrine, so that it is apt to prove instructive and useful to others besides schoolboys. Among the subjects treated are: Self-Renovation, A Model Layman (Bl. Thomas More), Generosity in Work, Spiritual Blindness, Dangerous Day-Dreams, Daily Mass and—Excuses, Prayer Made Easy, The Precious Blood, etc. (viii & 328 pp. B. Herder. 1908. $1 net).

—The new Roman *Decree Concerning Marriage* has been issued "with brief annotations," "for the use of the clergy of the Archdiocese of Chicago." (30 pp. brochure). The annotations, made by the Rev. Dr. A. Mueller, secretary to His Grace Archbishop Quigley, are lucid and to the point. They contain as in a nutshell all that the average pastor needs to know about the "Ne temere." We do not know whether the pamphlet, which bears no publisher's imprint, can be had through our Catholic booksellers.

—*Regina Poetarum* (xiv & 164 pp. Benziger Bros. $1.50 net), a handsomely printed, gilt-edged volume, is aptly characterized by its sub-title, "Our Lady's Anthology." Its editor, the Hon. Alison Stourton, has brought together a number of the most beautiful tributes paid to the Blessed Virgin by poets of various, chiefly, of course, of English-speaking nations. The poems are arranged in the order of the events of Our Lady's life, beginning with the Annunciation. Among the fifty poets represented are Dante, Petrarch, Crashaw, Constable, Keble, Wordsworth, Rossetti, Mrs. Browning, Aubrey de Vere, Father Faber, Daudet, Rochefort, Francis Thompson, Father Bridgett, and our own inimitable Father Tabb.

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## Books Received

*[Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special menion.]*

### ENGLISH

*We Preach Christ Crucified. Considerations and Meditations for Boys by Herbert Lucas, S. J.* viii & 328 pp. London: Sands & Co. St. Louis: B. Herder. 1908. Net $1.

*Parents and Frequent Communion of Children. By F. M. de Zulueta, S.J.* 20 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. Net 5 cts. (Brochure).

*The Following of Christ in Four Books by Thomas à Kempis. A New Translation from the Original Latin, to which are added Practical Reflections and a Prayer at the End of Each Chapter.* 10th Thousand. 795 pp. 32mo. B. Herder. 1908. Retail 45 cts. (Five styles of binding.)

*The Proper of the Mass for Sundays and Holydays Set to Simple Music by A. Edmonds Tozer.* Vol I: Proprium de Tempore. 180 pp. Vol. II: Commune Sanctorum. 352 pp. New York: J. Fische & Bro. 1906. 1908. $2.

*The Law of Christian Marriage according to the Teaching and Discipline of the Catholic Church, by the Rev. Arthur Devine, Passionist.* 366 pp. Benziger Bros. 1908. $1.50 net.

*Regina Poetarum. Our Lady's Anthology. Selected and Arranged by the Hon. Alison Stourton.* 164 pp. Benziger Bros. 1907. $1.50 net.

*The Catholic Church, the Renaissance and Protestantism. Lectures given at the Catholic Institute of Paris, January to March 1904 by Alfred Baudrillart, Rector of the Catholic Institute of Paris. With a Prefatory Letter from H. E. Cardinal Perraud of the French Academy. Authorized Translation by Mrs. Philip Gibbs.* (Vol. iv of "The International Catholic Library, Edited by Rev. J. Wilhelm, D. D., Ph. D.") xxviii & 331 pp. Benziger Bros. 1908. $2 net.

*Fraternal Charity. By Father Valuy, S. J. Authorized Translation.* viii & 85 pp. London: Washbourne; New York: Benziger Bros. 1908. 40 cts. net.

### GERMAN

*Kardinal Wilhelm Sirlets Annotationen zum Neuen Testament. Eine Verteidigung der Vulgata gegen Valla und Erasmus. Nach ungedruckten Quellen bearbeitet von P. Hildebrand Höpfl, O. S. B.* (Band XIII, Heft 2 der Biblischen Studien, herausgegeben von Prof. Dr. O. Bardenhewer.) x & 126 pp. B. Herder. 1908. 92 cts. net (unbound).


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# The Catholic Fortnightly REVIEW

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## "SHOESTRINGS"

We called him Shoestrings: twice a week he came
Up the lone street with shambling gait and slow:
And stopping at the door, would courtesy low
And make with trustful eyes his humble claim.

In every weather evermore the same
Sad poor old human wreck of long ago,
Answering each curious glance with fitful glow
Of sorrow in his face and haunting shame.

And yet, though friends he lacked on earth, and kin,
And aimless though he wandered 'mid the din
And roar and bustle of the sinful city:

Pilgrim of patience still and gentleness,
Poor dear old Shoestrings came my heart to bless
With the sweet tenderness of Christlike pity.

*St. Louis, Mo.* (Rev.) JOHN ROTHENSTEINER

## The Best Selling Novels

THE ten best selling books (novels)[1] are generally mentioned in the popular magazines from month to month. Lately, for three consecutive months, a book headed this list, against which our esteemed contemporary, the *Toledo Record,* gave out a serious warning that was echoed by several other Catholic newspapers.

"The list of the ten best selling books," said the *Record* (issue of Feb. 15), "is headed by one that sells at the enormous price of $1.50.

[1] "If one can judge at all of the literary taste of a people by the monthly lists of 'the six best-selling books,' it is of interest to note that in this country the latter are almost invariably works of fiction. In England, on the other hand, the list frequently contains one or two, or even more, works which are not fiction. Thus in March, according to the *London Book Monthly,* the Earl of Cromer's *Modern Egypt* and *New Worlds for Old,* by H. G. Wells, were among the first six favorite books of the month. The other four books were novels, of course, but the fact remains that two works of a decidedly serious character rank in popularity with the Briton among the favorites in fiction. In this country also, judging by the lists of this season's publications, the nonfiction book is comparatively more in evidence than it has been recently, although it has not as yet crept into the 'best-seller' class."—*N. Y. Times Saturday Review of Books,* May 9.

The copy we have before us bears the inscription 125th thousand. We do not mention the title of this book, as we do not want to give it any undeserved advertisement. Suffice it to say that some months ago the notice was spread in the daily press that the book had been barred from the U. S. mail; later on it was declared to be free. No better advertisement could have been given to the book. This book when first published in England was very severely condemned. The author, Elinor Glyn, tries the field in America. Duffield & Co., New York, have acquired the sad reputation of publishing the American edition. We declare most emphatically, on our certain knowledge, that the publication in question is a salacious and impure book, calculated to do a great deal of harm. There is no excuse for such a book. Its enormous and rapid sale is an indication of the great corruption of the reading public. It is one of the devices of making money by offering husks to the impure instinct of fallen nature. On inquiry we learn that reputable book stores do not offer this book for sale.[2] It certainly should not be offered on trains or in the public news stands. The book has been followed by 'Another' of the same title, shorter, but it is said, worse than its predecessor.

"The remark is made that people may learn a good lesson from these unsavory accounts. This is the same excuse that was offered for publishing the abominable details of the Thaw trial. This same excuse is made for parading vice on the stage, bill boards, the press and in art-so-called. There seems to be a conspiracy set on foot to make our Christian people believe that what they thought indecent and impure must be looked upon as natural and unavoidable. However, for every Christian the rule laid down by St. Paul holds good, that such things should not as much as be mentioned among Christians.

"In show-windows, trade-marks, in daily press and periodical, in the manufacture of postal cards and bill boards, in fact in the entire realm of printing and advertising a scheme has been made up that arrests attention to the desire of spending money by suggesting something of sexual allusions. Who can wonder that these abominable things form the staple talk of many of our people, especially of our youth. For their lips will speak of what their hearts are full and their evil desires will produce evil deeds. It is time for the Catholic and for all Christian clean thinking people to stop this deluge of uncleanness and impurity before it can sweep and swamp the entire country."

*Putnam's and the Reader* (March 1908) comments on the same book without mentioning its title, regretting that "one cannot condemn

[2] In St. Louis it was, and probably is still sold by at least one dealer who considers himself and his shop highly respectable.—A. P.

a book for its indecency without advertising it. Just what are the actual sales of this book, whose action covers twenty-one days, I do not know, but I will venture to say that it has not had a sale in any way commensurate with the talk is has aroused. For a long time Mr. Hall Caine held the laurel for advertising, but he must now yield the first place to Mrs. Glyn.... Fashionable New York has taken this lady to its arms because it believes her to be a member of the British aristocracy. However, she is not an Englishwoman, but a colonial, being a native of Toronto. Her sister is Lady Duff Gordon, the wife of a Scotch baronet, but she is barred from court in consequence of her being in trade as a dressmaker. This Glyn woman has no connection whatever with the well-known house of Glyn."

"An unfortunate incident in connection with the Glyn sort of book," continues *Putnam's,* "is that it sets the prurient pens going in all parts of the world..... If the men and women who write obscene fiction would frankly acknowledge that their books are what they are, I should have a certain respect for their honesty. But when they write books that are disgustingly indecent and claim that they are written with a high and holy purpose, they add hypocrisy and lying to their offense. A certain book of a very immoral class has been published in England in eight editions and will go through as many here unless the law against the circulation of obscene literature is invoked against it."

So much about the indecent Glyn book that has been the "the best seller" for three months.

Late lists of "the best sellers" also contain a novel by Victoria Cross. We surmise that this is the one alluded to in *Putnam's.* At any rate the volume we have in mind fully establishes its author's claim to an indecent pen. In spite of many attractive features, this novel is a glorification of conjugal infidelity and decent people should be warned against it.

*The Ancient Law,* by Ellen Glasgow, also takes high rank among "the best sellers." The *North American Review* (March 1908) devotes a lengthy notice to this book. We found it a novel of the wishy-washy kind and seriously pity readers who devote their time to such worthless namby-pamby. *The Black Bag,* by Louis S. Vance, also a very good seller is, if innocuous, thoroughly insipid. Of William de Morgan we have perused *Somehow Good* and *Joseph Vance.* They sell at the high price of $1.85 each. These productions, all of them of tedious length, with their ridiculously long inscriptions for each chapter, their occasional slurs upon Catholic worship, and their inane small-talk, though not as harmful as novels of the Glyn and

Cross type, yield very poor food for the mind. It is discouraging to think that such books have been for months and are still the mental pabulum of the average American reader.

That the Glyn and Cross books could become the rage for several months is more than discouraging; it is thoroughly alarming; for they are breeders of moral corruption. How must the mental and moral fiber of those be constructed that feed on such husks? Can we be surprised that from such food there are bred foul thoughts and desires, unchaste conversation, impurity of all kinds, and that suicide, divorce, elopements, crimes of every sort disgrace the Republic day after day?

What can we do? Living in an age of corruption, we must keep from contamination. Though we are placed in the world, we must not be *of* the world. There is further incumbent upon us the duty of giving timely and prudent warning. In public morality as in education, charity, journalism, there is a magnificent task before our large organizations such as the Federation of Catholic Societies. Zealous and prudent committees ought to survey the field constantly and from time to time report their findings, coupled with due criticism and warning. We notice from a report of Rev. Father F. A. Houck that the Toledo Federation is doing excellent work in this field. To such committees matters of importance should be referred, and these committees ought to give out information, warning, instruction to the smaller bodies and individuals. They can exercise a wholesome influence even upon the general public. Thus we are told that in one western city six circulating libraries, when informed by an active committee of the county federation, of the character of certain pernicious books, sent letters of apology and promised to withdraw the volumes from public circulation. Such work is infinitely better, more fruitful and more Catholic, than the "exemplification" of secret degrees and the aping of Masonic mummery.

## A Hagiological Mix-up

The subjoined clipping is from the editorial page of the *New York Freeman's Journal* (No. 3866):

"How an Iowa Church got an Irish Saint's name is thus noted in the 'By The Way' column in the Dublin *Freeman's Journal:* 'The burning of the Church of St. Donatus, Jackson County, Iowa, has recalled an incident in its history which is one of the many proofs of the title of Ireland to the proud designation, owing to the missionary zeal

of her sons in the early centuries of the Christian era, of the Isle of Saints. When this church was ready for dedication a meeting of the parishioners was held to decide on a patron saint from whom it should be named. The Irish residents proposed the name of St. Patrick, and the Germans proposed St. Donatus, and they won by a few votes. A Mr. Ryan, who was one of the opposition, said: "It is all right; you have an Irish saint and we are satisfied." And they laughed him to scorn at the idea of St. Donatus being an Irishman. Mr. Ryan, however, proved by producing a copy of the *Lives of the Saints* that St. Donatus was; like many thousands of his countrymen during the sixth, seventh, and eighth centuries, who went from Ireland and spread over a great part of Europe, establishing Christianity, learning, and civilization wherever they went.' And so both Irish and Germans were satisfied, for Donatus, though Irish by birth, was German by what we should call naturalization."

The story is most likely apocryphal. If it were true, as related by the *Freeman's Journal,* with all due recognition of Germany's debt to the early Irish missionaries, we should have to insist that the joke was on Mr. Ryan, who got two saints of the same name badly mixed.

The German-speaking founders of the parish of St. Donatus, Jackson Co., Iowa, according to N. Gonner (the elder) in *Die Luxemburger in der neuen Welt* (Dubuque 1889, p. 288) were nearly all natives of the Grand Duchy of Luxemburg. Now the Saint Donatus popularly venerated in Luxemburg was a martyr of the early ages, whose putative relics were found in the cemetery of St. Agnes, Rome, in 1650, and transferred to the Jesuit college at Münstereifel in 1652. "On account of a miraculous preservation from the danger of fire, which occurred during a thunder-storm at Euskirchen on the occasion of the transfer of these relics," says *Herder's Konversationslexikon* (II, 1407), "St. Donatus is venerated, chiefly in the Rhine country and in Luxemburg, as a patron against lightning and thunderstorms."

This St. Donatus, in whose honor the Iowa village in Jackson County is named, was most probably a Roman by birth. All that tradition tells us about him is that he belonged to the famous "Legio fulminatrix." The *Kirchenlexikon* says (III, 1980) that the story of his life, as it has come down to us, is not trustworthy. In other words, we really know nothing certain about him.

The Irish St. Donatus, whom the mythical Mr. Ryan fished out of Butler's *Lives of the Saints,* was never a German, not even "by naturalization." Tradition has it that he owed his life and his name Donatus (i. e., gift of God) to the prayers of St. Columbanus, who

also baptized him. Donatus was a monk in the monastery of Luxeil until his elevation, about the year 624, to the episcopal see of Besançon, France. His life is recounted in detail by the Bollandists in the second volume of the *Acta* for August, pp. 197 sqq.

## THE ROMAN INDEX AND ITS LATEST HISTORIAN

### A Critical Review of "The Censorship of the Church of Rome by George Haven Putnam"

VIII *(Conclusion)*

In conclusion I must say a word on Mr. Putnam's account of the first part *(pars prior)* of the Leonine Index of 1900.

Besides the introductory Brief and the preface, this first part contains the Bull of Leo XIII known as "Officiorum et munerum," together with the general decrees and the "Sollicita ac provida" of Benedict XIV.

Of these several documents the last-mentioned Bull of Pope Benedict XIV, expressly re-approved by Leo XIII, is the most important document of all as throwing light on the spirit in which the censorship of the Church is conducted. It also gives the best authentic explanation extant of the S. Congregation of the Index and its mode of proceeding in the examination and condemnation of books.

Of course, Mr. Putnam could not help noticing this Bull in his work on *The Censorship of the Church of Rome* (see particularly II, 70 sqq.); but his manner of interpreting it is past understanding. Thus he writes (II, 427 sq.):

"The pope retains for himself the official headship of the Congregation of the Index on the ground that the work of this Congregation has to do directly with matters of doctrine. The working body of the Congregation of the Index comprises ten to twelve members with votes, including always a group of cardinals..... The Congregation of the Index has from the outset been conducted under the influence and under the practical control of the Order of the Dominicans. The secretary, who bears the name 'commissarius' and who is always a Dominican, has the general responsibility for the selecting and the shaping of the business of the Congregation."

These statements are all either false or refer to the Holy Roman and Universal Inquisition, not to the S. Congregation of the Index. Mr. Putnam could have informed himself correctly by reading the Bull "Sollicita ac provida."

*En passant* I may again be permitted to call attention to the new documents which I have published on the beginnings of this Congregation. They make it clear that the first secretary of the Index was not a Dominican, while on the other hand, one of the most famous secretaries it ever had, Thomas Augustinus Richinius, whom Mr. Putnam (I, 325) calls "Riccini, or Riccius," and whom (I, 354) he stamps a Jesuit, *was* a Dominican and editor of the Index of Benedict XIV, published in the year 1758.

Leo XIII's Bull "Officiorum et munerum," of January 25, 1897, contains the general rules of the Church with regard to books and revokes all previous general prohibitions and regulations. It also contains the present method of Roman censorship, all other regulations on that subject, with the sole exception of the "Sollicita ac provida," being expressly abrogated. Hence it is wrong to separate this Bull of Leo XIII (not Leo *XII!* see Putnam, II, 381) from the "Decreta generalia," which constitute the very body of the Bull (Putnam, l. c.).

Of the "Decreta generalia" Mr. Putnam gives what purports to be the full text in English, II, 393—403. I have not examined his translation closely and cannot vouch for its accuracy. It will not do to go too much into details, thereby extending what was intended merely as a brief notice of *The Censorship of the Church of Rome,* to altogether undue proportions. But I cannot suppress the query why Mr. Putnam gives these decrees, the most important portion by far of the censorship legislation of the Church, without a word of explanation; as they stand, in their technical phraseology, they must be caviar to the average, especially the non-Catholic, lay reader. My surprise increases when I come to pp. 439—444 of Mr. Putnam's second volume and there light upon an explanation that is not only out of place but, no matter how correct it may have been before the publication, in 1897, of the Bull "Officiorum et munerum," is absolutely meaningless today. The statement which the author quotes from a personal letter written to him, in November, 1898, "by a scholarly American priest," whose name he does not divulge, may be explained on the ground that the "scholarly American priest" in question had not yet heard in November 1898 of the Bull "Officiorum et munerum" published in 1897; but it is positively incomprehensible how Mr. Putnam can in 1906 or 1907 reprint this letter as an adequate statement of "the *present* policy and methods of the Roman censorship," after having himself printed on previous pages of the same volume the text of the Bull of 1897, which completely changed the situation. We have here no doubt the acme of Mr. Putnam's scholarship and research; we are obliged to point it out, because this blunder is alone sufficient

to vitiate the whole work, even it were otherwise reliable and accurate.

Mr. Putnam introduces the passage with these words (II, 439): "The conclusions of the German Jesuit [Hilgers] concerning the literary policy of the Church of Rome as expressed in its latest Index, may conveniently be supplemented by a statement (written in November, 1898) by a scholarly American priest, on the present policy and methods of the Roman censorship. This statement comes in a personal letter to myself and I am, therefore, not at liberty to bring into print the name of the writer."

For obvious reasons the scholarly writer of this letter will probably thank Mr. Putnam for not bringing his name into print; though I cannot but think that, had the author of *The Censorship of the Church of Rome* made another enquiry in 1906, he would have received an explanation that would have induced him to throw the "personal letter" of November, 1898, into the waste-basket.

The letter begins with an explanation of "the action of the Index," and (II, 440) discusses the 'Ten Rules' laid down by the Council of Trent, of which the writer expressly says (II, 442): "The famous 'Ten Rules' of the Index issued under the authority of Pius IV (1564) are to be interpreted to-day by the Constitution 'Apostolicae Sedis' issued by Pius IX...." Then he cites a long passage from "the *Compendium Iuris Ecclesiastici ad usum cleri*, written by the Austrian Bishop, Simon Archner [Aichner!], Bishop of Brixen, (the sixth edition of which was printed in 1887)..." Mr. Putnam, therefore, is not aware that "the famous 'Ten Rules'" have been revoked; *despite the fact that he himself*, on p. 393 of the same (II) volume of his work, *has reprinted the very clause of the "Officiorum et munerum" in which they are formally and solemnly abrogated!!*—as follows:

"Therefore, after mature deliberation and after summoning the cardinals and a holy council to go over the lists of books [!][1] we have decided to publish the following general decrees, which are made part of this Constitution. The holy council [!][2] will in the future make use of these rules only, and Catholics all over the world must obey them scrupulously. *We decree that these only shall have the authority of law, and we abrogate the 'Rules' published by the order of the very holy Council of Trent,.....*"[3] (Putnam, II, 393).

[1] The Latin text has: "....adhibitisque S. R. E. Cardinalibus e sacro Consilio libris notandis....;" which means in English: "....and having consulted the Cardinals of the Sacred Congregation of the Index...." This specimen passage, by the way, shows that Mr. Putnam's translation is not to be trusted. I repeat, however, that I have not subjected it to close scrutiny.

[2] "....quibus idem sacrum Consilium posthac utatur unice..." Anglice: "....which the aforesaid holy Congregation [of the Index] shall hereafter use exclusively...."

[3] Italics ours.

I think I may now conclude this notice, leaving it to my patient readers to decide whether I have not proved that it would be far better for both Protestants and Catholics in America and other English-speaking countries to have no history whatever of the Roman Index, than the one which Mr. Putnam offers in his two pretentious volumes on *The Censorship of the Church of Rome.* JOSEPH HILGERS, S. J.

[In order to increase its circulation and to make it more readily available for future reference, we have decided to strike off a limited number of copies in pamphlet form of Father Hilgers' scholarly review of Putnam's *Censorship of the Church of Rome.* These pamphlets will be ready as soon as the reverend author, who is in Europe, has had time to revise our translation of his papers. Advance orders can be sent to the publisher of the CATHOLIC FORTNIGHTLY REVIEW or to Mr. B. Herder, 17 South Broadway, St. Louis, Mo. The price will be not over twenty cents per copy, with a discount for larger quantities.]

## The Fruits of Imperialism

This country is growing heartily tired of Imperialism. It is just ten years ago, says the New York *Evening Post* (May 2), that Dewey sailed into Manila Bay; and our old men began to dream dreams and our young men to see visions of Oriental conquest. Politicians who find it easier to talk than to think have been saying a great deal about duty, destiny, the stars and stripes, the guns of God, the floating fortresses of freedom, our colonial empire, and world power. These are sonorous words, just the thing for a peroration in Congress and on the stump. They will always provoke wild applause among those people who worship gilt buttons and regard a military parade as the finest spectacle on earth. And what is much more to the point, this spread-eagle and Jingo oratory helps to get generous appropriations for army and navy. Encouragement of genuine patriotism is good so far as it goes; but encouragement of military display is far better, for that means money for army contractors and builders of battleships. Every well-informed man is aware that this hurrahing over the navy is largely factitious, worked up in Congress and in the press by a lobby of manufacturers. All this fine writing and speaking about the Hand of God and the Heart of the Republic is a calculated assault on the Treasury. In 1897 the combined expenditures of the War and the Navy Departments were $85,787,101; in 1907 the total was $222,614,309. That increase of $136,827,208 has gone into somebody's pockets, and that somebody is naturally enthusiastic for the old flag and an appropriation.

But what do the rank and file of our citizens, who foot these bills, get in return? The workman pays higher prices for his woolen coat, for his hat, for his tools, for his tea and coffee, for his children's toys—for a thousand and one things that are now reckoned among the necessities of life. The clerk, the small shopkeeper, the teacher and the clergyman, the average doctor and lawyer, all of them living on narrow incomes, pay their share, and the rich man pays his. But where is their profit in the transaction? Each of us, from wage-earner to millionaire, has less to spend on himself and his family. Evidently, then, we are investing our money in intellectual and moral satisfactions. But we ask again: What are they? Who can lay his finger on them and say, "This is worth $136,000,000".

We have, in the first place, the pleasure of an occasional military or naval parade. California was lately much excited and delighted by the appearance of the fleet. But no sane man contends that as a mere show that fleet is worth the money. Indeed, the only serious argument for a big navy advanced by the chief advocate of that policy, President Roosevelt, is that it will enable us to "repel insult." That would be a deep comfort if any one were likely to insult us. But we pulled through from the close of the Civil War to the outbreak of trouble with Spain without suffering much from contumely. The truth is that if this nation, with its enormous resources, behaves itself, nobody will insult us. No one can have any object in doing so; indeed, the manifest tendency of our neighbors is to be flattering and obsequious. Men who mind their own business get into no quarrels; it is the boy who swaggers down the street with a soldier-cap on his head and wooden gun over his shoulder, and who dares the other boys to fight—it is the boy who is always ready to "repel insult" who attracts the brickbats.

We are driven, then, to the conclusion that this Imperial strut is assumed not at all for the benefit of ourselves, but for our "wards" in Porto Rico, Cuba, and the Philippines. We lay this grievous yoke upon our necks for the sake of (after the shipbuilders and army contractors) the down-trodden and oppressed in other lands. But granted that we are ameliorating the condition of Porto Rico and Cuba, that is no pretext for such an expansion of army and navy. Nobody wants to steal Porto Rico and Cuba. And as for the Philippines, no one can say that they are surely better off to-day than if we had left them to set up their own government, and, under some kind of friendly oversight, work out their own salvation. We have poured treasure and blood into those unhappy islands. Our reward has been the empty title

to a territory whose inhabitants hate us; and their reward, too, seems to have been quite as undesired and as bitter.

Then, to crown all, we are, like Germany, facing a deficit. In the fiscal year thus far our receips are $52,200,000 less than our expenditures, as compared with a surplus of $57,700,000 for the corresponding date of 1907—a difference of nearly $110,000,000. And little or nothing to show for it except the cocked hat and the toy gun.

## Cataloguing the Catholic Books in Our Public Libraries

Mr. Charles M. Scanlan, who has lately, under the auspices of the Knights of Columbus, compiled and edited a catalogue of the Catholic books in the Milwaukee public library, (finding there over 4,000 Catholic books, which could not be purchased for less than $5,000,) suggests in a letter to the *Columbiad* (which we find reproduced in the Newark *Monitor,* March 7, 1908), that "similar work should be done in every other town in the United States where there is a public library." In order to give the movement encouragement Mr. Scanlan tells how the work was done in Milwaukee:

"We first obtained all the catalogues of Catholic books that we could find, including those of the New York Cathedral, Father Donovan's, the International Catholic Truth Society's Catalogue of Fiction, Father McMahon's, the John Murphy Publishing Co.'s, the catalogue prepared under the auspices of the Buffalo Knights of Columbus, and numerous catalogues of Catholic publication houses. In addition to the foregoing, we used Gillow's Biographical Dictionary of English Catholics, Who Is Who? Allibone's Authors, and Volumes 42 and 43 of the World's Best Literature, besides encyclopedias of national biography, etc.

"The New York Cathedral library catalogue being the most comprehensive, I wrote in its margin the names of Catholic authors that I did not find therein, and used that as a guide to find the Catholic books in the public library.

"Next I called a meeting of about one hundred of our most comprehensive readers, out of which forty-two ladies and three gentlemen volunteered to take the list and examine the author index of our public library, which contains over 150,000 volumes. I cut the Cathedral Library Catalogue into parts, which I divided among those who volunteered to examine the public library index. Those persons listed on cards similar to the ones used in the library index, and returned the names of authors and about 8,000 volumes, that they thought

were Catholic, out of which I eliminated those that I knew to be non-Catholic, and added many that had been overlooked. Then I turned the list over to Hon. H. J. Desmond [editor of the *Catholic Citizen*], who eliminated some more and added others. Next we turned the cards over to Archbishop Messmer, who made the final revision. After our list of authors was set up by the printer, copies of the proof were put into the hands of the Archbishop and the Jesuit Fathers for their final examination. Then I classified the books following the library classification as nearly as possible, which completed our work."

Mr. Scanlan adds the following useful suggestions:

"As I look back I can see that we could have saved time and could have done the work better had we first taken cards and made a complete list of Catholic authors and their principal works, from all the catalogues that we used, and arranged those cards in alphabetical order, and then divided them up among the persons who examined the index of the public library. Were I to do it over again, I should do it in that way. That list should be kept for future reference, adding to it from time to time, and comparing it with the index of the library at least once a year."

He adds: "If I should find time, I may make up a complete list of Catholic authors from those that I have on hand and others that I may still find, and have it published for use in making up catalogues of Catholic books in the public libraries. It requires a great deal of work, but it would be an excellent thing to have, and if no one else will undertake it, I shall try to prepare such a catalogue."

It appears that the publication of the catalogue roused the interest of Milwaukee Catholics and led to more frequent calls for Catholic books in the public library; so much so that the librarian was induced to purchase about 400 additional Catholic books and "has promised to put in as many more as the demand and the funds at his disposal will warrant."

That is the right way of going at it. As Bishop McFaul lately again pointed out in his admirable pastoral letter on "Some Modern Problems" (Trenton: The American Publishing Co. 1908), the chief reason why Catholic books and periodicals are not found on our newsstands and in the public libraries, is that Catholics themselves do not ask for them.

Unfortunately, the interest worked up by such performances as that of Mr. Scanlan is, as a rule, ephemeral. Bishop McFaul lays the ax to the root of the evil when he insists on the necessity of forming parish libraries, by which our people at large are enabled and stimulated to read Catholic books and good literature generally.

## Secret Societies Which Have Chaplains

Under this sub-title the *Sacred Heart Review* (Boston, xxxix, 19), in the course of a lengthy, well-reasoned article on secret societies says:

"Many secret societies have chaplains appointed by the members, and a ritual which regulates various religious services. It may be useful to recall here the legislation of the last Council of Baltimore concerning such matters. It says: 'If any society arrogates to itself the right to appoint a priest or any minister of worship (chaplains, prelates) and use a ritual and religious services according to its own will, the members of such a society incur the censures against schismatics and heretics.' Here is a new question altogether. Forbidding societies because they are secret is one thing, but forbidding them because they are schismatic and heretical is of course an entirely different question. Yet, strange to say, certain societies insist on electing their own chaplains and elaborating a ritual. The Catholic members who do all this would, of course, recoil with horror from such a position if they suspected that they were adopting Protestant principles and following Protestant practise. What is the underlying and distinctive principle that separates, not only Protestantism but the heresies of all ages, from the Church? This: the substituting of the authority of the individual or some number of individuals for the authority of the Church. Revelation has been committed to the Church; she is its only authorized teacher; she alone has power to legislate in this wide domain; she alone may appoint rituals, and these official rituals alone may be used in her churches and burying grounds. She alone has the right to ordain and authorize priests to exercise their functions. Protestantism teaches that the people select the minister and empower him and may discharge him at their sweet will. Selecting or electing a chaplain, therefore, is in principle Protestant. Preparing or using a ritual for religious services is Protestant. Therefore the Council of Baltimore echoing the teaching of the Church says that societies which select a chaplain and appoint a ritual are schismatics and heretics."

## The "Knights of Columbus" in Canada

An American Knight of Columbus, (Francis Buchanan, of El Paso, Tex.) writing to the London (Ont.) *Catholic Record* in regard to Bishop McEvay's refusal to admit the Knights of Columbus into his diocese, (see this Review, xv, 6, 181—182), says:

"Of course, the way *around*[1] the difficulty is for the *pastor to join*

*the order,*[1] which he can do in every instance, without money and without price. I am aware there are many foreign-born priests, and an occasional bishop, who, knowing nothing about the Knights of Columbus as an order, except that it is a secret society, are very much prejudiced against it."

We interrupt the quotation for a moment to call attention to Mr. Buchanan's knightly insinuation that it is only (ignorant!) "foreign-born" priests and bishops that oppose the "Knights of Columbus"!!

After instancing the example of the Bishop of Tucson, Arizona, who, it is claimed, was graciously permitted to witness the proceedings of a council of the order, and thereby converted from an opponent into an enthusiastic admirer, the writer continues:

"A Bishop has the open sesame to any council of the Knights of Columbus, and it would not be a bad scheme for His Lordship, of London, the Right Rev. F. P. McEvay, to make it convenient to visit some council in a neighboring diocese at their initiative ceremonies, and thus judge for himself as to whether he *wants* them in his diocese. Simply reading the ritual does not furnish him the information that he needs—he should *see as well as hear,* and then instruct his priests as to their duties in this regard. Many an Episcopal 'Thomas,' has experienced a change of heart by seeing and hearing. A young French priest at Las Cruces, New Mexico, remarked to me after being initiated, that the 'man who instituted the Order of Knights of Columbus was certainly inspired by the Holy Spirit.'[2] All zealous Catholics, Bishop, priest or layman—even Cardinal Gibbons—thank God for the Knights of Columbus." (Italics are Mr. Buchanan's).

To all of which the *Catholic Record* (No. 1532) replies mildly but firmly as follows:

"The truth is that a pastor is not free to join in every instance. For example, religious order priests are frequently pastors and not always free to join the Knights. A few years ago we heard of a council being started at Sault Ste Marie. A Jesuit priest is pastor and he could not act as chaplain, and an outside priest had to be appointed. The pastor was qualified in every way, but neither the Bishop nor the Canadian Knights had power to appoint him. Another instance where the pastor cannot join is where the local council would blackball him and thus make it impossible for him to be chaplain, and this would be another 'way round the difficulty.'

[1] The Italics are those of the writer.

[2] Such exaggerated utterances by priests are always shocking to educated laymen. A K. C. priest once told me, "The ritual of the K. of C. is the sublimest thing the mind of man ever conceived." I quietly retorted: "What about the ritual of the holy mass?" I am still waiting for the answer.—A. P.

"Besides, why should any pastor be forced to join the Knights? And if so forced, why not also force him to join the C. M. B. A.; C. O. F.; the A. O. H., etc., before being allowed to be chaplain? No doubt it is generous on the part of the Knights to admit the pastor 'without money and without price,' and the other societies would do the same if necessary, but many pastors would not appreciate being admitted as paupers. Our friend from Texas says the difficulty arises from foreign-born priests and bishops who know nothing about the Knights of Columbus, and speaks of a bishop in Arizona being converted by a ceremony of the order. Now if it is so great an advantage not to be foreign-born, the Bishop of London has that advantage, although he never knew it made much difference from a Catholic point of view where a Catholic is born. Neither is the Bishop here prejudiced against the Knights as he is willing to treat them the same as any other Catholic society in his diocese, and he stated so in his letter.

"To hold that a Bishop cannot understand the constitution and ritual without seeing the ceremony might lead us too far. According to this the Freemasons should not be condemned until their initiative ceremonies were seen. It seems to us the proper 'way round the difficulty' would be to allow the Knights to recognize their pastor, in his official capacity as chaplain, and to leave each council free to comply with the laws of the diocese in which the council exists."

## Esperanto and Other World-Languages

In a brochure *Zur Kritik der künstlichen Weltsprachen* (New York: G. E. Stechert & Co.), by two well-known Leipsic professors, Karl Brugmann and August Leskien, Dr. Brugmann, under the title of "Die neuesten Weltsprachprojecte," reviews the various circumstances in which a second language may come into competition with an older one, and notes that a plan suggesting itself naturally to many is to select the most adaptable of the competing tongues as the international medium of communication. National pride and jealousy prevent any such solution, however, and in their perplexity men rush to the making of new languages.

As a result, there are already "many dozen" of these, none of which is quite free and independent of the language it is expected to drive out. The dictionaries of artificial languages show the greatest variety of vocabulary, and in only one thing do they seem ahead of old-time forms of speech, and that is in their simplicity.

As a matter of fact, however, a really practical result has never been achieved by any of these made-up tongues. Twenty years ago witnessed a high-tide in artificial language, when Volapük came from the hand of Father Schleyer. Everywhere there were courses and lectures about the new tongue, and according to "Schleyer's Weltsprachkalender" for 1890, there were two and a half million students of Volapük, 290 Volapük clubs, and 23 Volapük journals. An international congress of Volapükists assembled at the Paris Exposition of 1889, and then, suddenly—the bubble burst.

The grounds for this failure are many. There were few who really knew much about languages who either advocated Volapük or took the trouble to oppose it, and Volapükists had all along pinned their faith to such men as professors of zoology or astronomy. The chief reason, however, was the conviction forced on many that Volapük needed revision and further adaptation; and Schleyer refused to admit weakness and consent to a change. Then, as Professor Brugmann might have shown in detail, there was split after split in the ranks, and new and competing language clubs were formed.

To-day we have another high-tide, for Schleyer had no patent on Volapük, and soon came "Esperanto" (1887), "Kosmos" (1888), "Spelin" (1888), "Myrana" (1889), and the "Lingua internazional" (1890). The advocates of each of these artificial languages wish it to be declared by academy and government the best adapted to science, industry, and commerce; and the means taken to secure recognition are always the same—clubs, lectures, congresses, and language journals. Once the geographer Kirchhoff worked hard for Volapük, and now the Esperantists, who lead the modern procession, have captured the enthusiastic chemist, Wilhelm Ostwald. But even in the world of learned men it is necessary to distinguish between the specialist and the amateur. Linguists only should be competent to judge, yet every one who has studied a language or two in a high school, believes himself capable of passing opinion, and thus justifies Goethe's sharp remark: "Ein Jeder, weil er spricht, glaubt auch über die Sprache sprechen zu können." As to the majority of scholars, it is probably true that they are neither for nor against the movement, unwilling to devote their time or energy either way.

Professor Leskien contributes to the brochure mentioned in the introductory paragraph of this article a scholarly discussion "Zur Kritik des Esperanto." He says that a world-language should be easily learned, simple in construction, and easy to pronounce. Esperanto, he admits, may be rather easy to learn to read; but for a language designed to be spoken by Europeans of all classes, it is astounding how

many difficulties it presents. Esperanto, according to his view, uses the sound *tsch, dsch* too frequently; it is overloaded with *au, eu, ai, ei, oi, ui,* which French avoids; it includes such combinations as *ku,* so unwelcome to the English, and bristles with *kiu, kia, kie, tiu, tio,* and *tschia,* which Germans, English, and Americans, Italians, French and Slavs must pronounce according to their peculiar linguistic bias. In short, Professor Leskien contends that the inventor of Esperanto put together on paper his outfit, gathered from school-grammars, without any attention to phonetics or any actual experience in the real world of language, without finding out from others (who might have known better), what was difficult or easy, necessary or unnecessary, rational or irrational. His work, therefore, as an effort to solve the problem of a world language, is quite unsuccessful.

Rev. W. Lescher, O. P., already pointed out the same difficulty in the London *Catholic Times* several months ago:

"I say little about the value of Esperanto. I think it is worth very little. Nothing is easier than to invent a language of this kind. Take out of the prominent languages the most conspicuous sounds, collect them together, label them with names also taken from other languages, and the thing is done. And what will it be worth? One essential item is left out which wrecks all these ventures, and which prevents any existing language being chosen for a universal function, and that is *accent.* In a few years the Esperantists from England, France, Germany, etc., will not understand each other. Nothing can act as an antidote to this corrosive action of the human voice. Everything may be provided for in this new jargon but the voice, and yet every philologist surely knows that the various languages of the earth have had their origin in this very voice which the Esperantists overlook. Their language is about as useful as the algebraic signs. It may have as much use—I doubt it,—but it certainly will have no more." (Quoted in the *Ave Maria,* xlv, 12).

In conclusion, Professor Leskien maintains that Esperanto is difficult, stating that he himself has studied and mastered so many languages that he feels competent to make a comparison, and that he has found the new tongue of Zamenhoff hard, if not impossible, to master.

In considering the question as to whom an artificial language will chiefly benefit, Dr. Brugmann derides the idea that the scholar will add another strange language to his equipment, or that he will labor with unprecedented zeal in order that grandchild and great-grandchild may have it. The learned Professor is equally *lustig* at the thought that all the scientific literature of the world will soon be translated into Esperanto, "even with the help of those women who have nothing else to do"!

## "Daughters of Rebekah" and Other Female Secret Societies

Among other communications on the subject of secret societies for women, we have recently received the following from a Wisconsin pastor:

"Could you give me some information about the Daughters of Rebecca? Are they to be considered on the same level as the Odd Fellows, i. e., is a priest obliged to refuse absolution to a member who refuses to leave the society? There seems to be a diversity of opinion in regard to the Daughters of Rebecca and several other female secret societies."

1. As for the *quaestio juris* in this matter of female secret societies, it was solved some time ago by His Excellency the Apostolic Delegate, who, in reply to a request for "an authoritative statement concerning the female secret societies of the Eastern Star, Daughters of Rebecca, Rathbone Sisters, and Pythian Sisters," replied as follows (No. 15352-c, Washington, August 2, 1907):

"I beg to say that in regard to female secret societies, *if these societies are affiliated to societies already nominally condemned by the Church, they fall under the same condemnation,*[1] for they form as it were a branch of such societies. As regards other female secret societies, which may not be affiliated with societies condemned expressly by the Church, the confessor must in case of members belonging to such societies, apply the principles of moral theology which treat of secret societies in general. In regard to persons who are members of female secret societies affiliated to the three secret societies condemned by the Church in 1894, viz: the Odd Fellows, Knights of Pythias, and the Sons of Temperance, the Holy See has given faculties to this Delegation to grant permission to such to retain a passive membership under certain conditions. The conditions are, that the person joined said society in good faith and *before its condemnation,*[2] that by withdrawing from membership there would be a severe financial loss on account of insurance or sick benefits, that in case permission is granted, the person will promise to send in dues either by mail or by a third party, and will also promise never to attend any of the meetings or frequent the lodge rooms, and further that in case of death, the society will have nothing to do with the funeral. Cases of this kind must be presented individually to the Delegation by the pastor of the party desiring the permission."

2. As for the *quaestio facti* in the case immediately under con-

[1] Italics mine. A. P. [2] Italics mine. A. P.

sideration, there can be no doubt that the "Daughters of Rebekah" are affiliated to the Independent Order of Odd Fellows, a society nominally condemned by the Church.

"Late in the first half of the [nineteenth] century," we read in Stevens' *Cyclopedia of Fraternities,* our leading authority on secret and semi-secret societies (2nd ed. pp. 260 sq.), "efforts were made by I. D. Williamson, of the Grand Lodge [of the Independent Order Odd Fellows] 'to institute a ladies' degree,' but according to his own statement, 'it was unsuccessful.' At the Grand Lodge of the United States, in 1850, the late Schuyler Colfax, afterward Vice-President of the United States, was appointed chairman of the committee to prepare a degree to be conferred on the wives of Odd Fellows. He received valuable suggestions from a Past Grand in Maryland, some of which he adopted in a modified form, he himself writing the lectures and preparing the ritual in 1851, in which year the degree was adopted. This innovation had been strongly urged on the favorable notice of the Grand Lodge for several years, and when the minority report was made, embodying the completed degree, it was adopted, 47 to 37, 'in spite of powerful opposition,' by a small majority of a committee. A well-known writer on Odd Fellowship regards the degree of Rebekah as 'an epitome of Odd Fellowship in all its parts,' and adds that 'a woman who receives it (wives, sisters, widows, and daughters of Odd Fellows only were then eligible) and appreciates it properly, comprehends the Institution,' knows what Odd Fellowship is. Of the ritual and impressiveness of the ceremonial of the degree, it has been declared that no degree of Odd Fellowship, 'not even the Royal Purple, excels this excellent production.' It remains to this day substantially unchanged since its adoption.... The degree was originally conferred in Odd Fellows Lodges on wives and daughters of such Odd Fellows as had attained the Scarlet or highest Lodge degree. In 1869 separate Rebekah Lodges were instituted. The requirements for eligibility to the degree have been changed several times, and in 1894, 'all single white women, of good moral character, over eighteen years of age,' were declared eligible, in addition to wives, widows, and daughters of Odd Fellows. In 1896 the Sovereign Grand Lodge adopted what it described as a universal sign of recognition between the Odd Fellows and Daughters of Rebekah. Rebekah Lodges are presumed to supplement the work of Odd Fellowship...."

Of the Eastern Star, much has been said in late numbers of this REVIEW. It is affiliated directly to Freemasonry.

The "Rathbone Sisters" (before the year 1894 called Pythian Sisters) are a secret sisterhood consisting mainly of wives, mothers, sisters, widows, and daughters of members of the forbidden society of the Knights of Pythias. The *Cyclopedia of Fraternities* (p. 281), after briefly sketching their history, says they are an "auxiliary but unofficial branch of Pythianism" and "organized similarly to the Daughters of Rebekah." The "Pythian Sisterhood," established at Concord, N. H., February 22, 1888, "is unique in that it recruits its members from among women relatives of a men's secret society [the Knights of Pythias], but does not permit members of the latter to join," which the "Rathbone Sisters" do (see *Cyclopedia of Fraternities*, p. 265).

## The Carnegie Foundation for the Advancement of Teaching

The Second Annual Report of the President and Trustees of the Carnegie Foundation for the Advancement of Teaching, besides showing the work of the executive committee that administers the vast fund according to the intentions of the founder, contains interesting chapters on college and university instruction in the United States and Canada.

It will be recalled that, on April 5, 1905, the wealthy iron-master set aside the sum of $10,000,000 to provide pensions for teachers in universities, colleges, and technical schools in the United States, Canada, and Newfoundland. It may also be remembered that "sectarian institutions" and State-supported colleges were not to be included in the benefits of the fund. The trustees of the foundation insist that it is "not a charity but an educational agency." The great gift is to be administered for the purpose just specified, "in such manner and under such regulations as the trustees might decide to be wise." The clause excluding "institutions under denominational control" from the privilege of sharing in the allowances, caused considerable comment at the time the grant was first made public. Nor is all uncertainty in the public mind as to what the agents of Mr. Carnegie understand by "denominational control," fully removed even today. Several denominational colleges have thought themselves entitled to the benefits of the foundation. Hence, "during the past year a large correspondence has gone on and numerous conferences have been had with the officers of institutions commonly looked upon as denominational." It is perhaps in view of this uncertainty that the committee holding the fund in trust found it necessary to explain its attitude in the matter more fully in its second annual report.

It does this in three chapters, bearing the titles: "The Various Methods of Legal Connection between Denominations and Institutions of Higher Learning," (to which is added a tabular survey, explaining these various methods in minute detail), "The Considerations which make for Denominational Connection or Control," and "The Relation of the Carnegie Foundation to Institutions of Higher Learning having Denominational Connection." These chapters outline some "of the difficulties involved in administering this trust as far as its relations to denominational institutions are concerned."

What these difficulties are appears from reference to letters received "from college presidents and other academic authorities setting forth in detail the unsectarian spirit which prevails in the institutions under their control.... One college president, in whose institution a majority of the faculty must belong to a specified religious body, wrote, after explaining the liberal spirit of the college: 'Our college has always been liberal, why cannot the Carnegie Foundation be liberal, too?'" Again, "a very common type of letter is one in which the writer states that his college is as free from denominational control as some institutions on the accepted list, which he generally declares belong by common consent to such and such churches."

Many of these perplexities, which beset the committee in the administration of the gift, arise from a clause in the charter of the Foundation whereby colleges and universities "under the control of a sect" are specifically excluded from its advantages.

It may be of interest to know how the trustees of the fund look upon our Catholic institutions with reference to any application which might be made to allow their teachers to share in its privileges. Discussing the methods of connection between institutions of learning and religious denominations, the executive committee finds that "a controlling denomination may have relation with the college in many ways. Occasionally, the buildings and equipment of an institution are owned outright by a denomination." It goes on to say that "the Roman Catholic colleges and universities are owned outright by the Church. Most of them are under the control of religious orders, and the title in them is vested absolutely in the order itself. It is a pleasure to acknowledge here the courtesy with which the Roman Catholic institutions have responded to the communications of the Foundation. Their form of government prevented any expectation of sharing in its benefits, and where the professors are Brothers of an Order, the Order itself makes provision for the modest needs of their old age. But notwithstanding the absence of personal interest in the benefits of the Foundation, the colleges and universities have cheerfully supplied to the Foundation the statistics it desired for purposes of tabulation."

As to the question of admitting instructors at State Universities to the right of retiring allowances, even less progress was made towards a definite solution. The trustees, unable to reach a final conclusion in the matter, "referred the subject back to the executive committee for further examination."

In its study of the educational situation in the United States, Canada, and Newfoundland, the Board of Trustees found occasion to examine many questions of general interest, especially those bearing on the standard of academic work in the colleges and universities. Many of these questions have been discussed frequently in the educational journals and at meetings of teachers and instructors. A notable contribution to one of these much debated problems is that of "The Function of College Requirements for Admission" in the Report before us. Other important topics here presented are: "The Large Number of Institutions in the United States and Canada Bearing the Name College or University" (the result of almost a year's work on the part of the executive officers of the Foundation); "The Place of the College in American Education"; "The Use of the Term University in the United States" (from which it appears that before the nineteenth century twenty-five institutions had been chartered as colleges or universities); "The Evolution of the American Type of University," etc.

In some few cases the Carnegie Foundation has departed from its strict rule of pensioning only those connected with schools or colleges. Foremost among these exceptions was that made in favor of Albert S. Gatscchet, for many years a member of the Bureau of American Ethnology, an eminent authority on the languages of the North American Indians, and "the first American ethnologist to command the attention of Europe."

## MINOR TOPICS

**The Growth of the Church in America**

Quite a number of our Catholic papers spoke of, or contained addresses, on the occasion of the recent centenaries of the dioceses of New York and Philadelphia, and sermons alluding to, the great growth of the Church in this country, notably in the centennial archdiocese of Boston, New York, and Philadelphia. They qualified this growth as extraordinary, and even little short of the miraculous. "Such qualifying," observes Rev. Fr. Deppen in the Louisville *Record* (xxx, 18), "while pardonable, is extravagant. The growth of the Church in the United States has undoubtedly been great and providential, but not extraordinary, and much less miraculous. It is a growth coincident with the

growth, in population and resources, of the country. When we consider the enormous tide of immigration to our shores during the last eighty years, the greater part of which was Catholic, we must necessarily conclude that our growth has not been, under the circumstances, proportionally remarkable, nor out of the ordinary. The Archdiocese of New York, for instance, has grown from the smallest and poorest beginnings, just as New York as a city has grown from a small town to a metropolis approaching London in size. Church and State have grown together and kept pace together."

**A Study in Immigration**

In a lecture delivered recently before the Germanistic Society of Chicago, *(European Immigration into the United States from 1820—1900),* and now issued in pamphlet form, Professor J. Hanno Deiler of Tulane University, New Orleans, not only gives a table of statistics showing European immigration year by year during the time mentioned, but also descants judiciously upon what one might call the philosophy of immigration The pamphlet contains on twenty-two pages a mass of valuable information, which one less thoroughly versed in the subject than Professor Deiler would find it difficult to collect in many moons. The author among other things shows that restrictive legislation has utterly failed. In his opinion the solution of our immigration problem lies here: "We must keep the immigrant away from where he does harm and congests the labor market, and must see to it that he goes to where he is needed and where he can be useful to the country as well as to himself." Prof. Deiler suggests that Congress authorize the President to designate from time to time the states and territories where immigration is needed and the ports through which it shall enter the United States, thus keeping immigrant ships away from ports contiguous to congested labor markets and the thickly settled parts of the country.

**"Whistling Girl in Church Service"**

is a heading in the morning papers which provokes the *Nation* to something approaching enthusiasm: "We have frequently lamented the falling off in church attendance. The time was when people would spend a good part of Sunday in church in preference to spending all of eternity in torment; but since they have learned that everybody is going to be saved anyhow, men naturally indulge their preference for golf and automobiling. The problem of the clergy is therefore to provide an attraction more powerful than the links and the macadamized road —to raise the church to that position of popular interest now occupied by the vaudeville theatre. The clerical entertainer is hampered by traditions —not to say superstitions—which make it difficult for him to compete on equal terms. In deference to the old hidebound conservatives, who, it must be admitted, usually supply the money for running expenses, he cannot appear in tights, do a turn on the trapeze, or exhibit trained seals. Forbidden these obvious methods of impressing upon the community the precious truths of religion, he has been driven to such feeble devices as moving pictures of the Holy Land and dull Sunday evening concerts.[1] A better

[1] The papers have since informed us that an exhorter of the Salvation Army is carried about in a coffin, and, thus attracting attention harangues the crowd. According to a dispatch from Atlantic City, 500 men packed the new Men's Church and "puffed cigars and pipes furnished by the Rev. Sydney Goodman during the sermon." There was also "a special entertainment." Moving pictures, stereopticon views illustrating the parables, and singing by professionals, who volunteered from beach-front cafés and theatres, made up the programme. In fine, we have a religious vaudeville. (Cf. N. Y. *Evening Post,* May 11.)

way has been conceived by the Rev. Frank M. Goodchild of the Central Baptist Church, New York City. He has decided that "some bright musical attraction" is the thing. Hence the young woman who whistled airs from 'CavalleriaRusticana' last Sunday night; and next Sunday night 'Charles Wold, with melodies on his musical glasses.' It would, of course, be absurd to suppose that Mr. Goodchild or any other minister might attract listeners by mere force of earnest and able preaching."

**Socialist Ministers**

The following news item, clipped from the *Evening Post* of New York (Apr. 25) is significant:

"Clergymen of this city who are socialistically inclined are forming an association to be called the Ministers' Socialist Conference, to hold secret meetings. The secretary of the new organization is the Rev. John D. Long of the Park Side Presbyterian Church, Brooklyn. Regarding the aims of the new organization Mr. Long said: 'The clergymen who are affiliated with the new organization have come to the conclusion that Christianity will not work under a competitive commercial system and that the inauguration of Socialism is necessary for civilized human beings.' This new society is not to be confounded with the Christian Socialist Fellowship, which, under the leadership of the Rev. Alexander F. Irvine, meets every Sunday evening in the Church of the Ascension. Mr. Irvine is also a member of the new society."

It is not hard to understand why so many Protestant preachers become Socialists. They feel the "Misereor super turbam" and, as ministers, can do little or nothing to alleviate the social misery. At the same time they are not sufficiently trained to see the fallacy of Socialism. The time is not far distant, apparently, when, *vice* an effete Protestantism, Socialism will become the religion of the masses.

**Spiritism and Catholics**

Spiritism is not only scientifically irreconcilable with Catholic doctrine, as we think Mr. J. Godfrey Raupert has shown to demonstration, but, in this country at least, takes on a distinctly anti-Catholic tone and trend. One can hardly pick up a Spiritistic publication of any kind without finding therein vicious attacks upon our holy Church and the body of Catholic American citizens. The other day a copy (Vol. xxxviii, No. 963) of the *Progressive Thinker,* a widely circulated Spiritist weekly of Chicago, strayed into our exchange box, and when we opened it, our eyes fell upon this passage in the editorial leader:

"Italy, as all reports agree in stating, the home of Catholicism, and where most of its literature was forged, and where the Inquisition put in its most deadly work, and contributed most of the Popes, Cardinals and Prelates, is declared honeycombed with Liberalism. And Spain, good old Spain—that gave the world its Torquemada, and its Ximenes, and contributed so largely to the destruction of the world's choicest literature, and the wreckage of aboriginal civilization in America, is halting in its missionary work, and seems destined to join its neighbors on the north and east in crushing the great power which by usurpation, destroyed the earlier civilization and literature of the world, culminating in producing a thousand years, known as the Dark Ages, which were only illuminated by fagots and flames, while burning heretics and thinkers.

"The hope of Catholicism is in America. It is bending all her great powers to colonize this country. She is unwilling her children shall be taught in our common schools; so under the false and specious claim of

teaching morals she is educating her youth to hate our free institutions; while demagogue politicians, to gain Catholic votes, are catering to her prejudices.

"It is well. It is here, on American soil, and under our glorious skies, where real freedom first dawned; and it is here ecclesiastical tyranny shall meet its Waterloo, and go out forever. The sons of those who gave us a constitutional government, and who crushed chattel slavery can be trusted to crush priestly usurpation and ecclesiastical slavery when the time comes for action."

Only two days before we read this article a pastor told us that in St. Louis not a few Catholics were becoming enamored of Spiritism and ceasing to practice their religion in consequence.

That a Catholic should stop practicing his religion after he has been caught in the nets of the Spiritists, is not surprising. And that Spiritistic propaganda, in spite of the overtly anti-Catholic and anti-Christian tendency of the cult, is perverting not a few Catholics, must be ascribed mainly to the circumstance that we have among us so many who have little or no knowledge of their faith and therefore have grown Laodicean in their profession and careless in their practice of it.

**Pulpit Thievery**

Rev. Dr. Barton, in a recent issue of the Chicago *Advance*, exposing the plagiarizing of the Protestant clergy, quotes a letter he says he received from a dominie on the Pacific coast, which betrays how brilliant pulpit orators are sometimes made, oftener than is generally supposed:

"Two years ago, when earthquakes and fire made San Francisco a ruin, the Brooklyn *Eagle* published two pages of sermons which had been preached about the great calamity. Several of these sermons showed their leading ideas and even phrasing to have been taken from sermons preacher by Beecher and Talmage on the Chicago fire of 1871. But, strangest of all, this paper had a special from Oakland, Cal., reporting a sermon by a leading Methodist of that place, which was an eloquent description of the earthquake and fire and the lessons to be drawn from them. Now, this sermon, telegraphed across the continent, was pieced together almost bodily from sermons of Beecher and Talmage, especially from Beecher's sermon, down even to the last final appeal for help for the sufferers! These sermons and the plagiarized ones are open before me as I write, and I have just compared them. I prepared a sermon on this same calamity, and was drawing on Beecher and Talmage when the *Eagle* arrived containing the sermons of the metropolitan divines. What was my surprise to find they had been stealing from the same sources I was using! I then added their productions to those of Beecher and Talmage, and stole some from both of them, but hardly so much as one of them had stolen from Beecher alone! If such things are done by the city preachers what may be done by the beginners in the remote rural districts?"[1]

**French in South America**

The Frenchman's habit of referring to South America as the destined home of a new Latin civilization, with the complacent suggestion that Latin means French, is partly justified by what Prof. William R. Shepherd has to say in his article on "Education in South America" in the May *Review of Reviews:*

"Unpractical though much of the educational system may still be, any

[1] We take the quotation from the *Progressive Thinker*, Chicago, Vol. 38, No. 963.

one who imagines that there are but few really educated people in the South American republics is greatly mistaken. Indeed, the number of cultured, as well as highly educated, persons who may be found in any important city of the southern continent is quite large, and they may be compared to advantage with the best of their class in Europe and the United States. They have travelled abroad, they commonly speak several languages, and are versed in all the accomplishments of mind and manners which a refined society would demand. The cast of their culture covering its substance of Spanish or Portuguese is preëminently French. That is the language which they use regularly in addition to their native tongues, and it is not so much through the direct use of Spanish or Portuguese as through the medium of French originals or translations that their knowledge of the intellectual world is ordinarily acquired. A glance at the display on the counters of any large bookstore will show instantly how great is the hold that the French language and literature have upon the minds of South American readers."

## FLOTSAM AND JETSAM

"The CATHOLIC FORTNIGHTLY REVIEW is doing a good work in publishing a critical review of *The Censorship of the Church of Rome, by George Haven Putnam,* a work much commended by American critics. The writer of the review is the Rev. Joseph Hilgers, S. J., himself the author of an authoritative work in the field which Dr. Putnam has striven to cultivate. Putnam is convicted not only of neglecting the most important sources bearing on his subject, but of being unable to make use of those he consulted."—Portland (Ore.) *Catholic Sentinel,* Apr. 9, 1908.

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A news despach from Seattle, Wash., dated Apr. 4, which we find copied in the *Catholic Telegraph* (lxxvii, 15) says that ex-priest "Jeremiah J. Crowley [of Chicago], whose relations with the [Catholic] Church were severed by reason of his unwarranted criticism of the parochial school system, was married to Miss Blanche McLeod, sister of Postmaster D. E. McLeod of Schuyler, Neb., March 9, at North Yakima, Wash., Rev. S. J. Kennedy of the First Presbyterian Church officiating. Mr. Crowley has lived in Seattle about nine months and has since that time been engaged in the real estate business. He is now a member of the First Presbyterian Church."

Crowley's criticism of the parochial school system (cfr. CATHOLIC FORTNIGHTLY REVIEW, xii, 2, 34—35) was merely an incident in the turbulent course this unfortunate priest took after his suspension by the Archbishop of Chicago. He is merely another "reformer" who is following the example of Martin Luther. Good Catholics pray for such men.

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At a meeting in New Orleans recently of the "Supreme Grove" of the "United Ancient Order of Druids," a semi-Masonic secret society akin to the Odd Fellows, "a letter was received from the Sisters of St. Joseph's Asylum, accompanying a handsome sofa pillow, emblematic of the order, which was presented to Mr. Gus Andressen, Noble Arch of Elvin Grove No. 24. The letter from the Sisters said that the pillow was sent as a remembrance to a true friend of the institution, who had heaped so many acts of kindness and untiring favors on the Home that they desired to show their appreciation. It was accepted by a letter of thanks from Mr. Louis B. Sorensen, Noble Grand Arch of the Grand Grove of Louisiana."

The above-quoted item is taken from the New Orleans *Daily Picayune* of April 5, 1908, where it was illustrated by a picture of "The Druids' Pillow" with its weird pagan emblems embroidered by the hands of pious nuns. Will not some one inform the

good Sisters of the impropriety of such a present?

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Dr. W. A. N. Dorland takes up the cudgels against "Oslerism" in an article in the May number of the *Century* magazine, under the title "What the World Might Have Missed." In a previous article in the April *Century*, on "The Age of Mental Virility," Dr. Dorland contended that the best intellectual effort was put forth after a man or a woman had attained the age of 40, a conclusion quite the reverse of that held by Dr. Osler. In his second article, he takes up his theory in detail and gives a summary of the brilliant work accomplished by many famous men and women, after they had passed the fortieth milestone, in the world of literature, science, art, music, politics, and diplomacy. Altogether it is a unique showing, and should bring heart of grace to middle-aged persons.

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Three millions of Catholics in New York is not only gratifying evidence of faith in our day, but is a splendid prophecy of the future progress and power of Catholicism in America.—New Orleans *Morning Star.*

"Ever since that great luminary, Augustine, proved to be the last bishop of Hippo, Christians have had a lesson against attempting to foretell, how Providence will prosper or bring to an end what it begins."—Newman, *Apologia* (Pocket Edition), p. 112.

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In 1840 New York City, with a population of 317,710, had one church to every eighteen hundred inhabitants. Today there is hardly one church to every four thousand of its four and one-half million population, counting all mission halls as churches. These are astounding figures. What do they mean? Are the churches behind the times? Are we drifting toward the rocks upon which pagan Rome was wrecked?—*New Broadway Magazine,* New York, May 1908.

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*Who's Who* in America for 1908—09 has just appeared. There are only 16,395 persons in our vast republic of 80,000,000 who have been found worthy of a place in this book's sacred pages. One of our good friends is aggrieved because he has not found a certain editor's name among the celebrities. Perhaps he will feel relieved when we tell him, on the authority of the *Catholic Union and Times* (xxxvii, 5), that "a Who's Who is anyone who is gullible enough to give up the price of a half-tone and 'write-up.' Even you or I could get inside the ponderous tome if we had the price."

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"I find little if any original matter in your REVIEW," writes a dissatisfied reader. "Most of your articles are condensations of what others have said or written."

There isn't much a twentieth-century editor—even if he were a genius, which I am not—could say that has not been said more beautifully or more effectively before. And, you know, as old Phocas wrote in the prologue to his Grammar, many centuries ago,

"Since all things have been said by men of sense,
The only novelty is—to condense."
(Richard de Bury, *Philobiblion,* p. 66.)

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Volume II of Anatole France's *Vie de Jeanne d'Arc,* just out, contains a diagnosis of Jeanne's mental condition by Dr. Georges Dumas, which M. France in his first volume had promised us as representing the conclusions of modern medicine. How M. France reconciles this document with his view of the Maid of Orleans, is a little difficult to understand. He, it will be remembered, considers that "illusion enveloped her senses," and talks of her "folie," of perpetual hallucination, and "automatisme." In fine, the reader was left to suppose that he laid stress upon her pathological condition. But Dr. Dumas writes: "If hysteria was a factor in her case, it was only to allow the most secret feelings of her heart to become objective in the shape of visions and heavenly voices. * * * Her intellect and her will preserved her sane and honest, and nervous pathology hardly throws a feeble light on a part of her soul."

*

In the *Stimmen aus Maria Laach* (No. 3) Rev. Blume, S. J., in an article on "Gregory the Great as a Composer of Hymns," takes issue with a writer in the *Theologische Quartalschrift,* who urges that there are no grounds for declaring Gregory a poet. P. Blume tries to show, from Dublin manuscripts

and from Gregory's relation to Ireland, that the "Hymns of the Week" must have been composed by Gregory.

*

A writer in the *Vanguard* (Protestant. St. Louis. xxviii, 15) examines why so many preachers are but poorly supported:

"The question hinges here: 'Have they been called of God to the work of the ministry?' So many, I believe, are in the sacred office who have never been thus called, and are entirely unfitted for it; having but little natural ability, no love of study, no zeal, no energy, no constraining love for souls; and, of course, prove a failure, utterly, in the work of the Lord."

*

Of Mr. Timothy Healy, the well-known Irish parliamentarian, Sir F. C. Burnand says in *The Catholic Who's Who and Year Book for 1908:* '"Mr. 'Tim' Healy is a master of persiflage as well as of more serviceable arts; and he has not always reserved it for those who are alien to him in race, religion and general aim. As a lawyer, no less than as a parliamentary speaker, he has scored his triumphs, and his knowledge is on a par with his wit. Speaking in 1906 on Mr. Birrell's Education Bill, he said: 'Mr. Speaker, I give little for your education. I cannot spell myself; I cannot parse an English sentence, I cannot do the rule of three. I am supposed to know a little law, but I think that is a mistake. But one thing I have got—a belief in the Christ to come; and I believe that if the children put into practice the teaching which they have received from the priest in the Catholic school, they will reap rich reward."

## BOOK REVIEWS AND LITERARY NOTES

—Very Rev. Canon Ulysse Chevalier has published separately in pamphlet form his reply to the strictures made by a writer in the *Ami du Clergé* upon his epoch-making work *La Santa Casa de Lorette* (*La Santa Casa de Lorette et la Maison de la Sainte Famille à Nazareth.* 72 pp. Langres: Imprimerie Maitrier et Courtot. 1908). Without entering into too great detail, the learned Canon fortifies his thesis with regard to the Holy House by a series of luminous observations on the following points: "1. S'il est permis d'étudier les origines légendaires; 2. Si l'on doit rejecter sans examen les opinions des contradicteurs et des savants; 3. La valeur des témoignages écrits en faveur de Lorette; 4. Le silence des contemporains; 5. La valeur de l'argument tiré des miracles, des pélerinages et des faveurs accordées par les Papes; 6. La Santa Casa à la fin du XIII siècle et au commencement du XIV; 7. Ce qui existait dans le sanctuaire de l'Annonciation, à Nazareth, avant et après 1291; 8. Enfin, les origines probables de la légende." Several of the points only touched upon in M. Chevalier's recent papers in the CATHOLIC FORTNIGHTLY REVIEW (xiv, 23 and 24; xv, 1) are developed somewhat more fully in this pamphlet.

—Rev. F. M. De Zulueta, S. J., has written a little brochure *(Parents and Frequent Communion of Children.* B. Herder. Net 5 cts.), wherein he tries to remove one obstacle which lies in the way of the fulfilment of the earnest and reiterated desire of the Holy See for the spread of frequent and daily communion, by persuading parents, guardians, and teachers that they must not prevent, but rather encourage children to approach the Holy Table frequently.

—The Passionist Father Arthur Devine gives us a popular exposition of *The Law of Christian Marriage according to the Teaching and Discipline of the Catholic Church* (xviii & 366 pp. Benziger Bros. 1908. $1.50 net). The book, which is excellent in spirit and method, fills a long-felt want, and its publication is particularly opportune at a time when the marriage law of the Church is undergoing certain important modifications. Father Devine throughout his volume pays due attention to the "Ne temere" and gives the full text of the decree with a running commentary on pages 283 to 336. Of course, like all other writers at the present stage of affairs, he is compelled to leave a number of interesting and important questions unanswered. *The Law of*

*Christian Marriage* will do much good if spread among our Catholic people. Its sale in America could no doubt be considerably advanced if the author in a new edition would pay as much attention to conditions in this country as he does to those obtaining in England, Scotland, and Ireland.

—Volume IX of "The International Catholic Library," Edited by Rev. J. Wilhelm, D.D., contains an authorized translation, by Mr. Arnold Harris Mathew, of Msgr. L. Duchesne's valuable book on *The Churches Separated from Rome* (ix & 224 pp. Benziger Bros. 1907. $2 net). It was a happy thought to make accessible to English readers this important contribution toward the literature dealing with reunion at a time when not only is the Holy See, faithful to its traditions, reminding the Christian world that schism has ever been a misfortune and unity a duty, but when there is making itself felt in the Anglican Church, both in this country and in Europe, a strong movement in favor of corporate reunion with Rome. Msgr. Duchesne devotes only one brief chapter to the Church of England; but he throws a flood of light upon the causes that led to the great Eastern schism. His remarks on the letter by which the Patriarch of Constantinople and his synod answered Pope Leo XIII's generous and kindly invitation in his encyclical "Praeclara," are of particular interest and value. Altogether this volume is a fine addition to the "International Catholic Library," which, we hope, is receiving the support that it merits throughout the English speaking world.

—The *Catholic Who's Who & Year Book for 1908,* edited by Sir F. C. Burnand (ix & 444 pp. Benziger Bros. $1.50 net) is "unique" not only in the sense in which the editor applies this epithet in his "Preface & Dedication," —namely because it is the first Catholic directory of its kind ever published; but also in the editor's method of treatment. The dry data that must needs constitute the bulk of such a reference volume, are interspersed with fine character strokes and delicious bits of wit and humor. Thus the author remarks of Cardinal Merry del Val: "To the ordinary responsibility of his great office, the Cardinal adds that of being an Englishman." And of Mrs. Alice Meynell: "It has been the luck of this lady and her sister to convert two men of genius to a recognition of woman's ability, for Ruskin unsaid for the one 'what I have always said—that no woman could paint,' and Coventry Patmore referred to the other as 'one who—I am bound to confess—has falsified the assertion that I made some time ago that no female writer of our time has attained to true distinction.'" The editor can also be touchingly pathetic. Thus he says of the unfortunate Father Tyrrell: "Since Father Tyrrell ceased to belong to the Society [of Jesus], under circumstances that are familiar, he has suffered further estrangements which no one without grief could regard as final. Father Tyrrell now dwells in retirement at Storrington, the Sussex village where, also beneath the shadow of the Premonstratensian Priory, the late Francis Thompson first knew himself to be a poet."—American authors, we regret to notice, are treated rather shabbily. Of Archbishop Messmer, for instance, all that Sir Burnand has been able to find out is that he is "an advocate of Women's right—or duty as Ruskin would have preferred to say—to take part in public life."—The papers announce that we are soon to have an American Catholic Who's Who. It is to be hoped that it will prove as readable as Sir F. C. Burnand's unique compilation.

—Vol. II of *The Proper of the Mass for Sundays and Holidays by A. Edmonds Tozer* (J. Fischer & Bro., New York, price $1) completes the work begun in Vol. I by adding to the "Proprium de Tempore" the "Commune Sanctorum," "Missae Votivae," and the "Proprium Sanctorum." Dr. Tozer has arranged this work for choirs who find the plain chant from the Graduale beyond their powers of execution; and, secondarily, for those who regularly sing the prescribed melodies, but who may not be able to master everything set down for any particular mass, in order that they may have something at hand which is easily learnt and of greater musical interest than a mere recitation of the words on a monotone, or even to a psalm tone. Such an authority as Mr. George Herbert Wells says that both for properly and duly organized choirs of men and boys, and also for choirs where for some reason it yet seems necessary to retain the voices of women, if it is desired to study and render not simply the unvarying music of

one particular school, but rather a proportionate repertoire of the best class of Church music, be it Gregorian, polyphonic or modern, Dr. Tozer's two excellent volumes are simply invaluable, and, under a competent choirmaster, should insure at all times a correct, lawful, and artistic rendition of the "Proprium Missae" with such a minimum of time spent in its rehearsal as would leave the choir abundant opportunity for the general study of other forms of musical art.

—A writer in the *Dépêche d'Orient* recalls the story of one of the most entertaining, and for a while successful literary fakes ever undertaken. Prosper Mérimée had when a student often dreamed of a journey along the east coast of the Adriatic Sea; he had read much of the habits and traditions of the Dalmatians. Unfortunately money was lacking with which to realize the dream. The daring spirit which never deserted him, in this dilemma suggested a solution which he proposed to a young man—Ampère, who was to be his traveling companion—that they should write an account of their travels first, and then go upon them on the proceeds. Ampère lacked the heart for such an enterprise; so Mérimée himself composed a volume of Illyrian poetry, which he affirmed he had collected in Dalmatia, Croatia, Bosnia, and Herzegovina—in none of which countries had he ever set foot. He called the volume *La Guzla,* after the one-stringed violin of the Balkan lands, and adorned it with a portrait of himself rigged up in Dalmatian costume, with a false mustache, and sitting cross-legged with the instrument on his knee. This was supposed to be a picture of the famous ballad singer Maglanovitch. So good was the local color that the book was translated into Polish, and was praised by the Russian poet, Pushkin, for its fidelity to the Slav spirit. The sale, however, was so small that Mérimée was not able until much later in life to visit the country his travels through which he had so graphically described.

—Volume IV of the timely Bibliothèque Apologétique, published by Gabriel Beauchesne & Cie. of Paris, is by Père A. Durand, S. J., and defends the "Gospel of the Infancy" against modern anti-Christian critics, Strauss, Schmiedl, Harnack, Pfleiderer, et al. (*L'Enfance de Jésus-Christ d'après les Évangiles Canoniques, Suivie d'une Étude sur les Frères du Seigneur par le P. A. Durand, S. J.* xli & 287 pp. 2 fr. 75, postpaid.) The reverend author analyzes the various Gospel texts pertaining to the virgin birth and the infancy of our Lord and points out with destructive skill the flaws in the arguments of those who assail these texts. A long and thorough study of the "Brethren of the Lord" concludes the valuable book, which is worthy of unqualified recommendation.

—Our attention is called to the fact that Rev. Francis S. Betten, S. J., has published his paper on the Roman Index, which we praised and recommended in our No. 8, p. 253, in the *Catholic Mind,* of which series of fortnightly brochures it forms Nos. 23 and 24 (New York: *The Messenger,* 1907. Price 10 cts.) Its title is: *What is the Roman Index of Forbidden Books? Briefly Explained for Catholic Booklovers and Students. With a Summary of the Index.* The paper is timely, and unlike Putnam's *Censorship of the Church of Rome,* thoroughly reliable; it is a pity that it cannot be had separately as *one* independent pamphlet.

—*The Angelus by Leo Gregory* (The H. H. Publishing Co., Aurora, Ill. 1907) is a disquisition in verse rather than a poem; an array of arguments to prove that since, and in consequence of, the Incarnation, the human race is steadily rising to a higher plane. The illustrations employed are good, though lacking in freshness. The treatment of the whole theme is inadequate. We believe all that is said, but we are not carried away by any rush of power. Only here and there do we catch a glimpse of that undefinable charm we call poetry. Many of the lines are commonplaces, e. g.: "Whence we can learn a lesson. Let us strive—By every honest means, unceasingly—To better individuals and the race" (p. 21). Again: "The pessimists and demagogues may rant,—The people are, and wisely are, content,—While striving hopefully for better things" (p. 24). The meter is at times halting and redundant. The article "the" is often omitted simply to straighten out the verse: "She sees in halo crib of Bethlehem" (p. 12); "Degraded hitherto for sin of Eve" (p. 14) etc. The little book may be read with interest by some people who

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*

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# The Catholic Fortnightly REVIEW

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## Henry Charles Lea and his Methods as a Historian

THE fact that of late years Catholic critics have given renewed attention to the historical works of Dr. Henry Charles Lea, especially to his *History of Auricular Confession and Indulgences,* shows that we still need a definitive refutation of these books, which have become a strong weapon in the hands of our enemies. The *Catholic World* Magazine, in concluding a notice of O'Donnell's *Penance in the Early Church,* says in its January 1908 number: "We still have to wait for some one who will answer Dr. Lea throughout, but in the meantime we must be extremely grateful for such an offering as this."[1]

Of recent searching criticisms into the work and historical methods of Lea, a brochure by Msgr. Paul M. Baumgarten of Rome deserves special notice. It originally appeared in the form of a series of papers in the *Theologische Revue* of Münster, Vol. vi, Nos. 13—19.

Msgr. Baumgarten does full justice to those features of Lea's researches that are really valuable, e. g., his industry in gathering materials and his laborious efforts to acquaint himself with certain points of Catholic faith and practice.

The special value of Msgr. Baumgarten's criticism lies in the clear and well-documented exposition of certain radical defects in Dr. Lea's works—defects which vitiate his historical method and invalidate his conclusions.

Baumgarten's method consequently differs from that employed by Father Casey, S. J., who in a well-known brochure, published in 1899,[2] examines in detail a number of passages taken *passim* from different chapters of the first volume of *A History of Auricular Confession and Indulgences in the Latin Church,* showing conclusively how Dr. Lea perverts his sources or rather reads into them proofs for the thesis he is eager to establish.

Our present paper, to be followed by several others, is bottomed chiefly on Msgr. Baumgarten's first article in the *Theologische Revue* (vi, 13—14), wherein the learned German historian gives a general estimate of Lea's methods.

While Dr. Lea has acquired a clearer knowledge of Catholic teaching and practice than is generally found among non-Catholic

[1] The same remark applies, even more justly, to the new and enlarged edition of *Indulgences: Their Origin, Nature, and Development* by A. M. Lepicier O. S. M. (Benziger Brothers. 1906. $1.75 net.) Fr. Lepicier refutes not a few of Lea's errors as he goes along.

[2] *Notes on a History of Auricular Confession by Rev. H. Casey, S. J.* Philadelphia: John Jos. McVey. 1899.

historians, his good will and diligence were not sufficient to preserve him from many radical errors, which in a historian of such distinctively Catholic institutions as auricular confession and indulgences, can admit of no excuse A discussion of these momentous subjects demands an absolutely unprejudiced view of the scope and import of the Church's teaching, her official pronouncements and doctrinal decisions. When Dr. Lea explains articles of Catholic belief according to his own fundamentally Protestant conceptions, in defiance of the theologically and historically correct interpretation, he cannot escape the charge of being biassed and must grant that his methods of investigation are open to suspicion. A principal source of Dr. Lea's errors is that he ignores the difference between the authentic and authoritative teaching of the Church and the statements of private writers.

Dr. Lea, despite his assumption of superior scholarship, is not versed in the critical method of studying and writing history. Even in his later works he cites books and documents in such summary fashion that it is difficult to look up and verify his assertions. He frequently masses together his proofs for whole sections of one, two or more pages in one brief note, and quotes the works referred to in the slipshod fashion of the old French and Italian school. It is surprising to see with how little care the various editions of important reference works are specified, to note the slight attention paid to biographical completeness, to find page references often omitted and the source of quoted documents barely hinted at. Lea's disregard of the rigid accuracy and strict method required of the scientific historian today, puts useless burdens upon the critical student of his volumes.

Here and there we chance upon a word of rebuke for the enemies of the Church and her teachings; but over against these comparatively few and unimportant friendly statements we find numerous digressions detailing the merits of professed enemies of Catholic institutions which an impartial estimate of critically sifted facts would never have permitted. Again and again Dr. Lea goes out of his way to make serious charges against the Church and her representatives. The flippancy of these charges and the insufficient grounds upon which they are made, are but poorly concealed by the tone of assumed calmness and judicial temper which their author pretends to assume. His fondness for piling up accusations is all too obvious. Seldom do ecclesiastical regulations receive his approval. Dr. Lea's lack of insight into the spirit of medieval Christianity is everywhere apparent. Nor has he an adequate notion of the civil and domestic

life of the Middle Ages. He makes the fundamental mistake of interpreting the customs of that epoch by modern standards, instead of viewing them in the light of the generally accepted laws, views, and conditions. He writes, says Msgr. Baumgarten, "like the comparative criminologist of the nineteenth century," and hence it is not at all wonderful that his finds and conclusions are condemnatory of medieval conditions. The even, unruffled temper of his discussion imparts to his conclusions a certain strength, which closer scrutiny will not justify. Even well-balanced critics have been deceived by this semblance of sober and unbiassed criticism. If, for instance, as we shall show later on, Lea's account of the twelfth century must be regarded as characteristic of his want of insight into the spirit of the past, his estimate of noted personages proves conclusively that he forms his judgments now according to this pattern, now according to that, as the need arises.

When documentary evidence for propping up an assertion fails him, Lea uses vague and general phrases, such as the cautious historian carefully avoids. The adjective "doubtless" plays a very important rôle in his numerous volumes, especially where there is room for the most varied conjecture. In many cases the inferences are not by any means as "doubtless" as Lea would make them appear to be. Sweeping expressions like "We can readily conceive," "We may easily imagine," "It can readily be understood," etc., etc., may well put the reader on his guard if he would avoid accepting hypotheses for facts "proved" by Lea with such "conclusive" reasoning.

What follows refers chiefly to the first volume of *A History of Auricular Confession and Indulgences in the Latin Church,* (3 vols. Philadelphia: Lea Brothers. 1906.) The first two volumes of this pretentious work bear the subtitle: "Confession and Absolution," the third, that of "Indulgences."

In the opening sentences of the Preface Dr. Lea writes: "Perhaps in treating this subject I may be accused of threshing old straw. For nearly four centuries it has served as material for endless controversy, and its every aspect may be thought to have been exhausted. Yet I have sought to view it from a different standpoint and to write a history, not a polemical treatise..... I have purposely been sparing of comment, preferring to present facts and to leave the reader draw his own conclusions."

Throughout the pages bristle with foot-notes, which lends to each volume an air of profound erudition. "But," as Father Casey has truly remarked, "the question is, What have we behind the references, titles, and numbers?"

The wealth of material—sometimes from the most outlying sources—gathered together in this discussion, extending over more than a thousand pages, is truly surprising. If the author has satisfactorily mastered many points of Catholic teaching, yet there are other instances which show that even with the best of intentions, he did not succeed in ridding himself of his Protestant prepossessions. Thus he has entirely misunderstood questions bearing on the constitution of the primitive Church. One result of this fundamental misconception is his arbitrary parcelling-out of spiritual powers and functions among the various orders of the clergy. The accusation of inconsistent utterances that heads page 115, chapter VII, wherein is treated "The Power of the Keys," may justly be applied to Dr. Lea's own course of procedure. He pretends to find inconsistencies in the writings of St. Ambrose on penance. But the fact is that he completely misrepresents the teaching of St. Ambrose on the intermediary function of the priest in the sacrament of penance. "Stimulated by conflict with the Novatians, in some passages he [Ambrose] asserts the power of the keys in the hands of bishops in an unqualified manner; Christ, he says, could remove sin by a word, but he has ordered that it should be done through men. Thus he pushes this to an extent so insane that he represents God as wishing to be asked to pardon and as virtually unable to do so without the action of the priest." (pp. 114—115). But as Fr. Casey remarks, "the smallest boy in our Catholic Sunday schools could tell Mr. Lea that no sin can be remitted unless God remits it." For the priest is but the instrument of God in conferring the effect of the sacrament. Lea grants that St. Ambrose bears testimony to the power of the keys residing in the Church. But he insists that this testimony was given under pressure, when Ambrose was in conflict with the Novatians. "In cooler moments he assumes that this power is lodged in the Church at large, and limits it to intercessory prayer, denying that the priest can exercise any power." In proof of this last assertion Lea refers to five passages from the writings of the holy Doctor. Yet after careful study of these passages in the collection of Migne, Fr. Casey felt constrained to say: "In not a single one of these passages does St. Ambrose deny either implicitly or explicitly that the priest has the power of forgiving sin, nor in a single one of them does he limit the power of the priest to intercessory prayer. On the contrary, in the very first passage referred to by Mr. Lea, instead of a proof of his assertion we have a most explicit *refutation* of it." (p. 56). Fr. Casey then quotes the whole passage, which is taken from Book I, Chapter 2, *De Poenitentia*, and any one who will look it up will admit

that no clearer statement of the Church's power of remitting sins could be desired. Nor does any of the other three passages quoted by Mr. Lea furnish a vestige of proof in favor of his allegation.

Such facts annul Lea's sweeping generalizations, and discredit his methods as a historian. It is easy to see why Fr. Casey wrote on the last page of his little book: "Mr. Lea is not a historian, but an advocate; a writer not of history, but of polemics. He writes to prove a thesis, to gain a cause, to misrepresent an adversary. He summons up his witnesses from antiquity, good and bad alike, heretic or orthodox, all are acceptable if only they may be coerced into an utterance to suit his purpose."

Only a sample, in conclusion, of Lea's favorite use of the phrases "It is evident," "It is plain," etc. We take it from the beginning of Chapter VII, "the Power of the Keys." The fundamental question of the whole discussion is involved in this chapter. The author must therefore by all means make his conclusions "strong," "convincing," "evident." Perhaps it is for this reason that the word "evidently" appears three times within nine lines. But in no single instance is any evidence forthcoming. After a few preliminary sentences, which state that the early Christians prayed directly to God to obtain remission of sin—a prayer which is uttered by millions of Catholic souls even today—Lea generalizes as follows: "When the mediator could only be addressed through God, it evidently was difficult to shake off the primitive idea that God, as the sole source of pardon, was to be approached directly. He evidently had not entrusted to any one, in heaven or on earth, the dispensation of his mercy." (p. 107).

In the paragraph immediately following Lea begins his real onslaught for the defense of his thesis: "The Church of the first five centuries did not believe that Christ had given to His Apostles and their successors the power of forgiving sin as now claimed by the Church of Rome." And, of course, there follows the inevitably "evident" inference. "Whatever sense may be attributed to this grant of power, the primitive Church evidently regarded it as personal to the holy men whom Christ had selected as his immediate representatives." (p. 108). But, says Fr. Casey, "if it be evident that the Fathers of the primitive Church considered this power as a personal gift conferred on the Apostles, Mr. Lea must have some evidence that evidently proves this." Briefly Lea's argument is, that "at the time the gospels were composed the Apostles were not expected to have any successors, for Christ had foretold the coming of the day of Judgment before that generation should pass away." (p. 108). Yet, in the words of Fr. Casey, "At the time St. John's Gospel was composed, and therefore

when the text, 'Whose sins you shall forgive, etc.,' was written, the Apostles were not only expected to have successors, but most of them actually had them."

Lea concludes the paragraph with the oratorical climax: "The transmission of the power from the Apostles to those who were assumed to be their successors is the most audacious *'non sequitur'* in history, and the success of the attempt can scarce be overestimated as a factor in the development of religion and civilization." Is it any wonder that after this effort he begins the next paragraph as follows: "That the primitive Church knew nothing of this is plainly inferable from the silence of the early Fathers." (p. 109).

A few specimens of Mr. Lea's "enlightened" interpretation of some points of Catholic doctrine may bring this paper to a close. Chapter VII, just referred to, concludes with the following outburst: "Theologians may among themselves admit that the keys can err and that the judgments passed on earth may not be ratified in heaven, but the plain people are taught that the priest holds their eternal destiny in his hands and that to them he is virtually God, for he has the power to convert guilt into innocence." (p. 167).

On page 456, Chapter XIII, "The Seal of Confession," he writes: "The most persistent violators of the seal were the regular orders." Of course not a shadow of a proof is advanced. Lea does not even think it worth while to have recourse to his usual method of "proving" his assertion by an array of more or less obscure and far-fetched footnotes. No doubt, that the regular orders most persistently broke the seal of confession is to him a self-evident verity. Soon follows the astounding declaration: "Its [the seal's] use continued and was reduced to a system among the Jesuits as one of the means whereby the ironclad discipline of the Society was maintained and enforced." This statement alone suffices to put Lea down as a man struck with inconceiveable blindness or ineradicable prejudice, utterly incapable of writing a history of auricular confession. Stupid assertions of the type just quoted recall to our mind the scornful words of a truth-loving rationalist historian, Dr. Viktor Naumann of Munich, who in his scholarly work *Jesuitismus: eine kritische Würdigung seiner Grundsätze,* mercilessly castigates just such "Brunnenvergifter," "well-poisoners, as Lea and company. No wonder that Lea's writings find favor with such "historians" like P. V. N. Meyers, who, in the Preface to his *Outlines of Medieval and Modern History* (1903), cites Lea's *Superstition and Force* and *Studies in Church History* among the "works to which I am indebted."

## The Vulgarity of the Press

The New York *Evening Post* recently (May 25) discussed on its editorial page the reasons for the vulgarity of our daily press. Some of these reasons it stated thus:

Our yellow journals have tapped new levels of readers or of people who look at pictures; and by appealing to the ignorant millions a paper can get a hundred subscribers when a paper that addresses itself to the educated few gets one. Many persons, especially of foreign birth, read with as much difficulty as a six-year-old child; and, like children, they must have big type and plenty of pictures. The human animal is as inquisitive as the monkey, and his curiosity is excited by startling headlines. Thousands of men and women have a morbid love of the details of crime, especially sexual crime, and they will always buy the paper which gratifies them. By catering to the basest instincts of the basest elements, an editor in such huge centres of population as New York and Chicago can win enormous circulation. Circulation brings advertising; advertising brings money to secure more sensational features, and even "beats" on legitimate news; and these in turn swell the circulation.

The successful completion of this vicious circle by a single newspaper may demoralize the journalism of a city or a State. For example, the newspapers of San Francisco, goaded by the unscrupulous competition of W. R. Hearst, have tried more or less to beat him at his own game. As a consequence, the newspapers of San Francisco are, considering the size and importance of the place, the most disreputable in the United States. In other big cities, Boston, New York, and Chicago, some of the most popular newspapers are scrambling for the contents of the sewers.—

One trouble is that to-day, as never before, the conduct of a newspaper, even on a moderate scale, requires heavy capital. The modern machinery is expensive; news dispatches are costly; long advertising accounts must be carried. This is why the editor cannot display that cool disdain of money which is characteristic of the professional man at his best. A high-minded lawyer, whose sole capital is his brain, is satisfied to earn a fair living; but the editor must meet heavy interest and maintenance charges. Your physician finds it relatively easy to set his reputation above his fees; unless he is singularly deficient in skill, he has nothing to gain by dabbling in nostrums; he is under no temptation to imitate the druggist who, though privately he may despise some cure-all, does not let personal taste or conviction interfere with trade. But suppose that in a city of one or two hundred thousand

people a daily is being conducted with conservatism and dignity: and suppose that a competitor, by adopting the cheapest and most disreputable methods, kills both its circulation and advertising. Such things have happened, and are still happening. What is the editor to do? He may be offered the alternative of accepting the abhorrent policy of his rival, or of going down in financial ruin. When he is dragged into this unhappy position, he may privately be nauseated by the garbage which he dumps into his columns; but, if his customers want sickening scandals, he may, rather than disappoint stockholders and confess bankruptcy, give them their fill.

And, while the editor is having this struggle, what is the attitude of the community? Of course, the vast majority are coolly indifferent; they take the paper that suits their tastes, regardless of moral considerations. But the "men of light and leading," the big merchants, manufacturers, and bankers, what is their course in this delicate juncture? They loudly denounce the licentiousness of the press; they complain that not a newspaper in town is fit to be admitted to their houses; they subscribe, probably, to the paper that on the whole may be regarded as the best. But, while they lament that the editor is too pusillanimous to maintain high intellectual and moral standards, they throw their substantial support, the columns and columns of advertising, on the side of indecent journalism. When their pockets are touched—when it is not a question of bankruptcy, but rather of a few dollars more or less of profit—these staunch upholders of culture, of religion, and of the domestic virtues, lend their help to the wrong side. If an editor, for the sake of principle, risks unpopularity and loss of circulation, his highly respectable advertisers run from him like rats from a sinking ship. Were the majority of advertisers to be so quixotic as to insist on high ideals of journalism, the satanic press would perish from inanition.

## A Great Catholic Social Reformer of a Generation Ago

The *Dublin Review* for April begins what promises to be a most interesting and timely series of articles on Catholic social activity with a sketch of the splendid social work of the great-hearted Bishop of Mainz—Wilhelm Emmanuel von Ketteler. The first instalment is based on the story of the life-work of this heroic Bishop as told in the large three-volume biography by Father Otto Pfülf (Mainz: Kirchheim, 1899) and in two French lives of the eminent prelate, by Abbé Kannengieser and Georges Goyau respectively.

It is inspiring to read, at this time when united social action is again being earnestly urged upon our Catholic people, the story of the immense activity of Msgr. Ketteler in the cause of Catholic social reform in Germany a generation ago. The author tells us at the end of the present article, that Pope Leo XIII once said of the Bishop of Mainz, when the latter's work came up in conversation: "Ketteler was my great precursor." One of Ketteler's first public declarations on the need of a definite attitude of the Church towards the social question, was made in a speech which he delivered "in the first of those great annual Catholic congresses which have done so much to bind German Catholics together." His theme was: "The Liberty of the Church and the Social Question." A paragraph of this memorable speech is quoted by the writer, from which we take the following sentences: "One task for the immediate future I urge upon you once more: I mean the task of bringing religion to bear upon social conditions. The most difficult question, and one which has not yet been solved by any legislation or by any constitution, is the social question..... It will be seen that the final solution of the social question rests mainly with the Catholic Church. The State has not the power to solve it, whatever resolutions it may pass".

These words of Bishop Ketteler are still more applicable to the complicated problems evolved out of the social conditions of our own time.

Ketteler, especially during his last years, when his lot was cast in the parlous days of the "Kulturkampf", was truly a "fighting" Bishop. It is surprising, therefore, that he found leisure to write the many lucid works by means of which he directed the Catholic social activity in the "Fatherland." "Liberty, Authority, and the Church," published in 1862, was the first of these works. It saw several editions within a few months and was translated into three languages.

After the fifteenth Catholic congress, held at Frankfort in 1863, he issued one of his most important books, "The Labor Question and Christianity."

In 1869, at an episcopal conference at Fulda, Bishop Ketteler outlined his plans of Catholic social action to his brother bishops, and he "was charged with the drawing up of reports dealing with Catholic efforts on behalf of various classes of the working population. Of these the report dealing with the condition of factory hands was most important."

"The result of this conference," says the Dublin reviewer, "was to interest the clergy of all Germany in social subjects."

Msgr. Ketteler's last work, "The Catholics in the German Empire," was published in 1875.

He took a deep interest in labor unions, co-operative associations, the shortening of working hours, and the abolition of child labor, which he called "a monstrous cruelty."

Bishop Ketteler's work has not passed away. "He left behind him," says the writer, "a programme of social reform which has been taken up and carried through, point by point, by the Centre Party."

We in America are still waiting for *our* Ketteler.

## A Question of Wax Candles

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

Enclosed I send three letters received from the Will & Baumer Candle Co., some time ago.

In my first letter, I had asked them to state above their signature, how much beeswax their different grades of candles contained. Their answer, dated Feb. 7, is not to the point, as they only speak of their "Purissima" candles. I wrote again, that I never distrusted their Purissima brand, but I wished to know what their other grades, especially their "Altar Brand" and "Standard Brand," contained. I then received the answer dated Feb. 15, which was again evasive. I replied that I would not buy any candles from them in the future and would publish their correspondence. Thereupon I received the letter dated Feb. 25. I had paid them a candle bill of over $130, hence I thought I had a right to know what I was getting for my money. Now if that company, which is taken for the oldest and most reliable, refuses to state what percentage of bee's wax they put into their "Rubrical Candles," then the question confronts us: Where can we get "Rubrical Candles," outside of the strictly pure ones, which are too expensive and burn poorly, especially when exposed to a draft, which is caused in summer time by open windows and in winter by the heating? I wish you would publish the attached letters, so that every priest may know just where we are at *in re* wax candles.

Respectfully yours,

*Wausau, Wis.* (Rev.) P. L. GASPER.

I

Reverend Dear Sir:

We have before us your letter of recent date, which has just been transmitted to us by our Chicago office.

The Purissima Brand Beeswax Candle is manufactured exclusively by us. We guarantee our Purissima Brand Candles to be 100% Beeswax, free from any and every trace of adulteration,—a guarantee for which you may hold us not only financially, but, what is of vastly more importance, morally responsible.

We wish furthermore to state that this guarantee applies not only to the Purissima Beeswax Candles which you may order from us, but also to those which are obtainable on the open market. In a word, we wish to say, that there is no reservation as to the absolute purity of this brand of Candles—no matter when or where purchased.

If we can make this guarantee any stronger, we will be grateful for the suggestion.

The competing grade of Candles listed at 50 cents, and sold by the firm from whom you have been purchasing, and whose name you mention in your letter, has under analyses been found to contain not to exceed 55% Beeswax. Two of these analyses were only recently made. It is self-apparent, therefore, that our Purissima is much greater in value.

As to the cheap grades of Wax Candles, any manufacturer making positive guaranties is seriously handicapped, since we know, and you undoubtedly know likewise, that Candles sold at 28 cents—and, in some instances, even lower—are advertised as rubrical when the very price itself indicates that this cannot be a fact.

Respectfully yours,

*Syracuse, N. Y., Feb. 7, 1908* THE WILL & BAUMER CO.

2

Reverend Dear Sir:

We are in receipt of your letter of the 12th inst. and note contents.

If you were to put a similar question to the competing firm from whom you last bought (or in fact, any Church Candle manufacturer), you would not be likely to obtain an answer as frank as that which we gave.

We go further than this and suggest that you write the firm who formerly supplied you (some of whose so-called Pure Candles you may still have on hand) and ask them whether these Candles are 100% Beeswax. You will, perhaps, receive a negative, or, at least, evasive reply. As a matter of fact, you would find the same to be the case with any other Church Candle manufacturer who has due regard for truth.

It is an easy matter to tell whether a Candle is strictly Pure Bees-

wax or not, and therefore we have no hesitancy in stating that our Purissima is 100% Beeswax. When it comes to a Candle made of other material in connection with Beeswax, a dozen different chemists will arrive at a dozen different and contradictory results. As a confirmation of this fact, we beg to direct your attention to the enclosed copy of analysis which was transmitted to us only a few days ago by one of our friends in Canada, who would, we are sure, if we were to ask him, supply the original.

Have the kindness to return this copy to us in due course.

Respectfully yours,

*Syracuse, N. Y., Feb. 15, 1908* THE WILL & BAUMER CO.

3

Reverend Dear Sir:

Your letter of the 20th inst. requires a reply more exhaustive than is necessary, as a rule, in a business letter.

Our two previous replies were such as our experience and judgment as business men dictate. Whether we have taken the correct course cannot, in justice to ourselves, be explained in a few words—hence, we will endeavor to fully give you the reasons for the position we have taken.

As far as we, personally, are concerned, reference to higher authority would be welcome, but it occurs to us that the scope of investigation should be enlarged, so as to include all the manufacturers of Church Candles in the United States.

Before you pass final judgment, it appears to us that it would be in order that a demand similar to the one you made upon us be put before the other manufacturers by patrons who actually have the goods of such manufacturers on hand, and then learn whether one solitary manufacturer would answer you as frankly as we have.

Pending their replies, it appears to us that it would, further, be in order to have their Pure Beeswax Candles (which they list at 50 or 55 cents) subjected to chemical analysis, and learn whether the Candles are 100% Beeswax. This is a comparatively easy matter and an entirely different proposition from making an analysis of Candles which contain other material in connection with Beeswax, as an analysis of the last-named is misleading and not reliable. We say "Pure" because you will find that every manufacturer, in his price-list, over his signature, advertises and sells this grade as Strictly Pure Beeswax. This is the one and only article on the price-lists of each manufacturer which has a positive guaranty. We are sure that an investigation of that kind would result in showing that we are the only manufacturers whose statement or guaranty is of value.

The question at issue can be narrowed down to the following:

Is it beneficial to those interested that the amount of Beeswax in certain Candles be stated?

We answer unhesitatingly: Yes—but with the proviso that such statement can be verified. It was for that reason that we stated to you that our Purissima Candles are 100% Beeswax, free from any and every adulteration. The statement can be verified, since, as stated on several previous occasions, it is a comparatively easy matter to ascertain by chemical analysis whether a Candle is absolutely Pure Beeswax or not.

When the question is as to grades other than the Pure, the proposition is, however, an entirely different one. One chemist, on analysing the Candles which contain, say, 65% Beeswax, will claim that they contain 75 to 80%, while another will, with equal certainty, contend that they contain anywhere from 25 to 35%. The same applies, with equal force, to Candles containing only a small percentage of Beeswax.

Chemical analysis of Wax Compositions, unless conducted by those who have had years of experience in this branch, will show widely varying results, and even those who are experienced are liable to grave error.

What purpose, then, does an unverifiable statement such as could be made in your case serve? The manufacturer who uses a large percentage of Beeswax is at a disadvantage with the one who uses only a small percentage of that commodity, since, even were he to state that his Candles contain more than 50% Beeswax, the one using only half that amount, or even less, could make the same statement. Neither statement could be verified.

As a matter of fact, when the purchase of Wax Candles is under consideration, price is one of the best criterions for the buyer. And right here is the occasion where buyers are apt to be misled. They will, at times, accept as true the plain, unsupported, unverified statement of some competitor of ours, that he will furnish them "Candles as good as The Will & Baumer Company's Purissima, etc." at a lower price than we quote.

As set forth in what precedes, the statement can be verified or discredited only when a Pure Beeswax Candle is under consideration. You could have satisfied yourself of that fact when you bought Candles from one of our competitors, to which you, yourself, applied the title "Purissima" and, presumably, sold to you on the statement that they were "as good as Purissima." The Purissima Candle is made by us only and is one which is 100% Beeswax, while the one which

you bought as "just as good" is far from being Pure Beeswax, something which even an inexperienced chemist could demonstrate. Still, you bought these goods, and why? Was it not because you thought you were buying an article "just as good at a greater advantage?" What proof had you other than a bald statement, and of what value is such a statement? We, ourselves, feel that a statement, even though based upon actual fact, is of no value, commercially, if it cannot be verified. We, further, feel that it would call for endless explanations if statements true and based on fact were made, and such statements, later on, had doubt thrown upon them, or even discredited, through some one incompetent to pass judgment.

The difficulties with which we are obliged to contend for the benefit of the consumer are numerous enough outside of that.

We refer now to the conditions which have existed for the last year or two, when, by the advance in price of labor, raw materials and other supplies, we were confronted with the disagreeable proposition of advancing price and maintaining quality, or, to retain the former accustomed level of prices and reduce quality. We, on the one hand (and practically single-handed), manfully took the former course—the path of least resistance. And here, again, is where plain, unsupported statements which would evidently satisfy you were (and are) given credence, with the difference that *this* time it is "goods just as good as those of The Will & Baumer Company at a lower price." Still, everything points against the truth and plausibility of such a statement, or, do you think that our competitors are an exception to the usual run of humanity and are in business from philanthropic motives only? They were (and are) confronted with precisely the same conditions as we. Is it not as plain as day that they must have changed the quality to meet changed conditions, or that, if they can sell the goods of a given quality at a given price *now*, they should have sold you the *same* goods at a lower price hitherto?

The days of abnormal margins in almost every line have passed. This is especially true of the industry in which we have been engaged for more than fifty years.

Goods represented "just as good as ours" are offered throughout the country at a lower price, anywhere from 10 to 25% lower than we quote.

The books of our firm are at your disposal to prove to you that there is not 15% net profit upon our sales—hence, it is very plain that those who have lower prices have lower qualities—that, and nothing else. Still, a statement apparently from any one of these firms would satisfy you.

The invitation extended to you herewith for an examination of our books is not a perfunctory one. It is tendered to you in all sincerity.

Let us state to you that, if Candles coming into competition with ours could be so readily analyzed as the false and unscrupulous statements made in connection therewith, we would receive practically the unanimous support of the Catholic Clergy of the United States.

Thus far we have touched only upon the offers made to the clergy by manufacturers direct. There is another difficulty to contend with, and that is the offers of some of the wholesalers.

A manufacturer will send his representative to wholesalers and offer and sell them Candles represented as rubrical, when, as a matter of fact, the price obtained from the wholesaler itself ought to indicate that it is an utter impossibility to have the Candles as represented. The wholesaler, in good faith, perhaps, buys these Candles and, in turn, offers them to the consumer as rubrical. Permit us to state, in passing, that the Candles thus offered are not ours. Of course, price is anywhere from 10 to 25% lower than our price-list quotes, but is it not a fact that many will lend ear to such offers, regardless of whether they are made by manufacturer or wholesaler?

It is in such cases that the buyer is satisfied with the plain, bald statement, believing that he is relieved from responsibility.

Possibly, we have gone to greater length than we ought in this letter, but we feel it no more than fair to you and just to ourselves to make our position as clear as possible If we have succeeded in changing your opinion, we consider our time and efforts well spent.

In writing you as fully as we herein have, you may have become acquainted with some facts of which you have hitherto had no knowledge. In any event, we feel that, with the knowledge in your possession, you will fully realize the responsibility (both moral and legal) of any step you may take.

As far as we are concerned, we are now prepared to meet any further developments as they may arise—and will certainly protect our interests in such a manner as our judgment may dictate.

Very respectfully yours,

*Syracuse, N. Y., Feb. 25, 1908.* THE WILL & BAUMER CO.

# MINOR TOPICS

**The Confessional**

Newspaper readers have been horrified with the accounts of a woman ghoul near Laporte, Ind., whose home, literally a Bluebeard's chamber, was recently burned and the occupants, including, it is believed, the multi-murderess, were cremated. The chief living character in the awful drama is a former employee of the woman, and he is reported to have made a statement to his spiritual adviser, Rev. A. E. Schall, pastor of the local Methodist church. When questioned as to the statement, the parson said: "My lips are sealed; I got these things as in the confessional."—

"It is not beyond the memory of young people," comments the *Central Catholic* (No. 1164), "when the confessional was some gruesome instrument of the designing church of Rome. Shades of Chiniquy, to what ends are the Evangelicals come?"

**Sincerity**

Under the title, "A Sincere Editor," the esteemed Buffalo *Catholic Union and Times* (xxxvii, 8) very generously says:

"The CATHOLIC FORTNIGHTLY REVIEW of Arthur Preuss comes to our eyes all rich as a garden blooming in this happy month of May. Everything in the little magazine has the stamp of originality of thought and absolute sincerity of manner. There is no diplomacy in the editor; his honest strength rings on the anvil of controversy. You rise from the page with as full an understanding of Mr. Preuss's contention as of the truths that like stone steps mount to his exalted views. We are reminded of the Holy Father's bluntness as we read the FORTNIGHTLY REVIEW, and wish the solid little periodical length of years as full of great successes as does the editor abound in practical ideas."

To have his honesty and sincerity thus publicly acknowledged, is all a Catholic editor can reasonably expect. "Blessed is the man..... in whose spirit there is no guile." (Ps. 31, 2). "He that walketh sincerely, walketh confidently." (Pv. 10, 9). "A perverse heart is abominable to the Lord: and his will is in them that walk sincerely." (Pv. 11, 20). These divinely inspired passages have always been among our guiding-stars. We know that in trying to live up to them conscientiously and consistently, it is unavoidable that we sometimes give offence and provoke violent opposition. The truth hurteth more often than it pleaseth; but, then, it is the only thing that will "make us free." And it is only by serving the truth unflinchingly, as best we may, that we can achieve what St. Paul calls "our glory"—"the testimony of our conscience that in simplicity of heart and sincerity of God..... we converse in this world" (2 Cor. 1, 12), and that we "may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation" (Ph. 2, 15), and finally "inherit the Land" and "delight in abundance of"—what our heart loves far better than the strife and combat in which we sometimes seem to rejoice —"Peace." (Ps. 36, 11).

**Lodge-Room Mummery in a Catholic Girls' Academy**

We have already more than once pointed out the evil effects which lodge-room mummery on the part of Catholic men and women is apt to have on our young people. The Sacramento (Cal.) *Catholic Herald* (i, 8) furnishes another glaring example.

"More than two hundred delighted guests," we read in that paper's "local" columns, "witnessed the exemplification of the 'third degree' by the young ladies of Grace Institute last Tuesday night at Serra Hall. Those who are 'up to snuff' in such matters declare emphatically that no more interesting and effective 'team work' of this kind has ever been seen in Sacramento. The 'ritual,' which, we are informed, was expressly evolved for the occasion, was full of surprises. The 'mysteries,' including the 'goat'—a unique animal in his way—were of a kind to keep the audience convulsed during the progress of the initiation. Somebody —Thackeray, we believe— once asserted that women are deficient in the sense of humor. Thackeray is dead. But had he been present Tuesday night he would have made haste to revise his statement. The author or authoress of the third degree knew his or her business and no persons lacking a very well developed bump of the truly comic, could have exemplified the 'rite' as did the mysterious, ghost-like beings in mask and gown who led the willing 'candidates' through the solemn mazes of the ceremony. The men who had been notably fearful of taking the 'third degree' under compulsion, were greatly relieved when they found themselves immune and manifested a vociferous appreciation of the cleverly executed ritual."

It is hard to tell whether such performances by Catholic college or academy pupils are inspired by a taste for secret society tomfoolery or merely by an irresistible itch to mock grey-haired papas, who foolishly delight in "exemplifications," "degree work," etc. In neither case can we consider them a wholesome sign of the times.

**A Bishop for Toledo**

The *Toledo Record* improves the opportunity offered by the existing vacancy in the episcopal see of Cleveland, by urging Toledo's claim to be raised to the dignity of an independent bishopric. This claim seems to be well founded.

"Toledo is the only town of its size geographical conditions alone taken into consideration, in the United States, which has no bishop. There are in the neighborhood of 50,000 Catholics in this city alone. We hear a great deal, on the occasion of mass meetings, of the Catholic strength that this number represents. Efforts have been made by means of various organizations to bring this conglomerate mass of various nationalities into one homogeneous whole; these efforts have been partially successful, but nothing lasting will be accomplished until we have in Toledo a general overseer of the Catholic forces as provided by the Divine Founder of the Church."

The *Record* adds that it believes it expresses the conviction of all Catholics in the western part of the Cleveland Diocese when it states that "this is the opportune time for making Toledo an episcopal see." No doubt, if the matter is properly presented to them the bishops of the Cincinnati Province will petition the Holy Father to appoint a bishop for Toledo as well as one for Cleveland.

**Touching Portugal**

it is strange that so high-class a paper as the *Westminster Gazette* should give room to a column of "No-Popery" rant from a correspondent who admitted he had spent only two days in Lisbon. According to this lightning observer the recent troubles were due to "priestly interference".

In fact, says the London *Saturday Review* (Protestant. No. 2740), "the Portuguese clergy participate in electioneering immeasurably less than the clergy and ministers of all denominations in the United Kingdom. They have no political solidarity, as is seen from some of the few political

priests supporting Senhor Franco, others stoutly opposing him. The truth is that Portugal has no pressing Church question. Throughout the land the army and other public services are snugly housed in conventual buildings of which the Church was dispossessed as lately as seventy years ago, and the Church accepts the position. 'When in doubt play anticlericalism' has always been a convention of Radical play in professional Latin politics; but, in Portugal, the professional politician, not the cleric, is the enemy."

**Limitations of Socialism**

Socialism as an international creed finds its limitations in present-day expediency. The party which more than any other professedly stands for the brotherhood of man, ought not to be opposed to Asiatic immigration, for instance. Yet the attitude of a large section of the Socialist party is not misrepresented in the following vigorous paragraph by Cameron H. King in the *International Socialist Review* (May):

"It is idle for the idealists in the Socialist party to prate about our duty to the Japanese workingmen or to preach of 'internationalism' and fraternity. My personal experience is that it is the professional and small business men who are animated by these noble ideals, and who can cherish them with some safety as Japanese immigration has not yet seriously threatened their livelihood. With the organized workingmen and the unorganized, unskilled laborers, however, it is a different matter. For them to welcome the intense competition of Asiatic immigration, with its low standard of living, is to immolate themselves on the altar of international ideals and leave their wives and children go more hungry and ragged than ever. The reply of the workingmen to such a proposition is plain and emphatic. Unanimously in every organization the workingmen of America have declared for the exclusion of Asiatic labor."

**The Laetare Medal**

Mr. James Charles Monaghan was "invested with the Laetare medal" at Notre Dame University, May 17. Discussing the incident the *Notre Dame Scholastic* says:

"There was one year in which the Laetare medal was not formally conferred. The faculty had acted as usual, so far as selecting a name was concerned, but the distinguished gentleman so selected, while gratefully appreciating the honor, felt that he could not accept it. He was a convert from Protestantism and had written a book before his conversion in which he violently attacked the Immaculate Conception of the Blessed Virgin. When the light of faith dawned he was proportionately grieved by his blasphemy, and to expiate his fault he made a vow that he would not accept any honor or distinction whatever, but would labor for the spread of the Catholic faith unremittingly, and absolutely without recognition. The university faculty, while regretting the fact that the medal could not be accepted by him, delicately appreciated his reasons, and declined to confer the medal that year upon any other candidate."

The *Catholic Union and Times* (xxxvii, 7), from which we take the quotation, comments on it as follows:

"Truly a splendid example of self-abnegation all too seldom met with in these material days."

Self-abnegation? It does not strike us that way, and we are sure that even if the late Dr. Edward Preuss—for it was he who refused the Laetare medal—had not been bound by a vow, he would, nevertheless, have emphatically rejected what he could not but look upon as an altogether empty honor.

For he was a philosopher as well as a pious Christian. I can well recall how my father smiled when Bishop Dwenger well-meaningly urged him to accept the distinction for the sake of the cause of the German-speaking Catholics, which he was serving so gallantly. "It must be a poor cause," he observed later, "that could derive any benefit from a medal." The Laetare medalists—a motley band—lately held a re-union at Notre Dame. If any one of their number possessed the saving grace of humor, there must have come to his mind Cicero's remark about the Roman haruspices. But no, if they possessed the saving grace of humor, they—would not be Laetare medalists.

**Egan Abroad**

Mr. Maurice Francis Egan, U. S. ambasssador to Denmark, recently said before the University Club at Copenhagen:

"You know, of course, as does everybody in America, that the Danes are among the best, perhaps are the very best citizens of the United States. They become assimilated easier than any other nation, but at the same [time] they preserve their love of and loyality to their native country, and this quality in them I value higher than any other. I will even say this, that just because the Danes in America are so faithful to Denmark, they are our best citizens, and when I have been interested in the exchange of university professors it is because I believe it will tend to strengthen the national feeling among the Danes in the United States and thereby strengthen them as American citizens."

Mr. Egan, according to his personal organ, the Milwaukee *Catholic Citizen* (xxxviii, 29), is "a born diplomat." He would not say such traitorous things at home, addressing, for instance, an assembly of Germans, or Poles, or French-Canadians. *Here* the slogan is: "Become Americanized! Be Americans! Speak 'United States!' Put away your foreign trappings!"

**"Money, Morals, and Society"**

When our people hear it said in the churches that money and the inordinate love of wealth are one of the sources of evil, they are apt to consider this a stock phrase of the preacher and to discount it accordingly. When the same assertion is made by an experienced man of the world, they will be inclined to give it more credence. Col. Henry Watterson, editor of the *Louisville Courier-Journal*, gave his opinion on money-getting and money-grasping in a public lecture delivered in St. Louis, April 30. He spoke on "Money, Morals, and Society." In its last analysis the lecture of the brilliant journalist was really a lay sermon on the first text of the most eloquent spiritual discourse ever delivered—the Sermon on the Mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." His lesson was driven home with all that force, directness, and clearness, which make the style of the experienced editorial writer the envy of every aspiring journalist and which are especially conspicuous in the work of Col. Watterson. Place hunters and fortune hunters, men who speculate and gamble with the earnings of their fellow-men, men who place their selfish greed above the love of justice and honesty, received a merciless scoring at the hands of this representative of the best class of American newspaper men. He upheld Switzerland as a model land, where real, honest love of country still flourishes, not only among the people, but also among the men in office, and where there is more true happiness among the people, despite apparent poverty, than in our own rich country, where greed and political corruption have invaded legislative halls and courts of justice.

**The First Regular Catholic Life Insurance Company**

"For the benefit of the CATHOLIC FORTNIGHTLY REVIEW (April 15, '08), whose editor commenting on the C. M. B. A., says, 'We shall not venture an opinion on the present financial status of the C. M. B. A., nor its prospects for the future, but confine ourselves to expressing the hope that the rates somewhere and somehow provide for the necessary operating expenses, without which no mutual benefit society, no matter how economically administered, can live,' we may say that the insurance rates have nothing whatever to do with 'necessary operating expenses.' The latter are taken care of from another source and are ample."—*Catholic Union and Times*, Apr. 30.

Since the C. M. B. A. does not state how its operating expenses are provided for, it is hardly worth while to discuss this question. As a matter of course, said expenses must be paid by the members, and will increase the cost of their "insurance" correspondingly.

It may be of interest to our readers, that the directors of the "Widows and Orphans Fund," class B, have unanimously decided to have the concern chartered as a regular life insurance company under the laws of Illinois. This requires a minimum capital of $100,000, which will be provided for by selling shares of $10 each at par. The present members of the fund will have the first option for becoming stockholders.

The "Widows and Orphans Fund" is the reorganized insurance branch of the German Catholic Central Verein. Class B, though chartered as an assessment company, has been in operation for over four years on the basis of the old-line system. The experience of the past having proved the correctness of the rates, etc., the directors wish now to secure to the members the full benefits of the insurance laws governing regular insurance companies.

Once incorporated as a level premium company that registers its policies with the State insurance department, the Widows and Orphans Fund will have to deposit with the department the required reserve for each policy. In that way the members will not only have the security of the company for their insurance, but also the practical guarantee of the great state of Illinois, that the money for the reserve fund is always on hand.

In addition to these advantages the company will be able to give its members the benefit of the non-forfeiture provisions, (cash-loans, cash-values, paid up or extended insurance) which can not be done under the assessment laws.

This is a step in the right direction, and we wish the first regular Catholic life insurance company, the "Widows and Orphans Fund," abundant success!

**A Poor but Successful Mission School**

In looking through the *Report of the Director of the Bureau of Catholic Indian Missions for 1907* we come across this edifying passage (pp. 5-6):

"At Red Lake [Minn.] the Chippewas are cared for by Father Thomas Borgerding, O. S. B., who is thoroughly acquainted with the language of these Indians. From observation I should say that few people are favored with a more attentive or a more indulgent pastor. Father Thomas veritably is all things to his flock..... At Red Lake there is a boarding school conducted by four Benedictine Sisters, with about eigthy children (boys and girls) in attendance, about twenty of whom are full-bloods. In no school have I found the children so well instructed in the Catechism, or so capable of explaining it and of answer-

ing correctly the questions put them on matters of religion. The school is good in every way, and especially so from a spiritual point of view. The buildings, which are of frame, are very poor and apparently uncomfortable. It is difficult to understand how in so rigorous a climate they can be considered habitable. .....However, the Sisters and children seemed to be contented and happy, and all have exceptionally good health. In view of the good work that is being done and of the apparent need of the mission, I wrote to Mother Katharine M. Drexel[1] begging her to make an extra allowance for this mission such as would enable the good missionary to complete the buildings; this she readily agreed to do and has several times written him concerning the matter, but he sedulously ignores her letters and consequently, up to the present time, has not received the proffered donation. It should be remarked here that Father Thomas' action in this matter is inspired solely by conscientious motives. He says that Mother Katharine is overburdened with requests of the kind, that he is getting the same results from the children that other schools materially well equipped are getting, that everyone is comfortable and happy, and consequently that he sees no need of requiring help from any source so long as he can get along and accomplish his work without it. While it must be admitted that Father Thomas seems to take an extreme view of this matter, he is more than half right; would to God the same spirit were more prevalent! After all, it is not solely from conveniences and well equipped buildings that we can look for results. If this were the case our mission schools would have to give way forthwith to the magnificently equipped schools of the government. The fact is, that what I would consider, all things being weighed, the three most successful Indian missions (in matters spiritual) in the United States are precisely the three that are, materially speaking, the poorest and most neglected."

[1] Mother Katharine—to her eternal glory, though not to that of American Catholics generally, who have been and are still altogether too lethargic in this matter—"still bears the burden of the far greater part of the annual expenditures for Indian schools. During 1907 her donations toward this purpose amounted to more than one hundred and twenty-five thousand dollars." *(Report,* p. 33).

**Foreign Americanisms**

An appendix to *A New Dictionary of Americanisms* by Silva Clapin (New York: Louis Weiss & Co. 581 pp. $3.55) discloses what very foreign affairs theseAmericanisms are. But these foreign Americanisms, so to speak, are racy of the soil. The Spaniards lived so long in the territory which they later conveyed to the United States to constitute in the course of events Texas, Arizona, California, and Florida, that an immense territory was more Spanish than American, and retains a Spanish flavor to this day. And lately this has received re-inforcement through our closer connection with the Antilles. From the Spanish we get many Americanisms regarding horses and mules. Thus ladino, mulado, mustang, remuda, and many others are Texas Spanish. The French tongue seems to lend itself with equal ease to words regarding places, such as bayou, levee, prairie, and others. The Dutch are liberal contributors to our enriched language, but strangely enough the Germans "have not enriched the American language by a dozen important words." —"This is all the more remarkable," observes a critic in the *N. Y. Times Saturday Review of Books* (May 9), "because the Germans have affected American thought deeply, but the explanation is creditable—above all other nations the Germans blend with us most easily and naturally, hardly excepting those close cousins whose

identity of speech would seem to give them indisputable advantage in such a matter."

### Blue, not Green, the National Color of Ireland

A discussion in the Buffalo *Catholic Union and Times* brings out the fact, which must be a surprise to many, that not green, but blue—rich ultramarine blue—is the true Irish national color.

"It is only within comparatively recent times, since the organization of the United Irishmen in the end of the eighteenth century," writes Mr. Myles J. Murphy, a distinguished Irish scholar, in vol. xxxvii, No. 7 of that interesting newspaper, "that the green was adopted as a national color by the patriotic party, whose leaders, it is said, wished to blend the Catholic (blue) and the Protestant (orange) colors into one hue, to symbolize the union of these two important elements in the common cause. How true this explanation is, I cannot say. The other patriotic parties following the United Irishmen retained the green, and it has been the color of the various revolutionary parties ever since. Officially, however, the Irish national color is blue."

### Rome and Politics

Of course it is true that, as some of our Catholic papers love to re-iterate, "Rome does not meddle with American politics." At the same time, the *Pilot* (71, 21) is quite right when it insists that American Catholics would do well to take more of their politics from Rome.

"In a higher sense, Rome does give to her children in this country a political policy, but it is all contained in the code of higher political morality of which she is the custodian, the observance of which is the surest safeguard for the perpetuation of our free institutions. She is the one power in this world that witnesses unfalteringly to the fact of an eternal punishment for the grievous, unrepentant delinquent, whether in private or public life. She knows no political policy for her adherents outside of the Ten Commandments, and by these she forbids her children to put themselves in the power of sin by accepting a dollar which is not their just due. She is the stern, relentless foe of bribery and corruption of every kind. She is, in a word, the authentic promulgator and interpreter in this world of the precepts of the Gospel. And it is just because some of her followers have not taken from her their politics in this higher sense that they have brought discredit upon themselves, and when they seek to place the cause of their discomfiture upon grounds other than the base betrayal of her precepts, she will be the first to repudiate their claim and to demand that they do penance in sackcloth and ashes. It will be well for Catholics and for the country when they take their politics from Rome, when they subscribe with unfeigned conscience to the high code of political morality which she teaches."

### An Apostle of the Natural

The newspapers and magazines as well as his own works have given Jack London an unenviable reputation as an "apostle of the natural." In his novels and short stories there is a disagreeable recurrence of such adjectives as "elemental," "natural," "primitive." He seems to have made "natural" man—his desires, aspirations, and inclinations—a subject of special study. The typical "primitive" man, according to London's view, is no doubt such a character as he attempts to draw in *The Sea-Wolf*. This is Wolf Larsen, the captain of the Schooner Ghost. We say, *attempts* to draw—for in spite of London's pil-

ing up of epithets upon this unfortunate character, Larsen looms forth as a shadowy being, something that it is hard to realize and to imagine strutting about in this ordinary, work-a-day world of ours. Though the author in the progress of the novel argues with the captain and tries to controvert his pessimistic, repulsive views—yet through it all there lurks a suspicion that London himself writes in glorification of such a soul-less, mephistophelian character. His encomiums of the mighty strength of mind and body of this rugged sea-dog cannot but work harm upon the impressionable heart of the young. Hence we think that on the whole London's work and that of writers of his school makes for evil. The work in which "natural," "primitive" men parade before the reader in the full glory of their animal endowments, without any need of supernatural helps or aspirations, is a production which must be regarded as a *tour de force* in our contemporary literature—*Before Adam*. We think the natural and primitive crop to the surface readily enough in most human beings without helping along their development by a knowledge of London's Pre-Adamites.

**"Christian Socialist Fellowship"**

An official statement of the objects and growth of the Christian Socialist Fellowship was issued in connection with the call of a national convention at New York May 28 to 31. It proves that the Protestant churches of this country "are rapidly being honeycombed by the insidious doctrines of Socialism as promulgated by a band of zealots who believe that thereby they will restore to the world the long lost economic Gospel of Jesus." The movement starting two or three years ago among the Unitarians, now includes nearly all denominations and has branches in all the larger cities. Fully 300 clergymen are openly members and many others are in sympathy with it. The objects are to show that "Socialism is the economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth." The Fellowship has an organ of expression in the *Christian Socialist*, published semi-monthly at Chicago by two ministers of the Gospel, who seem to be devoting all their time to Socialist propaganda. Unfortunately this movement is doing some harm also among Catholics.

**Pragmatism**

Father Sharpe and Dr. Aveling, in their latest volume, *The Spectrum of Truth* (B. Herder. 1908. 30 cts. net) have a brief reference to "what may be called the last word of modern thought, viz., the system now strongly supported in America under the title of Pragmatism, or Humanism."

This Pragmatism, of which, as our readers are aware, Professor William James has made himself the chief exponent, is rightly characterized by our authors as nothing but a new form of Scepticism or Empiricism.

"Pragmatism," they say (pp. 23—24), "like Pilate, asks, What is truth? and like him, 'stays not for an answer;' or at least, holds the truth of things (in the sense in which it has hitherto been understood, of the correspondence of thought with fact) to be either non-existent or unattainable. Truth, it holds, is merely a quality in our ideas which 'helps us to get into satisfactory relation with the rest of our experience.' In other words, ideas are to be tested by their practical consequences, and true ideas are those which practically will *work*. Thus there is no ultimate or final truth, or permanent reality to be known; there is for us nothing but a progressive

adaptation of our ideas to one another.

"The teachers of Pragmatism freely admit that it contains nothing new. The ancient Greek sophists, who held that 'man is the measure of all things,' may be fairly said to have anticipated it; and it has evidently much in common with the experimental philosophy of Bacon and with the analysis of Locke and of Hume.

"If, as Pragmatists assert, no principle is more than a 'working hypothesis,' which may, and probably will be set aside when it has served its turn, there can obviously be no system of ontology in which we can repose confidence; and religious and scientific convictions are both equally improbable, or can only be held under a very large measure of reserve. But the past history of human thought and enterprise does not suggest that such a system as this is likely to be at all fruitful."

### The Decline of Protestant Theological Seminaries

Andover Theological Seminary moves to Cambridge and settles under the wing of Harvard. Its professors receive appointments under the Harvard governing boards and are allowed, under certain restrictions, to offer courses which count toward the Harvard degree of bachelor of divinity. The arrangement is virtually an attempt to resuscitate the dying Andover Seminary. The decay of Andover, in the opinion of the N. Y. *Evening Post* (May 20), is "merely typical of the decline of theological seminaries throughout the country." In the May issue of the *American Journal of Psychology and Education*, David Spence Hill, a fellow in Clark University, has an article on "The Education and problems of the Protestant Ministry." He gives some striking figures compiled from the United States Education Reports. From his several tables we cite the following figures:

| | Students | | | Value of buildings |
|---|---|---|---|---|
| | 1893-1894. | 1898-1899. | 1903-1904. | and endowments. |
| Law | 7,311 | 11,874 | 14,306 | $3,911,800 |
| Medical | 21,802 | 23,778 | 26,949 | 15,654,679 |
| Theological | 7,658 | 8,261 | 7,392 | 35.726,736 |

In short, the endowments for theological education are nearly twice as great as for law and medicine combined. While the number of students of law and medicine is growing steadily, even rapidly, the number of students of (Protestant) theology is falling. The decline in the five years from 1899 to 1904 was 869, more than 10 per cent.

**A Little Book on the Violin,** lately translated from the German, (*The Violin. By Abele and Niederheitmann. Translated from the German by John Broadhouse.* Imported by Charles Scribner's Sons, New York. 75 cents net) contains interesting details regarding Savart's experiments and the practices of the old Italian masters, whose unerring instinct led them, as far back as the sixteenth and seventeenth centuries, to create perfect violins at a time when most of the other instruments used in homes and concert halls were still in their infancy. The skill of the masters of the Cremona school amounted to positive genius. It is not merely the varnish, or the length of time which the instruments have been in use, that accounts for the superiority of the Cremona violins; the varnish has been chemically reproduced, and there is a first-class Stradivarius which for more than a century no bow has touched. There was an acoustic instinct that guided the builders, and if Stradivarius surpassed all the others, this is due in large part to his infinite capacity for taking pains; he always "wrought out the minutest detail with the greatest possible perfection."

In the introductory section of *The*

*Violin* the authors sketch the history of the violin; they trace it to the rebek of the Arabians, rejecting the theory that the crouth had an effect on the construction of the violin. Documentary reference to the violin's predecessors is surprisingly scarce before the sixteenth century. This lack the authors plausibly attribute to the fact that before that date the *"Spielleute,"* or players upon instruments (the organ excepted), were for the most part of the despised class of minstrels, of whom dignified writers were not expected to take serious notice.

## FLOTSAM AND JETSAM

Teacher and Organist of many years' experience would like a position where much German is not required. Address the Editor of this REVIEW.

*

The Wichita, Kans. *Catholic Advance,* which has always been very friendly to the "Knights of Columbus," has lately joined the croakers." The reader will have noticed its remark quoted in the REVIEW May 1, (xv, 9, 284). In a recent issue (ix, 5) the *Advance* again sounds a note of alarm:

"There is a complaint that in many localities the Knights of Columbus are beginning to lose interest in the affairs of the order and neglect to attend the meetings. This is mostly attributed to the fact that many of the Knights belong to the Eagles and Elks, or other kindred organizations in whose lodge rooms more enjoyment is to be found than in their own, and sometimes enjoyment not becoming a Catholic. If there is anything that will kill the Knights of Columbus it is this spirit. We advise the Knights to look into this matter and apply the remedy before the disease becomes chronic; otherwise a great detriment will be worked to the life of the society."

*

The *Columbian,* the Chicago organ of the "Knights of Columbus," says editorially (Vol. xl, No. 21):

"The *Columbian* has always maintained that it is the duty of every Knight of Columbus not only to refrain from doing an injury to a brother Knight but to render positive assistance to his brother Knight when it is within his ability and means so to do."

The REVIEW has always maintained, and still maintains, that it is the duty of every Christian, no matter what his society affiliations may be, not only to refrain from doing an injury to a fellow man, but to render positive assistance to every human being when it is within his ability and means to do so.

*

Under the title "The Triumph of a Catholic Journalist," the Boston *Republic* (xxvii, 20) presents a laudatory life-sketch of—Joseph Pulitzer, owner of the *New York World* and the *St. Louis Post-Dispatch,* generally held to be—and, we believe rightly so—"the father of yellow journalism."[1] No, thank God! Pulitzer is not a Catholic; he is a Jew.

*

New Catholic publications: The *Tablet,* Brooklyn; the *Catholic Weekly,* Tacoma, Wash.; and the *Don Leavy Magazine,* Richmond, Va. The last-mentioned periodical takes its name from its editor, Miss Katharine Don Leavy, whose chief virtue is evidently modesty. We feel sorry for these new ventures, for not one of them is likely to prosper.

*

There has been a wholesome tendency of late to magnify our "heroes of peace." In the really heroic fronting of misfortune by the thousands of the unemployed in the United States, an orator, wondering what he can talk about next Fourth of July, might find an inspiring theme. There has been in it all an amount of firm resolution, without complaint or clamor; an illustration of the endless charity of the poor for each other; a readiness of

[1] "Only the other day we were compelled to witness the glorification of Joseph Pulitzer and the *New York World,* the one paper in this country that published in full the revolting details of the Thaw trial, and the slimy minutiae of the German army scandals. When shall there be an uprising against these open attacks upon public decency?" —Boston *Pilot,* Vol. 71, No. 21.

resource in trouble, and an unwavering confidence that things will come right in the end.

*

Msgr. P. J. Muldoon, auxiliary bishop of Chicago, addressing the Illinois State convention of the "Knights of Columbus" last month, according to the *Columbian and Western Catholic* (Vol. xl, No. 20, p. 2) "warned the order not to be carried away by enthusiasm but to halt in its progress and proceed conservatively. Forcibly he dwelt upon the all important idea of watching with exact scrutiny the applications of men for membership and to admit no one to the ranks who are not eminently worthy of the honors of Knighthood, pointing with regret to the fact that many men whose public and private lives are a stain upon their citizenship and Catholicity have been of the rash enthusiasm of members of the council to enlarge their membership role being admitted to the fold of the order."

The quotation is reproduced *verbatim et litteratim*. Intentionally or otherwise, the *Columbian* has obfuscated the Bishop's warning; yet it is not difficult to make out what His Lordship, who is himself a member of the Order, meant. No wonder the "Knights of Columbus" are no longer as insistent as they used to be in asserting that they constitute the élite of the American Catholic body!

*

The units of various kinds used in the measurement of the mysterious entity which we call the electric current, are five: the Volt, the Ampére, the Coulomb, the Ohm, and the Farad. How are these strange terms derived, and what do they signify? In the first place, each of them is the whole or the part of a man's name, and these names are attached to these units because they were the first or the greatest discoverers, and in some cases both, of the secrets connected with the particular measurement with which their names have become associated. Prof. Windle in the *Month* (No. 527) calls attention to the fact that one of the five is the unit of electromotive force. It owes its name to Volta, a great physicist, who, amongst other things, discovered the electrical decomposition of water. He was a Catholic, born in Como in 1745, and was professor of natural philosophy in Pavia. Scarcely less frequently do we hear of the ampére, which is the unit of current, and Ampére, to whom it owes its name, was a Catholic and a Frenchman, born in Lyons in 1775. Afterwards a professor in the Collége de France, he died in 1836. Finally, there is the unit of quantity, the coulomb, and that owes its name to another French Catholic who was born in Angoulême in 1730, and died in 1806. Three, therefore, out of the five names associated most prominently with this subject, embedded in its very nomenclature, are those of Catholics.

*

Rev. Kenelm Vaughan does not take much stock in the Anglican movement in favor of "corporate re-union" with the Catholic Church. This "hostility to 'individual submission' under the plea of a possible, or rather impossible future corporate reunion," he says, in a letter to the *Tablet* (No. 3,542), "is not only soul-killing but cruelly deceptive. For corporate submission to the Holy See is what can never be, as long as Anglicans obstinately hold to their orders; for the Bull of Leo XIII condemning them as null and void, though not perhaps infallible, is *irreformable*. Rome will never re-open that question again. She has closed it for ever, and forbids any Catholic from ever raising the question again. To strive, therefore, to keep Anglicans from entering the fold of Peter under the pretext of an impossible future corporate reunion is but a trickery of Satan—a crafty device of his for strengthening his position and multiplying the number of his victims. My personal experience among ritualists is that the more numerically strong they become, and the more closely their 'false bride' resembles the True Everlasting Bride of Christ, the Catholic Church, the further off they drift from humble corporate submission to her divine, infallible authority. For as they begin to realise their united power, 'the pride of power' gets holds of them."

*

We notice with pleasure that the once famous Msgr. T. J. Capel's name now appears in the *Catholic Directory's* "List of Clergymen," for it indicates that he has made his peace with the Church. But can he still claim his former title of "Rt. Rev. Msgr.?" The current Roman *Gerarchia Cattolica* does not mention him in its list of prelates.

# BOOK REVIEWS AND LITERARY NOTES

—From his critique in the CATHOLIC FORTNIGHTLY REVIEW of Putnam's *The Censorship of the Church of Rome,* our readers have no doubt obtained an idea of the thorough competency of Rev. P. Joseph Hilgers, S. J., in matters pertaining to the history of the Roman Index. The London *Tablet* recently referred to him as one who is deservedly ranked among the foremost specialists in the matter of forbidden books. His reputation is founded chiefly upon his large and scholarly volume, *Der Index der verbotenen Bücher. In seiner neuen Fassung dargestellt und rechtshistorisch gewürdigt* (B. Herder. 1904. $3.25 net). In a supplementary volume lately published *(Die Bücherverbote in Papstbriefen. Kanonistisch-bibliographische Studie.* viii & 108 pp. royal octavo. B. Herder. 1907. 95 cts. net) Father Hilgers supplies a list of all books which, under section 47 of the constitution "Officiorum et munerum" Catholics are forbidden to read under pain of excommunication specially reserved to the pope, because prohibited by name in Apostolic letters. Part I treats of the books nominally forbidden in pontifical letters from the Council of Nicaea to the year 1600, and also of such Apostolic prohibitions from 1600 to 1907 as are no longer mentioned in the Index at present in force, or which have been entirely expunged from the list of forbidden books. Part II gives a list of the books forbidden by Apostolic letter after 1600, which remain forbidden under the new Index. Part III presents the full text of a number of "rare Apostolic letters containing prohibitions of books, which do not appear in the [printed] collections of papal documents." The books nominally prohibited in pontifical letters, which come under section 47 of the "Officiorum et munerum," are not many, nor are they of great importance. An appendix gives the text of the famous *mandement,* by which Fenelon made known the condemnation of his book, *Explication des Maximes des Saints,* and his manly submission to the papal decree. Only those who have themselves dipped into the history of the Index, will be able to appreciate the immense labor of which this slender volume is the fruit. It is an indispensable sourcebook for the history of the censorship of the Church. The practical upshot of Fr. Hilgers' researches is: (1) that, to read a book that is simply on the Index, does not entail the penalty of excommunication, and (2), that even of those books that were forbidden by a special pontifical letter, and that are still on the Index, not all are so strictly forbidden to Catholics that one would incur excommunication by perusing them. In view of the difficulties surrounding this subject, and the very slight practical importance of the prohibition itself at the present day, Fr. Hilgers suggests that the authorities expunge from section 47 of the "Officiorum et munerum" the passage referring to books nominally forbidden by papal letter.

—In a superbly printed and finely illustrated volume *(Die römische Kapelle Sancta Sanctorum und ihr Schatz. Mit einer Abhandlung von M. Dreger über die figurierten Seidenstoffe des Schatzes.* viii & 156 pp. with seventy-seven illustrations and seven [partly colored] plates. B. Herder. 1908. $3.60 net) Rev. P. Hartmann Grisar, S. J., reports his finds and researches in the palace chapel of the medieval popes, the famous Sancta Sanctorum, of whose long-locked reliquary the eminent Jesuit historian was permitted by His Holiness Pius X to make a minute examination. After an introductory note on the preliminaries of his discovery, P. Grisar, in the first part of his book, gives a brief historical account and a careful description of the chapel itself, together with its famous picture of the Savior (acheropoiita) and the treasure-chest beneath its altar. In the second part of the volume the contents of this chest are minutely analyzed. They are chiefly: a gold-enamelled cross; another gold cross, studded with gems, which formerly contained a relic of the true cross and the much-discussed "praeputium Christi";[1] several silver reliquaries; a number of works of religious art wrought in wood; a pyx and several other productions of early

[1] See the CATHOLIC FORTNIGHTLY REVIEW, xiii, 22, 714 sqq. and xiv, 15, 468 sq.

Christian artists, made of ivory; and a number of woven fabrics showing secular and Biblical representations. On the probable age and the nature of these textures Prof. Dreger contributes an illuminating appendix. Altogether, it is a most interesting volume, quite indispensable for every scholar engaged in the study of church history or in archaeological research.

—*The Spectrum of Truth by A. B. Sharpe, M. A., and F. Aveling, D. D.* (93 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. Net 30 cts.) aims at providing within the smallest possible compass, a conspectus of the characteristic attitude of the chief philosophical systems towards the great speculative problems with which philosophy is directly concerned—those same problems upon which the recent Modernistic controversies have mainly turned. The position of the authors is that of the Scholastic system; their attitude is eclectic. "Each system has its own value, as throwing new light on one or more aspects of truth, and each has its special limitations and weaknesses; and though the proportions of strength and weakness vary greatly, it is impossible to classify systems in order of merit, as one might classify a grocer's samples" (p. 8). Students of philosophy will find this sketch of value, because it brings "into prominence certain points of agreement and harmony which are for the most part overlaid and obscured by lengthy disquisitions, but which show clearly in a mere map of the country" (p. 9).

—Sands & Co., London, republish, in a cheap edition, *Constance Sherwood,* which is considered by many to be the best novel written by the late Lady Georgiana Fullerton. It describes, in the form of an autobiography and in a somewhat archaic style, the sufferings of English Catholics under Queen Elizabeth. It is to be hoped that others of Lady Fullerton's novels will be re-issued in similar form and that the undertaking will lead to a re-awakening of popular interest in this gifted convert, whose writings deserve a place in every Catholic library, public and private. (B. Herder. 40 cts. net).

—In *The Doctrine of Modernism and its Refutation* (132 pp. Philadelphia: John Jos. McVey. 1908. 75 cts. net) Rev. J. Godrycz, D. D., Ph. D., Utr. Jur. D., essays a popular refutation of the fundamental fallacies now grouped together into a system under the name of Modernism. In six chapters he treats: the "Limits of Human Knowledge according to the Doctrine of Modernism," "Origin of Religion according to the Doctrine of Modernism," "Relations between Science and Faith: the Sacraments," "Church and Dogma," "Relations between Church and State." Being the first American book of its kind, Dr. Godrycz's volume will arouse interest. His main thesis is that Modernism is the offspring of Positivism. With his estimate of American Socialism we find ourselves unable to agree.

—Rev. Fred J. Hillig, S.J., publishes, as No. 4 of the second volume of *St. John's College Quarterly* (Toledo, O.) a new, revised and enlarged edition of his useful *Directory of Jesuit Naturalists.* The pamphlet comprises thirty-four pages and is printed in Latin, as this is the only language understood by all those for whom it is primarily intended. The range of subjects is restricted to natural history and kindred branches, in which, as the editor says, "more than in any other branch of science, an exchange of observations made, of experiences and specimens gathered in distant parts of the globe, is not only very desirable, but almost indipensable for efficient work along the different lines of research." The catalogue, though it does not lay claim to completeness, contains the names of seventy-five Jesuit naturalists, of whom nine reside in Asia, five in Africa, and nineteen in North and South America, the United States being represented by eight: PP. Wolff, Bischoff, Garesche, Hillig, Horst, Johnston, Shannon, and Stanton. Altogether it is an imposing list of names, which gives one an idea what the Society of Jesus is doing for natural history in various parts of the globe. Each name is accompanied by the address of its respective owner, a note indicating the particular branch of natural history in the study of which he is engaged, and a brief indication of specimens he desires or has to offer in exchange.

—*Beiträge zur vorreformatorischen Heiligen- und Reliquienverehrung von Dr. theol. Hermann Siebert,* is the title of the first fascicle of volume VI of the *Erläuterungen und Ergänzungen*

*zu Janssens Geschichte des deutschen Volkes,* edited by Dr. L. Pastor. (xi & 64 pp. B. Herder. 1907. 54 cts. net, unbound). By copious quotations from numerous printed works intended for the instruction of pastors and of the common people directly, such as sermon books, prayer books, lives of the saints, etc., the author shows to evidence that the veneration of saints and of relics in the Middle Ages, particularly at the time just preceding the so-called Reformation, despite some occasional excrescences, was not akin to pagan fetichism, as Protestant critics would have us believe, but substantially the same sane and Christian cult that is practised by the Catholics of today. It is a most interesting and valuable contribution to the history of religious life in the Middle Ages.

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### LATIN

*Ven. P. Ludovici de Ponte S. J. Meditationes de Praecipuis Fidei Nostrae Mysteriis. De Hispanico in Latinum Translatae a Melchiore Trevinnio S.J. De Novo in Lucem Datae Cura Aug. Lehmkuhl S. J. Editio altera recognita. Pars I: Complectens Meditationes de Peccatis, Hominis Novissimis, aliisque quae ad Purgandam Animam conducunt, cum Instructione de Oratione Mentali.* (Bibliotheca Ascetica Mystica). xxviii & 370 pp. B. Herder. 1908. Net $1.10.

### ENGLISH

*The Doctrine of Modernism and its Refutation. By J. Godrycz, D. D., Ph. D., Utr. Jur. D.* 132 pp. Philadelphia: John Jos. McVey. 1908. 75 cts. net.

*The Bells of Atchison and Other Poems by Rev. Andrew Green, O. S. B.* Atchison, Kansas: The Abbey Student Press. 75 cts. (including postage).

*A Manual of Moral Theology for English-Speaking Countries by Rev. Thomas Slater, S. J., St. Benno's College, St. Asaph. With Notes on American Legislation by Rev. Michael Martin, S. J., Professor of Moral Theology, St. Louis University.* Vol. I. 688 pp. 8vo. Benziger Brothers. 1908. $2.75 net.

*Rules of Order for Societies, Conventions, Public Meetings, and Legislative Bodies.* By Charles M. Scanlan, LL. B. Second Edition. 110 pp. 16mo. Milwaukee: Reic Pub. Co. 1907. 50 cts.

*Directory of Jesuit Naturalists. Compiled by Fred. A. Hillig, S. J.* (Vol. II, No. 4, of *St. John's Quarterly,* published by St. John's University, Toledo, O.)

*"Out of Many Hearts." Thoughts on the Religious Vocation.* The Brothers of Holy Cross, Notre Dame, Indiana. 1908. (Brochure).

*Althea or the Children of Rosemont Plantation. By D. Ella Nirdlinger.* Benziger Bros. 1908. 60 cts.

*Dear Friends. A Sequel to "Althea." By D. Ella Nirdlinger.* Benziger Bros. 1908. 60 cts.

*The Test of Courage. By H. M. Ross.* Benziger Bros. 1908. $1.25.

*The Angelus by Leo Gregory.* The H. H. Publishing Company, Aurora, Ill. 1907. (On sale by the W. J. Feeley Co., 6 and 8 Monroe Str., Chicago.)

*European Immigration into the United States from 1820—1900. Lecture delivered before the Germanistic Society of Chicago by Professor J. Hanno Deiler on December 16th, 1907.* (Brochure.)

*What is the Roman Index of Forbidden Books? Briefly Explained for Catholic Booklovers and Students by Francis S. Betten, S. J. With a Summary of the Index.* (Nos. 23 and 24 of *The Catholic Mind*). New York: The Messenger. 1907. 10 cts. (Brochure).

*Souvenir of the Golden Jubilee. 1858—1908. Sacred Heart Church, Dunkirk, N. Y.* (Brochure.)

*The Spectrum of Truth. By A. B. Sharpe, M. A., and F. Aveling, D. D.* 93 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. Net 30 cts.

*Constance Sherwood. An Autobiography of the Sixteenth Century. By Lady Georgiana Fullerton.* London: Sands & Co.; St. Louis: B. Herder. 1908. Net 40 cts.

*Expository Essays in Christian Philosophy. Edited by the Rev. Francis Aveling, D. D.—What is Life? A Study of Neo-Vitalism by Bertram C. A. Windle, M. A., M. D., Sc. D., LL. D., etc.* xii & 147 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. Net $1.

*The Spouse of Christ and Daily Communion. By F. M. De Zulueta, S.J.*

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62 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. Net 30 cts.

*The Beckoning of the Wand. Sketches of a Lesser Known Ireland. By Alice Dease.* 164 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. Net $1.

*For My Name's Sake. Translated by L. M. Leggatt from the French of Champol's "Soeur Alexandrine."* Illustrated by L. D. Symington. London: Burns & Oates; St. Louis: B. Herder. 1908. Net $1.10.

GERMAN

*Die Werke von Henry Charles Lea und verwandte Bücher. Nebst einer Auseinandersetzung mit dem Kölner Städtischen Archivar Professor Dr. Joseph Hansen. Von Paul Maria Baumgarten.* 142 & L pp. Münster i. W.: Aschendorffsche Buchhandlung. 1908.

*Gesammelte kleinere Schriften von Moritz Meschler S.J. Erstes Heft: Zum Characterbild Jesu.* 112 pp. B. Herder. 1908. Net 60 cts.

*Martin Eisengrein (1535—1578). Ein Lebensbild aus der Zeit der katholischen Restauration in Bayern. Von Dr. Luzian Pfleger.* (Band VI, 2. und 3. Heft der *Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes. Herausgegeben von Ludwig Pastor.)* xiii & 174 pp. B. Herder. 1908. Net $1 (unbound).

*Der Syllabus Pius' X. Der heiligen römischen und allgemeinen Inquisition Erlass vom 3. Juli 1907 ("Lamentabili sane exitu."). Lateinischer und deutscher Text. Mit dem Pastoralschreiben der Kölner Bischofskonferenz vom 10. Dez. 1907.* 32 pp. B. Herder. 1908. Net 11 cts. (Brochure).

*Katholische Missionsstatistik. Mit einer Darstellung des gegenwärtigen Standes der katholischen Heidenmission. Von H. A. Krose, S.J. (Ergänzungshefte zu den "Stimmen aus Maria-Laach."—97.)* viii & 129 pp. B. Herder. 1908. Net 64 cts. (Brochure).

*Geschichte des heiligen Leidens unseres Herrn Jesus Christus. Nach den vier Evangelisten für Betrachtungen zusammengestellt von P. Ludwig de la Palma, S.J. Zweite, nach dem spanischen Original ins Deutsche übersetzte und verbesserte Auflage. Von R. Handmann, S. J.* viii & 515 pp. Fr. Pustet & Co. 1908. $1.50 net.

*Die katholische Heidenmission der Gegenwart im Zusammenhang mit ihrer grossen Vergangenheit dargestellt von Friedrich Schwager, Priester der Gesellschaft des Göttlichen Wortes. II. Die Mission im afrikanischen Weltteil.* 220 pp. Steyl, Post Kaldenkirchen (Rheinland): Druck und Verlag der Missionsdruckerei. 1908. 1 Mark. (Brochure).

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## "The Fundamental Fallacy of Socialism" Defended

I

HE *Catholic World* is not pleased with the little volume I have edited on the fundamental fallacy of Socialism.[1]

In a review of the book, extending through three pages of its No. 517, the Paulist magazine, among other, equally complimentary things says:

"The writer fails to distinguish between several distinct issues, with the result that his arguments are frequently glaringly defective and his conclusions unwarranted by his premises." The critic grants, however, that "with the help of the Encyclical of Leo XIII, he [Mr. Preuss] has no difficulty in disproving the Georgian doctrine that 'private ownership in land is essentially and irremediably wrong and unjust.'"

This explicit concession notwithstanding, the reviewer finds fault with the two main arguments of the book, one of which taken from *man's* rational nature, the other from the nature of the *soil*—the same arguments by which Leo XIII, in the encyclical letter "Rerum novarum," demonstrates the necessity and lawfulness of private, and the "manifest injustice" of common ownership of land. These two arguments are sketched on pages 34—38 of *The Fundamental Fallacy of Socialism,* and repeated ibidem pp. 43—47 in the words of the pontifical document.

The *Catholic World* reviewer attempts to defend "state ownership of the land;" he does not see that private landownership and universal state ownership of land are opposed to, and incompatible with, one another. He sneers at "the sacred principle of private ownership," by the operation of which, he claims, most of the soil of Great Britain "belongs to men who devote to grouse and pheasants and partridges and the breeding of race horses, millions of acres that would support, in honest toil, thousands of families who are doomed to pass their lives in starvation and to die in an almshouse." This is in the most approved style of Henry George and Dr. McGlynn. The objection itself has been briefly answered in *The Fundamental Fallacy of Socialism,* p. 73. That such expatiations can appear in a magazine of the pretensions of the *Catholic World,* proves to evidence how timely, useful, and even necessary is the book we have edited, especially in its

[1] *The Fundamental Fallacy of Socialism. An Exposition of the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case. Edited by Arthur Preuss, Editor of the Catholic Fortnightly Review.* 191 pp. 8vo. B. Herder. 1908. $1 net.

chapters II to V: "Common Landownership a Fiction;" "Private Landownership a Natural Right;" "Leo XIII on Private Property in Land;" "Henry George's Vain Attempt to Refute the Pope's Arguments."

Our critic's "parting word" shows that the chapters on the McGlynn case are no less timely and useful. We will quote the entire paragraph sentence for sentence:

"With questionable taste the writer resurrects the McGlynn case."

The McGlynn case was "resurrected" in numerous articles in the New York *Freeman's Journal* in the winter of 1903—4. The discussion closed with an entirely wrong solution of the question at issue, whereupon the present writer undertook to compile the series of papers which form the bulk of *The Fundamental Fallacy of Socialism.*

"He [Mr. Preuss] resents the prevailing impression that the restoration of Dr. McGlynn by Cardinal Satolli was equivalent to a declaration that the Doctor's teaching on landownership was not contrary to Catholic doctrine."

We do resent that "prevailing impression," for the simple and sufficient reason that, as we have demonstrated by documentary evidence, it is absolutely wrong, and because it countenances heresy and Socialism.

"Not Msgr. Satolli, he [Mr. Preuss] contends, but four professors of the Catholic University, examined the opinions in question and these censors committed an egregious and deplorable blunder."

Whosoever will read and ponder chapter VIII of *The Fundamental Fallacy* "The Truth about Dr. McGlynn's Restoration," will, we think, if he is unbiased, be forced to admit that our contention is correct. If it isn't, why does not the *Catholic World* critic make an attempt to disprove it?

"Is it quite respectful towards authority to assert publicly that, in a case on which the eyes of two continents were fixed, the representative of the Pope, in the exercise of his disciplinary authority, should have exonerated a man from the charge of advocating false opinions when these same opinions to which that man resolutely stuck, were in fact, grave errors;"—

We maintain that it *was* "quite respectful towards authority," yea, that it was demanded by the respect due to the representative of the Pope, clearly and publicly to point out that and how a mistake was made in the settlement of the McGlynn case. Besides to make known the whole truth, so far as ascertained, was due to the revered memory of the saintly Archbishop Corrigan, who in 1886 had removed Dr. McGlynn from St. Stephen's parish in New York, "on account of his

opposition to parochial schools, and especially because of his persistent advocacy of Henry George's Single Tax theories, which were declared at variance with Roman Catholic teachings." (*The New International Encyclopedia,* s. v. McGlynn.)

—"and that for the past fourteen years, the Holy See should have taken no steps to correct the impression that its representative gave a *Nihil Obstat* to the pernicious error, which, the writer asserts, is of late enlisting numerous recruits among Catholics?"

Dr. McGlynn was absolved from excommunication because he had "accepted the conditions laid down by the Holy Father as necessary and sufficient." A committee of four professors of the Catholic University of America had exonerated him from the charge of advocating opinions contrary to Catholic teaching; and he professed in a letter to Archbishop Satolli (see pp. 142 sqq. of *The Fundamental Fallacy)* his full adhesion to the teachings of the Church and "notably to those contained in the Encyclical Rerum Novarum," promising, moreover, to make the prescribed journey to Rome. Thus, the McGlynn case was settled and the Holy See had no reason or occasion to resurrect it, especially in view of the fact that another, still graver controversy, that involving our Catholic parochial schools, began to excite the minds of all and soon absorbed the attention of two continents to an even higher degree than had been done by the McGlynn case.

Yet, "an egregious and deplorable blunder" had been committed, in connection with a vital issue, and it was inevitable that sooner or later the McGlynn case should again come prominently before the public. This happened in the fall of 1903, and the discussion ended with a clear and convincing revelation of the truth. No new decision is needed. We have the encyclical of Leo XIII; we have the authentic statement of Dr. McGlynn. Any intelligent reader, with the aid of the documents presented in our volume, *The Fundamental Fallacy of Socialism,* can now satisfy himself that the Single Tax Theory with its underlying principle of common or universal state-ownership of land, is at variance with Catholic teaching.

2

Another criticism of *The Fundamental Fallacy of Socialism* that seems to call for a reply, is that printed in the *Messenger* (New York) for May.

"If it [Socialism] is to be refuted," says the critic, "it must be squarely met; it must be shown to be destructive of individual justice, antagonistic to social well-being and development, impossible of realization, or if for a time realized, a frustration of its own purpose.

It is doubtful whether much is accomplished by attempting through questionable reasoning to prove that they[2] ought logically to be communists, when in fact they are not."

All Socialistic and communistic systems agree in the tenet of common, to the exclusion of individual, landownership. In our volume we have refuted this tenet directly in two ways: by proving (1) that common landownership is a mere fiction without any valid title, and (2) that the system of private landownership is demanded and sanctioned by the natural law. Thereby Socialism, of whatever form, is well-being and development," etc.

Our book shows, moreover, that common landownership is the fundamental tenet of all economic systems subversive of the social order, inasmuch as from it logically flows not only Socialism strictly so called, but even extreme Communism. Our critic thinks that "With the logicality of this argumentation it is not worth while dealing. Whether Socialists are logical or not, they would refuse to pin their faith to one general principle..... It is doubtful whether much is accomplished by attempting through questionable reasonings to prove that they ought logically to be communists, when in fact they are not."

This is a novel and convenient mode of criticising. To show the intrinsic connection between different systems and to reduce them, if possible, to one common source or principle, has so far always been considered as belonging to a truly scientific treatment of a subject. If the *Messenger's* critic deemed our reasoning deficient, he should at least have taken the trouble to indicate where the flaw is. Finally, if "Socialists ought logically to be communists," although "in fact they are not," because even in their eyes Communism is too absurd, they stand by this very inconsistency condemned in the eyes of all right-thinking men.

*The Fundamental Fallacy of Socialism* is, therefore, what its title indicates, a refutation of Socialism by proving its fundamental tenet to be a fallacy. Hence it is a necessary, and, to the mind of the great majority of its reviewers, a valuable addition to our literature on Socialism. For English speaking Catholics in particular it ought to be of special interest and value, inasmuch as it is the only English work in existence that furnishes a vindication, in clear and popular language, of the arguments by which Pope Leo XIII of happy memory, in his encyclical "Rerum novarum," refuted the above-mentioned fundamental tenet of Socialism, or the doctrine of Agrarianism, as it is also called; destroying, moreover, in the authentic account it gives

[2] The Socialists, presumably. A. P.

of the famous McGlynn case, the basis of the erroneous though unfortunately wide-spread opinion, that the settlement of that case implied a doctrinal decision of the Church in favor of Dr. McGlynn's economic teaching, which was notoriously identical with that of Henry George.

## What is the Matter With Our Poetry?

There probably never was an age when so much polished and sincere verse was written as in the present. In rhythmical skill, in a certain artistic neatness, in ingenuity, the poems printed month by month in the better magazines are above the average of e. g. Whittier, the centenary of whose birth was recently commemorated by the press, yet it is true that they leave us dissatisfied, that Whittier, with all his shortcomings, has a meaning and a weight which can be allowed to no living American poet, nor to any of the younger generation in England.

What is lacking?

A critic in the *Nation,* who says it has been his "sad duty" to make himself more or less familiar with hundreds of the more recent volumes of verse, answers this question as follows:

"One thing has been forced upon our attention. They [our present-day poets] are often melodious, they catch the more evanescent beauties of nature with fine sensibility, they are sometimes richly emotional, even passionate; but for the moral values of life they have no voice.... It is not that the younger generation is immoral, or that they would be strengthened by an infiltration of didacticism. Poetry is not the medium for preaching..... It is that the consideration of life as the expression of moral values and as deriving its significance from this source, is almost totally absent from the modern muse. Compare Mr. Moody's 'Fire-Bringer' with its source. The moral question which almost alone concerned the Greek is in the English drama forgotten, and in its place there is a confused working of blind physical forces.

Poetry is the child of the age, and this change in its content is but a sign of a greater revolution. For the time being we seem to have lost interest in the strict canons of personal morality for some vague glamor of social or cosmic consciousness. We are too apt to judge men not by the rules of personal integrity, but by their relation to classes and causes. Unfortunately, some of those who are most respected as practical reformers have fostered this relaxing and bewildering confusion. Thus it is Miss Jane Addams who says that 'to attain individual morality, to pride one's self on the results of personal effort when the time demands social adjustment, is utterly to fail to apprehend the

situation.' And she adds complacently: 'Evil does not shock us as it once did.' Now, Whittier was something of a reformer in his day. He was brought face to face with a class evil as great as that which confronts the worker in our city slums, but one can imagine his indignation if any such squinting ideas had been uttered in his presence; there would have been a new and more fiery 'Ichabod':

When faith is lost, when honor dies,
The man is dead.

Sometimes when one is fatigued or outraged by the present stream of beautifully-wrought verse, in which the sense of moral values is so confused or obscured, one feels it would be wholesome for a while to revert to the other extreme of shameless didacticism which made the food of the eighteenth century."

## Condemned Propositions that are no Longer Condemned

The proposition: "It is against the will of the Holy Ghost to burn heretics at the stake," was explicitly and solemnly condemned, in the year 1520, in a document which was not, like the "New Syllabus," merely the decision of a Congregation of Cardinals, issued with pontifical approval; but in a solemn papal bull.

There can be no doubt that this bull—the famous "Exsurge Domine"— uttered by Leo X against that arch-heretic Martin Luther, must be looked upon as an *ex-cathedra* decision of the Pope, binding all Catholics in conscience to reject and eschew the errors which it condemned.[1] However, as Msgr. Dr. N. Paulus, to whom we are indebted for the substance of the following pages, recently pointed out in the *Historisch-politische Blätter*,[2] it does not follow from this, that each of the forty-one propositions condemned by the "Exsurge Domine" must be considered heretical. In matter of fact, the researches of Schulte,[3] K. Müller,[4] P. Kalkhoff,[5] and L. Pastor,[6] leave no doubt that the commission of theologians charged with preparing the material for the bull, when they drew up the list of propositions to be censured; and Pope Leo X himself, when he published the list,—meant to con-

[1] Franzelin, *Tractatus de divina traditione et Scriptura.* Romae 1870. p. 113.

[2] Munich 1907. Vol. CXL, No. 5, pp. 307 sqq.

[3] "Die römischen Verhandlungen über Luther" in the *Quellen und Forschungen aus italienischen Archiven und Bibliotheken.* Vol. VI, 1903, pp. 32 sqq.

[4] "Luther's römischer Prozess" in the *Zeitschrift für Kirchengeschichte,* vol. XXIV, 1903, pp. 77 sqq.

[5] "Zu Luther's römischem Prozess." Ibid. xxv, 90 sqq.

[6] *Geschichte der Päpste,* iv, 2, pp. 264 sqq.

demn them *in globo,* leaving the complementary task of affixing to each proposition its proper note of canonical censure *(haeretica, piis auribus offensiva, scandalosa,* etc.) to the theologians. Originally the intention was to issue each thesis with its proper note attached. A number of them had already been voted on by the commission. But as the members were slow in coming to an agreement, and as there was need of hurry, Leo X decided to publish the bull as it now stands, condemning the errors *in globo;* not all, however, as heretical, but "*respective* haereticos, aut scandalosos, aut falsos, aut piarum aurium offensivos, vel simplicium mentium seductivos et veritati catholicae obviantes."

The unanimous teaching of theologians compels us to assume that each one of the condemned propositions merits at least the mildest of the various censures inflicted. And we are safe in holding that the Pope meant to condemn proposition XXXIII: "Haereticos comburi, est contra voluntatem Spiritus," only as "scandalous." It was thus characterized by an eminent Spanish theologian, Alphonsus de Castro,[7] as early as the sixteenth century.

Now, a scandalous proposition is not necessarily heretical or even false. Cardinal Franzelin is in perfect agreement with a number of older theologians when he says, that when the Church censures a proposition as scandalous, she does not pronounce on its intrinsic truth or falsity, but declares that it has some other censurable quality.[8] In the case under consideration we have further the testimony of Cardinal Pucci, who participated in the preparation of the bull "Exsurge Domine," to the effect that: "Of the teachings of Luther some are absolutely heretical; others are scandalous; others again are apt to give offense to pious ears;" and "while some of these propositions can perhaps be defended with philosophical and theological arguments, in order to do away with scandal-giving discussions, they have already before this been condemned by the popes."[9]

There can be no doubt that at the time when the "Exsurge Domine" was issued, no Catholic was allowed to defend the proposition that "It is against the will of the Holy Ghost to burn heretics at the stake." Since then, however, things have changed. The proposition is no longer scandalous. The conditions which made it so have passed away. Hence there no longer exists a rationale for the condemnation of this sentence, and the condemnation may be considered as extinct.

But is not an *ex-cathedra* decision of the Pope irrevocable and, therefore, binding for all time?

[7] *De iusta haereticorum punitione libri tres.* Antverpiae 1568. fol. 15.

[8] *De divina trad.,* p. 113: "Non definiri falsitatem, sed aliam damnabilem qualitatem."

We must distinguish. The *ex-cathedra* condemnation of a doctrine touching the faith or morals, if it censures that doctrine as heretical or false, is most assuredly definitive and unchangeable. The case is quite different, however, when some proposition is condemned merely because it imperils faith or morals for some extrinsic reason. In the latter case, says Scheeben,[10] the judge condemns that particular thesis only in the form in which it presents itself at that particular time, and his judgment may be quite correct, even though the same proposition, at some other time and under different circumstances, would no longer merit the censure,—the latter consequently losing its object."

We have another example in proposition XXXIV, condemned in the same bull "Exsurge Domine." It reads: "Proeliari adversus Turcas, est repugnare Deo visitanti iniquitates nostras," that is: "To make war upon the Turks is to oppose God, who through them visits our evil deeds upon us." In Luther's day, when the Turks were a menace to the whole Christian world, such an assertion was apt to give grave scandal. Today it would be meaningless.

We believe Msgr. Paulus is justified in concluding that what is true of proposition XXXIV of the "Exsurge Domine" regarding the Turks, may likewise be asseverated of proposition XXXIII, regarding the burning of heretics. The condemnation pronounced against both in the sixteenth century is now as obsolete as the propositions are themselves.

## Are Private Sponsalia Binding in Conscience?

The question whether the declaration of Benedict XIV, or its so-called "extensions", are nullified by, or continue under, the decree "Ne temere," has been formally decided by the S. Congregation of the Council under date of February 1. Under this decision, the excepting clause of the "Ne temere", "nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum," refers only to the constitution "Provida," of January 8, 1906, by which clandestine marriages are recognized as valid in the German Empire.

Another important question, whether the new marriage legislation does away with the moral obligation arising out of a promise of marriage made without the prescribed formalities in writing, is still being hotly discussed by canonists. We have already quoted Cardinal Gennari's opinion,[1] that this moral obligation remains only in case

[9] Balan, *Monumenta reformationis lutheranae.* Ratisbonae. 1884. p. 112.

[10] *Handbuch der katholischen Dogmatik.* i, 255.

[1] *Breve Commento della Nuova Legge* etc. pp. 18—20. See the CATHOLIC FORTNIGHTLY REVIEW, XV, 8, 235 sq.

of a promise of marriage made by one party to another, but not when the promise is mutual; for a mutual promise constitutes *sponsalia in foro interno,* or *in foro conscientiae,* and the words of the decree "Ne temere," *"Ea tantum Sponsalia habentur valida,"* refer to sponsalia both *in foro interno* and *in foro externo.*[2]

Though Cardinal Gennari contends that this view of the matter is "beyond doubt," and though it is shared by such eminent canonists as Vermeersch, Boudinhon, Besson, et al., others equally eminent have declared that they cannot accept it. The first canonist to oppose it publicly, to our knowledge, was Dr. Eichmann of the University of Prague, in a review of Leitner's commentary on the "Ne temere" in the Cologne *Volkszeitung.* He was followed by Bosch,[3] Noldin,[4] and Heiner.[5]

These canonists, strange to say, base their dissenting view on the very same passage from the decree "Ne temere" which Gennari quotes in support of his opinion: *"Ea tantum Sponsalia habentur valida et canonicos sortiuntur effectus, quae contracta fuerint per scripturam."* (Those betrothals only are considered valid and have canonical effects, which have been contracted in writing.)

"Validum," they point out, means something that is effective in law, as distinguished from that which, for some reason or other, e. g. on account of some defect in form, cannot be legally enforced. The phrase "et canonicos sortiuntur effectus" would be utterly superfluous, if "validum" simply meant that sponsalia contracted without regard to the legally prescribed form are null and void both *in foro interno* and *in foro externo.* Whenever positive law prescribes a certain determinate formula for a certain species of contracts, this means that the canonical principle of liberty in the matter of making contracts, in the case under consideration is abolished *in foro externo,* by no means however *in foro interno,* or in conscience. If, for instance, the civil law says that no promise of a donation is legally valid unless made by the donor before, or in the presence of, a notary, no one would conclude that a promise made without this formality would not in conscience bind the person who made it. It is the same in Canon law. The distinction between a duty of conscience and a legal duty, between licitness and validity, runs like a red thread all through the marriage law of the Church, which goes so far as to admit as

[2] Dr. Charles J. Cronin, Vice-Rector of the English College, Rome, takes the same view in his book, just published, *The New Matrimonial Legislation* (vii & 339 pp. Benziger Brothers. 1908. $1,90 net): Appendix I, pp. 312—321.

[3] *Hochland* magazine, V, 624.

[4] *Decretum de sponsalibus et matrimonio S. C. C. 2. aug. 1907 cum declaratione.* Ed. 2. Oeniponte, Rauch.

[5] *Das neue Verlöbnis- und Eheschliessungsrecht in der katholischen Kirche.* Münster: Schoeningh. 1908.

valid such marriages as have been contracted in the face of an ecclesiastical prohibition.

Moreover, if the S. Congregation of the Council had intended to declare the nullity *in foro interno* of all betrothals entered into without the legal formalities, it would have been obliged to posit the duty, under penalty of nullity, of contracting all sponsalia *pro utroque foro* according to the prescribed forms, as the Tridentine Council did with regard to marriages.

Furthermore, the new marriage law expressly declares, that a betrothal entered into without the prescribed formalities has no canonical effects ("effectus canonicos"). This forces us to conclude, according to the rules of sound interpretation, that it is not intended that other effects, namely those *in foro interno,* are excluded.

Our readers will remember that one of the reasons given in favor of his view by Cardinal Gennari was an authentic declaration, uttered in a similar case by the S. Congregation of Extraordinary Affairs (Nov. 5, 1902), in answer to this very question, put by South American bishops. Legislation requiring a written contract for the validity of sponsalia has been in force in South America for some years, and in solution of a doubt, as to whether private sponsalia were binding in conscience, the S. Congregation answered: "Praedicta sponsalia pro neutro foro valere."[6]

But, as Professor Eichmann points out,[7] we are not justified in extending this decision of the S. Congregation by way of analogy to the rest of the universal Church, which is governed not by any particular legislation obtaining in Spain, but by the decree "Ne temere" according to its letter and the rules of legal interpretation.

A more serious objection is the following, taken from the *ratio legis:* It is the purpose of the new law to secure to all sponsalia a certain amount of publicity, and to make the conditions of betrothal such as to prevent hasty and ill-considered marriages. Against this objection, which is based mainly on the written opinions, published in the *Acta Sanctae Sedis,* of those who formulated the decree "Ne temere," Eichmann urges that motives do not form part of a law, and that when a law is clear and precise, we must apply the axiom: *"Non debet admitti voluntatis quaestio."* But even accepting the "motives" as stated in the opinion of the learned canonists, they do not controvert the view that private sponsalia remain binding in conscience. Even where sponsalia are contracted in writing, according to the letter of the "Ne temere," they furnish no absolute

[6] See the CATHOLIC FORTNIGHTLY REVIEW, XV, 8, 236.

[7] *Literarische Beilage zur Kölnischen Volkszeitung,* 1908, No. 19.

protection against the dangers which the decree is designed to meet (occasion of sin, deception of inexperienced girls, quarrels and lawsuits). Besides, the law-giver cannot have intended to compel his subjects to ensure themselves against possible dangers and disadvantages; he merely shaped the law so as to enable them to avail themselves of such protection if they chose. *"Scienti et volenti non fit injuria."* Whoever desires to enjoy the protection of the law, must comply with its prescriptions; if he neglects to do this, he will have to blame himself for any evil consequences that may ensue.

Inasmuch as informal betrothals will probably continue to be the rule in the future, as they have been in the past, it is likely that the question whether they are valid *in foro interno* will sooner or later be officially decided at Rome.

## The Warfare Against Modernism

In its quaderno 1385 the *Civiltà Cattolica* reviews a number of recent works written in defence of Catholic teaching against Modernism. The article is entitled "La polemica sul modernismo: A proposito di scritti recenti." In the introductory paragraph the writer remarks that the Modernist movement, like Liberalism and every other form of infidelity or heresy, may under the providence of God, become unto those of good will an incentive to greater earnestness in the warfare against the religious indifference of the age. To not a few of the Catholic laity, who before the publication of the encyclical put forth only a feeble exertion in the cause of Catholic truth, the warning voice of the Supreme Pontiff may prove an inspiration to more persistent effort in the same holy cause. It will point out to them the dangers to be avoided and direct their endeavors along safe lines.

As one evidence of this happy though indirect result of the timely warning of the Holy Father, the writer cites a number of books that have appeared since the publication of the decree "Lamentabili" and the encyclical "Pascendi." These excellent commentaries and explanatory writings on the recent papal documents will cause future generations to consider the encyclical of our present Pontiff as epochmaking as the encyclical "Aeterni patris" and to look upon it as equally effective in the restoration of Christian philosophy and theology. Though notices of some of these writings have already appeared in the CATHOLIC FORTNIGHTLY REVIEW, and though others will be reviewed in due time, we judge the *Civiltà's* comment worthy of reproduction.

The first work it mentions is the *Catechism of Modernism* by Rev. J. B. Lemius. The *Civiltà* reviews the Italian translation of this work, which was originally written in French. An English version has already appeared under the title just mentioned. The book can also be had in German. It certainly speaks well for its merits that three translations of it have been made so shortly after its publication. It is based on the text of the encyclical. The meaning of every proposition and of every statement of the pontifical document is made more definite by a clear and simple question which precedes the quotation from the encyclical By this means the attention of even a careless reader will be fixed and the analysis of the entire document will be made more easy. Such help is greatly needed in this case, where in the very abundance of the matter and in the obscurity of language and terminology employed by the Modernists, many a point seemingly unimportant and yet necessary for understanding the Modernist position, may easily be overlooked.

This book was honored with a letter from Cardinal Merry del Val, wherein he congratulates the author for having followed the plain and easy catechetical method in his exposition, thus bringing the meaning of the encyclical within the grasp of even the ordinary layman. The very nature of the pontifical brief, observes His Eminence, and the kind of errors condemned, might place obstacles to the ready and complete understanding of the more minute points of this most important encyclical, by untrained minds. Or again, even educated persons may be easily deceived by specious argumentation, especially when presented in a scientific guise. As the work of Fr. Lemius seems to have been prepared with special reference to these difficulties, it deservedly stands out among the works written in defence and explanation of the encyclical "Pascendi."

A somewhat similar work—bringing equally well to the surface a multitude of minor points which a careless reader might easily have ovedlooked—is from the pen of Abbé Blanc: *L'encyclique Pascendi et le Décret Lamentabili.*" It is distinguished by a clear and orderly arrangement into chapters. The text is followed by a "table" or analytical index, on the plan of a concordance, to facilitate ready reference to any point that might arise in the study of the question. The writer speaks of his work as a "modest task" undertaken for his own use. It will likewise prove serviceable to others who have not the time for a similar undertaking. It will aid them in the accurate analysis and mastery of these two documents, which together form the solemn utterance of the Holy See against the errors comprised under the name of Modernism.

A commentary on the encyclical, says M. Blanc, may seem to be a bold undertaking. Apparently it requires a long series of explanations, nay more, to be in any wise complete, it would seem necessary to insert not only long but different kinds of treatises. Such a commentary would have to start from the fundamental notions of logic and from the first principles of knowledge, which the Modernists attack. It would have to include questions of general and special metaphysics, of psychology in its various phases, especially in those that concern human cognition. It would have to take up questions of natural theology, where sweeping negations are often made and false systems are easily evolved; of Biblical exegesis, apologetics, and general science. But in fact all this is really not necessary. It is enough to show the falsity of one or the other fundamental tenet or to indicate the erroneous assumption underlying the Modernists' position. The rest of the structure will crumble of its own accord.

The excellent work of P. Lebreton *(L'encyclique et la Théologie Moderniste)* is written from this point of view. It deals summarily with the groundwork of the Modernist teaching, with special reference to the "programme des modernistes" and to the writings of Fr. Tyrrell.

Fr. Lebreton takes no account of the works of those French writers who have accepted the decisions of the Holy See. But those whose writings are still in circulation and have been made accessible in popular editions, are cited, even when the submission of such authors was more than external and not merely one in accordance with Modernist principles. This is true, for example, of Laberthonnière, whose work appeared in translation after it had been condemned. In such cases Lebreton was justified in once more pointing out the pernicious tendency of works of this kind, in spite of the popular outcry in France: "Pourquoi faudrait-il en rappeler le souvenir? Why bring up again the memory of these occurrences?" It is Fr. Lebreton's purpose to help Catholics understand the warning of the Pope and to teach them the gravity of the questions in debate. "Modernism," he says, "is no longer the heresy of a school which ought to give concern only to the educated Catholic; it is a new kind of Christianity, striving to uproot the ancient faith and to reconstruct it along 'modern lines.' And in this state of affairs we want not only heavy tomes in refutation of the insidious novelties. It is well worth while to send forth a work inspired by loyal Catholic faith—though it be not exhaustive in any sense. Lebreton's work will not fail to produce good results.

At this point may be mentioned the brochure of Abbé Lepin, *Christologie: Commentaire des propositions XXVII—XXXVIII du*

*décret du Saint Office "Lamentabili"*—which has received unstinted praise from the Catholic reviews and theological journals. (See our review in the CATHOLIC FORTNIGHTLY REVIEW for April 15, page 254). It is a clear and concise commentary on propositions 27—38 of the decree "Lamentabili." These are concerned with the Messianic mission of Christ. Indirectly, however, it proves the teaching of the Church on the matter treated in the rejected propositions, and confirms the refutation by the encyclical of the critical and historical principles of Modernism. It rejects especially the impious application of these so-called critical principles to the person of Christ.

Dr. Franz Heiner, professor at Freiburg in Baden, undertakes a similar task, but with much greater attention to detail. In a review in the *Stimmen aus Maria-Laach,* we read: "It is surprising with what energy and skill the reverend author has completed this commentary within so short a time after the appearance of the so-called 'new syllabus.' Without doubt he has thereby performed an invaluable service for all those who wish to know more about the meaning and importance of the several condemned propositions." *(Der neue Syllabus Pius' X., oder Dekret des heiligen Offiziums "Lamentabili" vom 3. July 1907.* Mainz 1907. $1.65 net.)

Of still wider and larger scope is the work of the learned theologian, Fr. Christian Pesch, S. J. The fourth series of his *Theologische Zeitfragen,* more directly than the three preceding ones, is devoted to the study and refutation of the foundations of Modernism. In the earlier volumes P. Pesch had already discussed, as against recent writers, several delicate and involved points of theology. In the first series, for instance, the teaching authority of the Church and the freedom of theological science, and especially the controversy anent the old and new apologetics as it was being agitated by French writers towards the end of 1900, were subjects of discussion. The second series, directed against Schell, was devoted to an exposition of the essence of mortal sin and of the state of the soul of the sinner in the future life. In the third, Pesch treated questions of wider reach and of greater importance—Biblical studies and the Catholic teaching on inspiration. The latest volume deals with themes no less vital in themselves or less fundamental in Modernistic errors—namely the act of faith, motives of credibility of religious truths, dogmas and historical facts—all questions which bear intimately on the essence of theologic Modernism.

But despite the large number of topics drawn within the circle

[1] *Glaube, Dogmen und geschichtliche Tatsachen. Eine Untersuchung über den Modernismus.* vii & 243 pp. B. Herder. 1908. Net 95 cts. (brochure.)

of his discussion by Pesch, he does not attempt to study the questions at issue from every point of view, nor to treat exhaustively all the more or less important works of the Modernists. He singles out some of their representatives or masters. In order to help the reader to judge of their teaching, he clearly states the Catholic doctrine, citing the definition of the Vatican Council and concluding that faith is an act of cognition ("actus cognoscitivus"), commanded by the will, morally good and supernatural, possible only with the aid of grace, and founded upon historical facts. He then carefully outlines the new teaching on the relation of faith to historical facts, according to the various explanations of the afore-mentioned writers. Finally he inquires into the Modernistic teachings on salutary faith and on the motives of faith, on Catholic dogmas, (especially the teaching of Le Roy), on dogmatic development, with special reference to the opinion of Newman, and, at length, on dogmas and historic facts in particular.

This valuable contribution is not, as the author himself clearly states, strictly speaking a commentary on the encyclical of Pius X on Modernism; for the book had already been completed towards the end of 1906; but it may, nevertheless, be regarded as such, in as much as the supreme authority has solemnly decided the very doctrinal points discussed and criticised in this work. As Fr. Pesch could not make use of the pontifical letters during the progress of his own work, he subjoins in a double appendix the decree of the Holy Inquisition of July 3rd, in its entirety, and the encyclical of Pius X in synopsis, as far as it bears on the argument.

What Pesch has done for theology, others have partly accomplished in the domain of philosophy. And, perhaps, there was greater need of the latter work, since theological Modernism is at bottom nothing but a perverted philosophy. Hence Le Roy, who has at least the merit of being frank, affirms in his well-known *Dogme et Critique* (on the Index) that "the chief disagreement between the Scholastics and us [the upholders of the "Philosophie nouvelle"] touches the very notion of truth itself." Fr. De Tonquédec was therefore led to examine this radical departure of Modernism in his booklet, *La Notion de Vérité dans la Philosophie Nouvelle*.[1] His criticism was so searching that the representatives of the "new philosophy" have had nothing to offer in reply, except a few trifling remarks on minor points. The refutation was so thorough, and as far as was consistent with the abstruse questions involved, so clear that no one has ventured a response.

Nor has Fr. Luigi Baille's little work *Che cosa è la scienza?* ("What is Science?") been answered. It is directed against the

[1] See review in the CATHOLIC FORTNIGHTLY REVIEW for May 1, p. 285.

Modernist concept of science and philosophy, of their absolute separation from one another, and of both from faith. The *Civiltà* announces an Italian translation of the work, which appeared originally in French. Nor, in fine, have other refutations of various points of the Modernist philosophy, of the system in its entirety, or of its methods and tendencies, been answered as yet, except by insults and puerile ranting.

Thus has this danger to the old faith—a danger which about a year ago loomed up so large and threatening—already produced happy results. Dangerous doctrines have been preached at all times. But they have not permanently injured the faith of the millions. These modern heresies will continue to attract attention by their novelty, or by the brilliancy and wit and eloquence of their upholders. But anon both the new doctrines and their teachers are forgotten, while the Church goes on. These innovators and sowers of discord must soon make room for others, whose names in turn live a while in the mouths of the multitude. Then they too shall go down to obscurity. The children of God's Church have, therefore, nothing to fear. Not one of these many heresies has made an irreparable breach in the fortress of the Church. For her strength and vitality flow from a divine source. The breaches that have been made are soon repaired. Her combat against the hosts of error shall continue to the end of time. The issue of the combat cannot be doubtful. "Magna est veritas et praevalebit."

## A Warning to Our Fraternal Orders

In a leaflet which has been submitted to us for an opinion, the Catholic Order of Foresters, describing its status on May 1, 1907, says under the heading "Approximate Cost of Membership" (p. 7):

"....the death rate per 1,000 is from 8 to 10 deaths per year, which will cost each member on an average $12 per year."

Then it figures out that on this basis, after thirty years' membership, a man's insurance of $1.000 has cost him but $360; which can only mean that the Order will return about $3 for every $1 paid in.

It is strange that, after the disastrous experience of so many assessment societies conducted practically on the same plan, there were still 10,883 Catholics found in 1906, according to the Wisconsin Insurance Report, who joined the Catholic Order of Foresters, taking $10,568,500 of so-called insurance. By death and withdrawal the Order lost within the same term 6,253 members, reducing the total "insurance" by $6,437.500. Counting the members already on its books, the Order had, on Dec. 31, 1906, (there is no later report

available), 122,691 members, carrying benefit certificates to the amount of $128,034.500, for which the assets on hand amounted to $1,269,-386.94, or not quite $10 per $1.000!

The Wisconsin Insurance Report also gives the membership classified according to age (attained), together with the premiums paid and the death losses incurred for every age. Thus is disclosed the fact that the Catholic Order of Foresters had, on Dec. 31, 1906, 4,754 members over 54 years of age, who paid assessments amounting to $63,935, while the death losses reached the number of 102, representing $102,000! Here, in the higher ages, the death rate is already over 21 per 1,000 members. The unavoidable deficiency has been met by the younger element. As soon as the admission of new members falls below the losses caused by death and withdrawals, the death rate is sure to increase more rapidly and the gradually growing deficiencies will have to be met by higher or more numerous assessments against the remaining members.

We are well aware, of course, that the Catholic Order of Foresters, like so many other societies of the same kind, which we have criticised in this REVIEW, belongs to the legally recognized class of "benevolent associations," of which the Supreme Court of Pennsylvania,"[1] says that they are in no sense insurance companies, as their "great underlying purpose" is not to "indemnify or secure against loss," but to "accumulate a fund from the contributions of [their] members for beneficial or protective purposes, to be used in their own aid or relief, in the misfortunes of sickness, injury, or death." Nor are we ignorant of the fact that the membership certificates which such organizations issue, are not, and do not on their face pretend to be policies in the technical sense of the term. It is, however, to be feared that the general public is frequently misled as to the true condition of affairs by leaflets and circulars issued for purposes of propaganda, and by failure to read, or inability to understand the real meaning of, such certificates. It is for this reason that we keep on insisting, *opportune importune,* that misrepresentations must cease and that it is a most sacred duty because it is a matter of life or death,—for all our benevolent associations to readjust their insufficient assessment rates and provide for an adequate reserve fund. "In [the many[2]] fraternal orders already on the rocks, thousands of their members were confident that they had absolute protection only to discover that all they put in was lost when the evil day came."[3] Thousands of our good Catholic

[1] Quoted in the *Cyclopedia of Fraternities,* 2nd edition, pp. 166—167.

[2] The American Legion of Honor, Chosen Friends, United Friends, Royal Templars, Equitable Aid Union, Empire Order of Mutual Aid, Order of the Golden Chain, are only a few of

[3] *Cyclopedia of Fraternities,* 2nd edition, p. 118.

working people are "confident" today that they have "absolute protection" in societies warmly recommended by priests and bishops. Can we afford to allow them to lose "all they put in?"

## Lea's "History of Auricular Confession and Indulgences"[1]

Man is often said to be a creature of his environment. Mr. Henry Charles Lea illustrates this saying in his attempts to grapple with the questions that arise in the history of auricular confession. He is a man of the world, a man of business and of commercial instincts. (Msgr. Baumgarten speaks of his "kaufmännische Eigenschaften"). These qualities cause him to scent "graft," "easy profits," "handsome revenues," and "large retainers" whenever there is question of the special power required to absolve from certain sins, theologically known as reserved cases. He is blissfully ignorant of the steps that have led to the establishment of the various Roman and diocesan tribunals, to which are sometimes referred cases that involve a more serious violation of the law of God or Church discipline. His high sense of justice prompts him to look upon this adjunct to the proper administration of the sacrament of penance as an exercise of "arbitrary discretion by the bishop, for as usual the Roman chancery turned to profitable account the supreme jurisdiction claimed by the Holy See" (Vol. I, page 316). All the learned apparatus that he brings into play avails not to conceal Mr. Lea's ingrained prejudice, nor does it make amends for his radically false attitude towards the whole question he attempts to discuss. It is wellnigh impossible to consider, with a view of refutation, "historical" arguments of the type he advances. The Catholic practice of offering up good works for the souls of departed kindred, and even for the living—a practice well understood by instructed Catholics—is made the butt of stupid derision in Vol. II, pages 156 and 157. Lea is speaking of "profits to the Church" from "lands acquired through release from penance proportioned to their value." He vents his sarcasm from his characteristically commercial point of view: "Perhaps even, if the land ceded were especially desirable, the sins of the grantor's parents or children or kindred would be thrown in."

Language of this kind everywhere obtrudes itself in the second volume, so that Msgr. Baumgarten rightly speaks of Lea's "kaufmännischer Jargon"—"language that smacks of the counting room." Lea fails entirely to grasp the Catholic view of such matters, although he plumes himself on his profound insight. Hence he is led to comment on the expression of Boniface VIII, "Terrena in coelestia et transitoria in aeterna felici commercio commutando," as follows: "The mercantile character of these transactions, by which the Church sold claims on heaven in exchange for worldly wealth,

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the fraternal benevolent societies which "have fallen by the wayside" in the past ten years alone. *(Cyclopedia of Fraternities.* 2nd edition, p. 115.) "The only surprise is," says the same authority, (p. 118), "that more of them have not failed when it is considered how many, relatively, have paid and do pay inadequate rates."

1 For a general estimate of Lea's historical methods, see the CATHOLIC FORTNIGHTLY REVIEW, XV, 12. pp. 354 sqq. Our next paper will treat of the author's *History of the Inquisition of the Middle Ages.*

is unblushingly expressed by Boniface VIII, when he lauds the happy commerce by which earthly things are traded for heavenly, and transitory for eternal" (II, 158). At convenient intervals, Lea assumes something like the rôle of a defender of Chuch discipline and Church laws, whereby he desires to insinuate to the unsophisticated reader that, though the Roman Church is a "camp of iniquity," yet "things are not as bad as they seem." He presents us with a splendid instance of such mock apology at the end of chapter XVIII, wherein he descants broadly and viciously on "Redemption of Penance." Here are his words. The benignant concession in the first clause is followed by another clumsy attack in the second: "It would, of course, be unjust to conclude that in its use of the authority to bind and to loose the Church looked solely to its own aggrandizement in wealth and power, but the evidence is unfortunately too strong and decisive that it habitually exploited its assumed control over salvation for self-seeking purposes in every way that its ingenuity could suggest." (II, 167 and 168). The speciously judicious and well-meaning observation in the first half of this sentence loses all significance when taken in connection with the scorn and open contempt which Lea on preceding pages has heaped upon things Catholic, and this, too, without having taken pains to probe matters thoroughly.

Numerous chapters in these two volumes are quite devoid of interest for the readers of this Review, since they touch upon matters which every good manual of moral theology and the historical treatises on moral controversies among casuists discuss much more fully, and, at the same time, more truthfully. Mr. Lea sides with every author who in any way proposes an opinion different from the Church's teaching and from the "consensus theologorum," as if by citing many writers with approval, his own position received strong support. A clear grasp of Catholic doctrinal teaching is by no means one of his strong points. He rather ferrets out the divergent opinions of theologians in order to base upon them conclusions which readily betray his own biassed state of mind. These conclusions are a strange comment on his words in the preface, in which he promises the reader to be "sparing of comment." Fortunately Lea has spared us the trouble of wading through these two tomes to glean specimens of what really is his "unsparing comment" on the Catholic acceptation of the sacrament of penance. He was so thoughtful as to gather together a number of sweeping conclusions towards the end of his long drawn out chapter on "Probabilism and Casuistry," and the reader may judge for himself whether Lea was true to his promise in the Preface. "In practice the sacrament becomes the ultimate object; the sinner is taught how to secure it with the least sacrifice of worldly enjoyment; the question is not how to earn the grace of God, but how to win it at the smallest cost; how to sin without sinning; how to escape hell without deserving heaven—to adopt, as Gioberti says, a line of conduct towards God which a good son would scruple to adopt with his father" (II, 408). Again on the following page: "The aim [of the Church] has not been to strengthen the shoulders to bear the joke of Christ, but to lighten it; not to guide fainting souls through the steep and narrow way, but to widen it till the ascent to heaven shall be as easy as the descent to hell" (II, 409).

Mr. Lea seems to have been much impressed by the medieval accounts of confession to laymen. In all earnestness he discusses the question whether laymen can absolve, because St. Thomas and other divines have treated it for the sake of completeness. Even

today strange ideas are still current in certain sections of Catholic countries about mutual confession of married persons and others. If Lea had heard such odd accounts he would forthwith have concluded that even today the belief that only priests can absolve from sin is by no means universally maintained. In his digression on confessions to laymen all sorts of writers and of anecdotes are pressed into service, Caesarius of Heisterbach being an especially favored authority.

Instead of candidly writing: the Church has never taught that any one not a priest can validly absolve from sin; instead of granting that all contrary assertions found in medieval literature are based on theological opinions of doubtful value, or spring from deliberate falsification or ignorance, and treating them accordingly,—Mr. Lea offers a learned dissertation which is not devoid of comical features. When a layman in danger of death, in the absence of a priest, confessed to another layman, this was, theologically speaking, an act of deep humility, which was apt to stir up the penitent to more heartfelt sorrow—immaterial whether both parties judged that a valid confession had been made or not. "I have," says Dr. Baumgarten, "collected a number of hitherto unknown cases, dating from the fourteenth century, of deacons hearing confessions and granting absolution, either through ignorance or when hard pressed by others. What does this mean? Surely only this, that these persons, all of whom sought absolution from Rome, had no definite notion of the extent of their powers; not that the Church's doctrine was in any way uncertain in these matters." Beginning with the sentence: "In the absence of a priest, death-bed confession to a layman was long held to be sufficient" (I, 219), Lea strives in the remaining eight pages of Chapter VIII, on Confession, to argue that the latter was the case. But much as he tries to prove his point from stories, isolated examples, and irrelevant excerpts from different writers and canons, he fails utterly in this undertaking. Few chapters in the work are weaker. The relatively wide-spread custom of confession to laymen during the early Middle Ages belongs to the domain of psychology, and all the statements of fifteenth and sixteenth century writers are based on a few historically proved, but rare cases,[2] handed down by authors whose knowledge of the matter is confused and uncertain.

The reading of Lea's first two volumes on auricular confession is by no means an agreeable task, because in many cases no reliance can be placed on the statements of the writer; and hence the ever-present doubt, whether the matter is as it is represented. The value of these two volumes consists chiefly in the remarkably exhaustive bibliography and in their suggesting a number of topics, the thorough treatment of which by a skilful theologian is much to be desired.

The third volume of the work under consideration bears the sub-title "Indulgences." The chapter headings are as follows: "General Theories," "Requisites for Indulgences," "Development," The Jubilee," "The Later Middle Ages," "Application to the Dead," "The Reformation," "The Counter-Reformation," "The Stations of Rome," "The Religious Orders," "The Confraternities," "Indulgenced Objects," "Modern Expansion," "Apocryphal Indulgences," and "Influence of Indulgences." This volume gives evidence of a clearer historical insight than the other two. Yet, although Lea has taken considerable pains to work intelli-

[2] Cfr. Frank, *Die Bussdisciplin der Kirche von den Apostelzeiten bis zum siebenten Jahrhundert.* Mainz 1867. II. Buch, § 8: "Das ascetische Bekenntniss und die Nothbeicht vor Laien" (pp. 257 sqq.)

gently through the casuistry underlying indulgences and has brought to the surface many interesting points, his inferences are not sound either from the historical or the theological point of view. Pages 96—130 his commercial bent of mind again asserts itself. Throughout this third volume he resorts to the cheap trick of using the opprobrious term "payment" whenever alms are enjoined for the poor, for lepers, for hospitals, churches or the Holy Land, as if there were question of a transaction for the sake of personal gain. The giving up of part of one's worldly possessions for religious purposes is never regarded by Lea as a meritorious work but is always spoken of as a purely mercenary act.

In the fourth chapter Lea takes up the Jubilee. But his discussion of this theme and of related questions in other chapters cannot bear comparison with the thorough and masterly treatment of the same subject in Father Herbert Thurston's *The Holy Year of Jubilee,* where the reader will also find an explanation of the "a poena et culpa" clause[3] of which Lea gives such a strange interpretation. Fr. Thurston, of course, finds occasion to examine some of the wild assertions of Lea, and we quote the following sentences from Chapter VIII on "The Jubilee Indulgence": "Those who study at all closely the works of Messrs. Lea, Brieger, and the rest, will soon perceive that, apart from their ineradicable determination to discover in the medieval Church evidence of greed and trickery, and to convict it of a cynical indifference to moral principle, the immediate source of their chief misrepresentations lies in a peculiar conception of the so-called Indulgence 'a poena et culpa'. Mr. Lea, in particular, is one of those gentlemen, whose principle of historical investigation is to devise a theory first and to make the facts fit in with it afterwards. If they will not fit in with it, so much the worse for the facts, and, as the investigator who follows up Mr. Lea's trail soon begins to discover, they suffer a procrustean curtailment which alters their appearance very considerably. Now in this particular matter it is plain that Mr. Lea early arrived at a very definite idea of what was meant by an Indulgence 'a poena et culpa'. 'Poena', he must have said to himself, means punishment, and 'culpa' means guilt. An Indulgence 'a poena et culpa' is therefore one which remits both the punishment and the guilt. In other words, this variety of indulgence, according to Mr. Lea, was a highly popular and lucrative spiritual commodity, which relieved the purchaser of all need of contrition, confession, or reformation of life, and in which the pardoners consequently drove a roaring trade" (Page 332 and 333).[4]

In Chapter VII, "Application to the Dead," Lea treats of a Catholic practice which in his opinion powerfully "stimulated the development of indulgences" (p. 296). This "was the discovery that they [indulgences] could be used to relieve the souls of the departed in purgatory." (p. 296). He feels called upon to offer his own explanation of the development of the Catholic doctrine of purgatory. Of course we are not surprised to be treated to another of his sweeping assertions. As is well known, many passages in Holy Writ refer to the place of purgation, where souls are detained until they have ex-

[3] Cfr. the CATHOTIC FORTNIGHTLY REVIEW, XV, 9, pp. 275–6.

[4] In Thurston's *The Holy Year of Jubilee* the reader will find a conclusive refutation of many other unproved statements of Lea and similar writers concerning the matter here treated. The discussion on the origin of the phase "Indulgentia a poena et culpa pages 334 sqq., is especially to the point and shows with what gross misconceptions and prejudices Lea approaches the subject. Fr. Thurston himself refers to an article in which he "has dealt more exhaustively with the main subject of this chapter." This article appeared in the *Dublin Review* for January, 1900, under the title, "The Jubilee Indulgence a poena et culpa."

piated the punishment still due to sins already forgiven. But in a note to page 296 Lea haughtily brushes aside these proofs wih the crushing statement: "The chief texts in which the necessities of Catholic exegesis have sought to find a reference to purgatory have plainly no bearing on the matter."

This assertion paves the way for his theory that the Catholic doctrine of purgatory is the result of gradual evolution. His exposition of the "invention" of Purgatory, says Msgr. Baumgarten, is "one of the most interesting scientific experiments of the author." The general exceptance of a purgatory only lately discovered, is laid in the time of Hugh of St. Victor, and strangely enough the introduction of the doctrine coïncides exactly "with the sacramental theory developed at this period." The various assumptions were then fused together and so was obtained the basis for the novel enterprise of applying indulgences to the dead. At this juncture St. Augustine is dragged in with the complimentary note, that "as usual [he] is inconsistent in his utterances." Can we imagine a more simple, and withal a more successful commercial transaction? Catholic theology must wait a long time before it can move safely along the heights of Lea's argumentation. The dictum, "the Church had long been accustomed to the use of forgery in substantiating its dogmas and its claims" (p. 551), shows how speedily Lea reaches a summary conclusion in things Catholic. No one will be surprised to learn that the man who could boldly set down such an atrocious calumny is also guilty of the following, truly incredible effusion: "The liturgies of the period are full of formulas which show that the prayers in the masses were not to relieve from purgatorial pains, but to release from hell, and a survival of this in the modern ritual, after such power has been disclaimed, has not been found easy of explanation" (p. 330).

It is not necessary to quote further specimens of Lea's attitude towards Catholic teaching. His concluding remarks in the chapter, "Retrospect of the Career of the Church," are to the effect that the Church gradually ceased to be the guardian of morals, and that, as time went on, she sought to retain her prestige by accommodating her laws and her discipline to the gradually loosening bonds of morality. To cite his own words: "In reviewing this long history of the intermediation of the Church between man and his Creator the most salient feature is the complete change in its attitude. Its earliest efforts were directed to inducing the sinner to reconcile himself with God by contrition for his misdeeds and by amendment.... In the modern Church all this is changed. Step by step it has abandoned its function as the guardian of morality and has devoted itself to smoothing and broadening the steep and narrow path" (p. 582). But this is a mild indictment when compared with some of the fearful charges which the upright and truth-loving Mr. Lea brings against the iniquitous rulers of the Church of Rome in his *History of the Inquisition of the Middle Ages.* Of this work we shall treat more in detail in another paper.

# MINOR TOPICS

**Raise the "Maine"**

It is beginning to dawn upon some American editors that there lies buried in Havana harbor a disgraceful secret. Says e. g. the New York *Independent* (No. 3104) editorially:

"We have 'remembered the Maine' long enough; it is time to dismember it, if we cannot raise and restore it. It has been too long a menace and an insult. It has been all these ten years a danger to navigation and a bitter charge of bad faith against Spain. It has been more than that, a proclamation of cowardice, that we did not dare to test the truth of the charge of bad faith that we made against a country with which we are at peace.

"When the 'Maine' was blown up in Havana Harbor it was the general belief that some Spaniard miscreants, presumably military men, had planted a mine under it and destroyed with it the lives of 254 men. 'Remember the Maine' was the angry cry; and while it did not cause the war with Spain—for that was inevitable[1]—it did hasten it. Spain would not have yielded, nor would we. Spain had no fear of the result of war, nor had we. But the blowing up of the 'Maine' unified our people and hastened the result. The war followed quick, and quickly was the Spanish fleet swept off the seas, and the United States made sure haste to divest Spain of all her colonies.....

"The hulk of the 'Maine' remained in the entrance of the harbor of Havana, visible to all. Congress appropriated $200,000 to raise and remove it, but the money was not expended. Why not? We fear the reason was a lurking suspicion that we were in error when we charged her destruction on Spanish malice. Since then several vessels belonging to different navies have been blown up by spontaneous explosion of the new powder. After awhile it decomposes, with heat, and explodes. Many believe, and some of our own officers, that the destruction of the 'Maine' was an accident for which no Spaniard was in the least to blame. It looks very much as if some people were unwilling that the truth should be settled beyond doubt. It seemed as if some would prefer that the accusation should stand, and continue to stand, whether justified or not.

"But that is cowardly. We have now no ill-will against Spain; she is a friendly country. We are at peace with her, and we ought to wish her well. Further than that, if we have, perchance, done her wrong these ten years we ought to know it and own it. That we should delay and still refuse is neither decent nor brave. We can afford to know and admit the truth. It is a great wrong to hold a long grudge against a nation, and that for no evil done by the nation itself, but at worst by some of its hothead citizens. It is an even worse wrong to maintain that grudge when it may be that no offense whatever had been committed. Raise the wreck and forget the 'Maine'!"

[1] This is not true. It can be shown from authentic documents that the war could have been prevented and that Spain had tried everything in her power to prevent it.
We shall recur to this subject.—A. P.

**K. of C. Notes**

Things seem to be going from bad to worse inside of the great and wonderful "Order of the Knights of Columbus."

The reverend editor of the Cleveland *Catholic Universe,* who has himself been for several years an enthusiastic member, so much that, according to his

own statement, he "had much to do with its [the Order's] introduction into Mexico," stridently complains in his paper (No. 1765), that "many of those in high places in the order have formed a clique for mutual protection." This complaint is founded on the fact that, in the words of the Chicago K. C. organ (*Columbian and Western Catholic,* Vol. XL, No. 22), "the national board of directors of the Knights of Columbus practically makes Daniel R. Toomey of Boston, Mass., a gift of $38.000." The *Catholic Universe* describes the proceeding as follows:

"The *Columbiad* is the national organ of the Knights of Columbus. It has a circulation of 200,000. Bids were lately called for, for the editing, printing and mailing of this journal to each member of the organization. Bids were asked for in the month of April and were opened in New York City. All were rejected and new bids called for to be opened in Chicago last Saturday. It was found at the first meeting that there were many bids lower in cost than that presented by the former publishers from Boston. The same conditions held when the bids were opened last Saturday in Chicago. There were six lower bidders than the present publishers. A resolution was presented that the work be given for the next five years to the lowest bidder. It was amended so as to confer the contract on the present publishers and we understand it was awarded to them at a price which will aggregate $30,000 more than was asked by the lowest bidder."

The *Columbian and Western Catholic* prints a table, giving the names of the various bidders and their estimates, from which it appears that the *Universe* is perfectly justified in denouncing this award as "neither right nor just" and in further commenting upon it in this wise: "We do not imagine the rank and file of the K. of C. have delegated to their directors the power to make a present of some $30,000 or over to a favorite of the group, especially when the members themselves will be taxed to supply the difference to the favorite of those in command," etc.

The Chicago K. C. organ on its part is utterly disgusted and pours a terrific volley of hot shot at the leaders of the Order of which it is the most prominent organ in the middle west.

"The virtue of charity," it says editorially (*Columbian and Western Catholic,* xl, 22) "is good, but it must be founded on the virtue of justice. The time has come when plain spoken words are necessary to save the Order of the Knights of Columbus from the odium that will attach to it, if plain speaking is not indulged in. The law of justice to ourselves and to the order comes first. If in the past men, high or low, in the Order have been spared from a frank and full statement of their missteps, that have brought discredit upon the Order, through an exhibition of charity on our part, in the future we will spare none. We are not the organ or mouthpiece of any faction or set of men, or of any council or councils, and we will not be controlled by fear or favor of anyone. We hereby serve notice on all, from the highest of our officers to the least of our members, that in the future, whether they be national officers or directors, state or district deputies, grand knights, or simply members, we will not shield them, but will publish their wrongful conduct, in act or word, where it tends to the Order's discredit or harm. We believe in charity and in self-help among brothers, but we believe still more that men shall not ask or expect that in charity's name they shall be allowed to destroy our Order, by their words and acts over which the mantle of charity has been thrown in the past. We do not intend and will not dwell upon those deeds of the past, which have been condoned;

but, in the future, we spare none."

That is "strong langwich," as Josh Billings would say, and the development of this internecine fight will be watched by those outside the Order with more than ordinary interest. It has been apparent for a long time that the "great and wonderful Order" is rotten, and now it begins to appear that a certain Bishop will prove a true prophet, who said more than two years ago: "Just give them rope enough, and they will hang themselves." The inevitable exodus of deluded victims has already begun. Here and there the ecclesiastical authorities are beginning to act. At the recent Illinois State convention Bishop Muldoon, himself a member of the Order, sounded a serious note of warning.[1] In Massachusetts the ecclesiastical authorities have decreed "that priests shall not be permitted..... to join the Knights of Columbus,"[2] the reason alleged being "that some officers and leaders are using the order for political purposes." Of those members that hang on, it is to be feared that not a few will finally drift into Freemasonry, for which they have been and are being so well prepared by the Order's "degree exemplifications" and other dangerous tomfoolery.

**An Adventure in Psychology**

A child of six and a little over, who lives in one of the suburbs, was observed to be, one day last week, in solemn cogitation. At last her face lighted up with an obvious conclusion and she made the enigmatic remark, addressed to the world at large: "Why, nobody knows anything about me except what I say!"

Eager inquiries as to her exact meaning were at once propounded, but no explanations were forthcoming, and the confused replies that were made indicated only a vague glimpsing of the ego's isolation — and that even the vague glimpse had soon been lost. It was, nevertheless, a most curious little triumph in untrained psychologizing, for what the child did say when questioned proved, or at least indicated, that she had not been pondering any particular fact or secret, but things in general and their relation to herself as an independent entity.

**"Quousque tandem....?"**

Isn't it about time to stop such disedifying performances—to put it mildly—as those recorded in the subjoined clippings from secular newspapers?

1. From the *Donora* (Pa.) *American* of May 15, 1908:

"A most impressive memorial service was held in the Star theatre on Sunday evening last, under the auspices of Donora Aerie 502, Fraternal Order of Eagles..... The ritualistic service of the order was then conducted by the officers, beginning with the opening announcement by Worthy President, John P. Arthurs and Prayer by Harry Mechan, Worthy Chaplain. The roll call was especially touching. When the names of the deceased members were called there was no response. The call was repeated, with a pause after each, and then the subdued note of a tolling bell was heard. 'Rock of Ages,' by the Imperial Quartette, was the next number. The first address was by W. J. Brennan, a prominent attorney of Pittsburg, who gave a history of the organization of the Fraternal Order of Eagles, its objects, growth and its charities. The first speaker was followed with a selection. 'The Vacant Chair,' by the Quartette. Rev. Father Charles J. Poetz, of Monongahela, delivered the eulogy. Two of the deceased members of the Donora Aerie were known personally to the

[1] See this REVIEW, xv, 12, 379.

[2] The *Catholic Columbian*, Columbus, O., vol. xxxiii, No. 21.

speaker. With one, Thomas H. Maloney, he was intimately acquainted. He spoke of the good deeds of these men while living in the flesh and said they still lived in the spirit and were witnessess of the acts of their friends on earth.... In closing the whole audience sang 'Nearer My God to Thee,' led by the Imperial Quartette, and the benediction was pronounced by the Worthy Chaplain."

2. From the New York *Evening Sun* of May 27, 1908:

"Funeral services for Peter Francis Dailey, the actor who died in Chicago last Saturday, were held this forenoon at the Schermerhorn street club house of the Brooklyn Lodge, B. P. O. of Elks. Several thousand persons crowded the building and thronged the street between it and the Jefferson Club, Pat McCarren's headquarters. Among them were scores of the prominent actors and actressess who were friends of Mr. Dailey in life..... Through a misunderstanding about fifty Masons, representing Munn Lodge of Manhattan, appeared to take charge of the services. The Elks had already completed arrangements, however, and continued to carry them out. The services were begun with prayer offered by Frederick Bandell, chaplain of the Brooklyn lodge. Frank Corbett sang 'When I Shall See Him Face to Face.' The name of 'Peter Francis Dailey' was called slowly three times. Then Past Exalted Ruler Buttling paid a eulogy to the actor. Baroness d'Altomonte sang. Leo Sprinter played Schumann's 'Träumerei' on the violin. Past Exalted Ruler Thomas J. Hayden, the blind actor, recited Bryant's 'Thanatopsis.' The lights were then turned low, only a single suspended star being left lighted, and the clock was sounded eleven times, in accordance with the Elks' funeral services. James J. Burns sang Rodney's 'Cavalry,' and the orchestra played a 'marche funebre.' Nearly 400 persons, Elks and members of the Lambs' Club filed into the room to listen to a poem and eulogy read by James Clarence Harvey. Father Eugene E. McDonald, a Brooklyn Navy Yard chaplain and chaplain on the battleship Brooklyn, read the service of the dead, concluding the funeral. Mr. Dailey's songs were played as the people filed out. Interment was in Greenwood Cemetery."

3. From the *New York Times* of May 15, 1908:

"The Friars' Festival at New York Theatre yesterday brought a total income from the programmes and the entertainment of approximately $15,000 and a net profit to the organization of fully $10,000. All of this sum, except the 10 per cent. given to the Actors' Fund, will be used to pay the cost of the new monastery in West Forty-fifth Street.... The other principal features of the entertainment were the final friars' frolic and the production of a one-act play by Eugene Walter. For this 'frolic' the stage was set in the 'Friars' Song' in gowns and cowls. Friar [*sic!*] Father Maurice Dornay of Chicago, the Catholic priest, came from the windy City especially to attend the festival."

**Governing Cities by Commission**

Prof. Albert Bushnell Hart has summarized for the Boston *Transcript* the results of a careful study of the new Texas experiment of governing cities by commission. "All that can be safely declared is," he says, "that the Texas commissions are so far distinctly successful, and are likely to last a considerable time, and perhaps will be permanent." But he points out that "the ultimate defence of commission government, as of every other form of government, is watchful public sentiment." The Galveston Commission for instance, is composed of excellent men who have handled the grave financial problems growing out of the de-

struction of the city with marked ability, and have three times been re-elected, save that one new man has been chosen because of a vacancy caused by death. At the last election they were chosen by a vote of 2,100 to 1,100. They still have important work to do in rebuilding the city, but the question is whether, ten years hence, after the city has settled down to normal conditions, they or men of as high type will be chosen. The opportunities for grafting are greatly increased, even though responsibility has been concentrated on a few men, and these are always under the public gaze. If a Secretary of War of the United States could find ways of grafting, why not a Texan municipal commissioner? If the efficient civic spirit now in evidence in Galveston and elsewhere is maintained, it will be an admirable check, but Prof. Hart foresees that after two or three terms rival tickets will be set up, and the professional politician he finds "always in wait."

Obviously, until the new system has had a thorough trying out in Texas, other cities ought not to jump to the conclusion that government by commission is really the specific for all our municipal ills.

**Order of the Alhambra**

This REVIEW, we believe, was the first periodical to express disapproval of the "Order of the Alhambra," an outgrowth of the famous "Order of the Knights of Columbus." By and bye, other Catholic journals are awaking to the danger. Thus the excellent *Sacred Heart Review* of Boston in a recent issue (Vol. xxxix, 23) says:

"Some time ago we received a little sky-blue folder bearing on its cover this legend: 'Question: What is the Order of Alhambra?' It was sent to us with the compliments of John H. Allen, who subscribed himself 'Grand Commander,' and inclosed was a card with Mr. Allen's name, title, and address. On the card also was a picture of a camel with a monkey mounted thereon. Whom or what the monkey was supposed to represent we of course do not know. On the inner page of the folder is the answer to the question printed on the outside. We learn from this that 'in a word, the Alhambra to the Knights of Columbus is like the Mystic Shrine to the Masons.' We should think that the members of a Catholic Order might show a little more originality in getting up an offshoot for the promotion of good-fellowship. Why ape the Masons? And why imagine that there is a lack of good-fellowship in the Knights of Columbus—a lack that has to be filled by the Order of the Alhambra? We think, after some years' study of Catholic orders and societies, that if there is one thing they positively do not lack it is sociability. We do not scruple to say that if there were less sociability of a certain kind in our Catholic organizations and more serious study of our real needs, it would be far better for all concerned. We think furthermore that the entrance fee of ten dollars charged by this order for promoting good-fellowship, the Alhambra, might be used with better effect in some other direction. We want fewer 'good fellows' among Catholics and more good men."

Our esteemed Boston contemporary concludes its strictures with the extenuating remark that "The Knights of Columbus, by the way, is not responsible officially for the Alhambra." Not *officially* responsible, perhaps. But are not the members of the "Order of the Alhambra" all "Knights of Columbus" and do they not carry on their propaganda under the auspices and with the tacit permission at least of the leaders of the K. of C? Why

does not the K. of C. shake off the monkey and the camel? Why does it allow its members to form a separate organization within "the great Order," to "ape the Masons"? Is it not because the monkey and the camel are its own legitimate progeny? Because it is within the council chambers of the K. of C. that "Grand Commander" Allen and his followers have learnt to "ape the Masons"?!

The CATHOLIC FORTNIGHTLY REVIEW predicted these developments. We were laughed to scorn. But the whirligig of time is bringing its revenges. Just mark some of the other predictions we have made in connection with the "Knights of Columbus," especially this one—that they will undermine the respect for the clergy and disorganize our parishes. Just wait, and watch, and see.

## FLOTSAM AND JETSAM

The Rev. G. Phillips, of Ushaw College, publishes an answer to Canon Chevalier, on the Holy House of Loreto, in the *Ushaw Magazine*. His paper is reproduced in Nos. 3,542 and 3,543 of the London *Tablet*. It contains no new documents of importance, and, as our readers know, it is only new documents that could seriously shake Canon Chevalier's thesis.

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In commenting upon the premature press dispatches regarding the vacant see of Cleveland—the wire-pulling in this instance, *horribile dictu!* began before Bishop Horstmann's corpse had been buried—the Cincinnati *Catholic Telegraph* (lxxvii, 22) observes: "The newsgatherers of the Associated Press do not dream these things. Whenever a prelate dies some churchman or clique of ecclesiastics gets busy trying to play bishop-maker to the Pope. There is a large number of people, who are curious to know whose 'fine Italian hand' does the work."

*

It seems that the Hanna incident has been used by some evil-minded people to create distrust against the *Catholic Encyclopedia*. Under the circumstances it is refreshing to see the venerable Cardinal Moran of Sydney coming to the rescue. In a letter to Dr. Condé B. Pallen, managing editor of the *Encyclopedia*, His Eminence writes under date of April 12: "As I am so old I hesitated about contributing or subscribing, but as I see you are just now attacked under pretence of favoring Modernism, I deem it right to give you any aid that I can."

E. La Montagne's Sons, 45 Beaver Street, New York, have been sending to the clergy copies of the menu of the dinner given April 28th, in honor of His Eminence Cardinal Logue on the occasion of the centenary celebration of the Diocese of New York. For advertising purposes, of course. In an accompanying letter they call attention to a certain brand of champagne, "which was selected by the dinner committee and served *exclusively* at this eventful [*sic!*] assemblage."

A clerical friend of ours in a western diocese sends us menu and circular with this mordant remark:

"Here is some interesting reading matter. Perhaps they don't send you such circulars, because, you don't belong to the clerical wing of the Propagation of the Faith! Anyhow you are no K. C. There are dozens of priests in this Diocese, who hardly get enough to purchase their daily milk, for whom the menu and champagne notice will be a revelation."

*

A writer in the Dubuque *Catholic Tribune* (No. 490) gives it as his opinion that the real causes why Catholic papers in this country are so poorly supported and, consequently deficient in public influence, are: (1) lack of capable editors, on account of insufficient remuneration. (This is partly a cause and partly an effect. This aspect of the subject was treated in an article of the *Month*, the gist of which we reproduced in our No. 10, pp. 295 sqq.)—(2) Want of virility, of "a strong editorial policy." Here the *Tribune* writer is mistaken. The

circulation and prosperity of Catholic periodicals in America on the whole is in inverse proportion to their virility and the strength of their editorial policy. Scarcely one of the most widely read and financially successful Catholic American papers is distinguished for editorial sincerity or boldness. The one that is reputed to have the largest circulation of all may be said to have no editorial policy. The second-best seller is noted for its theological minimism. It appeals to the "liberal" Catholic—which is surely not a policy that can be called strong or virile from the Catholic point of view. The average Catholic, like the average secular editor, is too much of a slave to the business office to be in a position to follow "a strong editorial policy," even if he had the ability of a Brownson or a McMaster. A strong editorial policy doesn't pay. *Hic haeret aqua. Crede Roberto experto.*

*

In a biographical sketch of the late Dr. Bouquillon, of unfortunate memory on account of his position in the school question and the consequences which it entailed upon him, the Rev. W. Kirby of the Catholic University of America writes in volume II of the *Catholic Encyclopedia:* "When he entered the field of moral theology, he found the science enjoying no prestige, dwindled to mere compilation of conclusions to the neglect of principle." While we are not disposed to minimize Dr. Bouquillon's merits, we must protest against such absurd exaggerations. Some of our best text-books of moral theology do not even mention Dr. Bouquillon in their bibliographical surveys. He was a diligent worker in the field like a score of others in his day; but he has no title whatever to the honor of being called, as Dr. Kirby implicitly calls him, the "restaurator theologiae moralis." "Non talibus auxiliis..."

# BOOK REVIEWS AND LITERARY NOTES

—Mrs. Susan B. Elder has in preparation a life of the late Archbishop Elder.

—Herder's edition of the decree "Lamentabili sane exitu" or "New Syllabus" *(Der Syllabus Pius' X.* 32 pp. brochure. Net 11 cts.) is accompanied by a good German translation and the text of the magnificent pastoral letter addressed to their flocks by the bishops of Germany after their meeting at Cologne, Dec. 10, 1907.

—A drawback of many meditation books is that they are too speculative and not sufficiently adapted to the needs of the various classes of the faithful who have occasion to use them. This fault frequently arises from the fact that the author confines himself to his own spiritual experiences in developing his meditations. So many and diverse are the ways of spiritual life, so mysterious, and at times even wayward, are the motions of the soul when it is brought face to face with the great eternal truths, that when these are presented from the narrow view-point of any one individual, they are apt to make but a faint impression. Hence in order to broaden their point of view and to render their practical applications more fruitful, the great asceticists have drawn copiously from the inexhaustible fount of Holy Scripture. This is the distinctive merit of two excellent books before us. *(Gottes Lob in den heiligen Psalmen. Die 150 Psalmen der heiligen Schrift im wörtlichen und geistlichen Sinne für gläubige Christen erklärt von P. Philibert Seeböck, O. Fr. Min.* 2 Teile, net $1.50. New York and Cincinnati: (Fr. Pustet & Co.) They are based on God's word. Their purpose is to show us what a perennial treasure we have in the Book of Psalms, to teach us how we may use it as a most complete manual of prayer, and how to draw spiritual nourishment from these inspired songs in pious meditation. The translation of the Psalms used is that of Fr. A. Arndt, S. J., which was approved by the Congregation of Rites. With each Psalm is given the name of the author, the incident underlying its composition, and the literal meaning. Then follow the moral lessons that are contained therein and the explanation of the messianic allusions to Christ and His Church. Priests, theological

students, and religious communities will find this work helpful at all times for meditation, while to the laity it unfolds in simple language the riches stored away in these pages of Holy Writ.

—In *Ansprachen für christliche Mütterverein*e, Dr. Anton Leinz offers his brethren of the clergy a work which they will gladly welcome. For how often have they not felt the very need which prompted him to collect these addresses in book form for the benefit of his fellow-priests? Occasions there were when in the press of numerous duties the pastor would gladly have had recourse to such a collection of practical talks to Christian mothers, but no suitable manual was at hand. This book represents ten years' experience as director of a "Mütterverein". Three addresses are given for every month of the year, and they take up almost every topic which might be chosen by priest or pastor when called upon to address a sodality or congregation of Catholic mothers. (B. Herder. $1 net).

—The complaint frequently goes forth that vocations to the religious life are becoming scarcer. One reason for this is that young people are not made familiar with the beauty and exalted character of a life based on the evangelical counsels. A neat booklet, just published by the Brothers of the Holy Cross, will help to inspire those who have an inclination for the religious life with higher ideals of their holy vocation. Very appropriately is the booklet named *Out of Many Hearts* —for the compiler has culled beautiful thoughts on the excellence of the religious calling from many writers, ranging all the way from the early books of the Bible down to Archbishop Ireland and Bishop Spalding. The maxims on "The Religious Teacher's Vocation" and "The Need of Religious Teachers" are especially appropriate today. There is also a list of other books for those who desire a fuller treatment of the subject of religious vocation. (Price 25 cents. The Brother Superior, Dujarie Institute, Notre Dame, Indiana.)

—*Lord Bacon vs. Scholastic Philosophy by Rev. Michael Hogan, S.J.* (New York: The Catholic World Press. 40 pp.) a reprint, in pamphlet form, of a paper originally published in the *Messenger* (Dec. 1906), is a brief defense of the Scholastic philosophy against the prejudice created by Lord Bacon, which still has such a firm hold on many minds. Father Hogan shows trenchantly how in the hands of the great Lord Chancellor, who exaggerated its importance to the extent of making it "the great mother of the sciences," and indeed the only science worthy of thought or study, the inductive philosophy of "utility" became theoretical atheism. "It became practical atheism in the hands of those who applied themselves to physical science with the exclusiveness which Bacon recommended, and practical atheism it must ever become in the hands of all whose first and chiefest concern is to provide for bodily comfort and convenience;" while, on the other hand, the deductive "philosophia perennis" of the schoolmen, based upon Aristotle, keeps constantly before our eyes the invisible realities which alone make life worth living. The excellent brochure would serve its purpose even more effectively if the author had been more punctilious in citing "chapter and verse" for all his quotations.

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

*The Doctrine of Modernism and its Refutation. By J. Godrycz, D.D.* Net 75 cts.

*The Church and Modern Society. Lectures and Addresses by Mt. Rev. John Ireland.* 2 vols. Net $3.

*Christian Science before the Bar of Reason. By Rev. L. A. Lambert.* Net $1.20.

*The Ministry of Daily Communion. By F. M. de Zulueta, S. J.* Net 60 cts.

*Fraternal Charity. By F. Valuy, S. J.* Net 40 cts.

*The History of the Popes from the Close of the Middle Ages. By Dr. Ludwig Pastor.* Vols. VII and VIII. The Pontificate of Leo X. 1513—1521. Net $6.

*The True Rationalism. By Rev. G. Power, S. J.* (Paper) net 10 cts.

*A Study in American Freemasonry. By Arthur Preuss.* Net $1.50.

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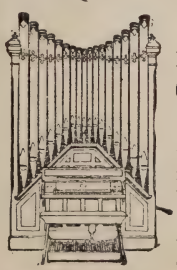

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# The Catholic Fortnightly REVIEW

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## The Failure of Protestantism

Two recent utterances of prominent Protestant preachers deserve more than a passing mention.

The Rev. T. B. Thompson, pastor of Plymouth Congregational Church, Milwaukee, is reported in the *Milwaukee Free Press* of Feb. 3, 1908, to have said:

"When Protestant ministers speak of the Roman Catholic Church, it is perforce to speak in condemnation of her. I propose to assume the un-Protestant-like attitude of saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But in all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances.

"To contemplate her history is to admire. Reformations, wars, empires, and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an institution she is the most splendid the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshipped at her altars.

"The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by the denominations has been great. When she speaks legislators, statesmen, politicians, and governments stop to listen, often to obey.

"In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and her cathedrals are the shrines of all pilgrims.

"The love and veneration of the virgin, Mary, plays an important part in the ritual of the Church. I find no difficulty in appreciating the attitude of the Catholic worshipper toward the mother of Jesus. Jesus is the love of God made manifest. But Christ himself has often been made so austere and so unapproachable that a mediator between him and man has become an insistent necessity. What is more natural than to worship him through the gracious influence of the mother. If I felt myself compelled to worship the Jesus of some creeds, I should feel that the only way of nearness to him would be through some mediatorship of Mary or of some saint. Aside from this one

cannot help but feel that the enthronement of the virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies today; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness and beauty of motherhood.

"Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child confesses to his mother, the patient confesses to his physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, doubting soul to confide in his spiritual leader.

"Protestantism has wasted much of its force in a forced revivalism, which would have been unnecessary had we paid wise attention to religious education. We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was the great agency of enlightenment, education, and culture. The parochial school is the most serious and successful attempt to hold people for the religious life. Our country has a magnificent system of public schools. She will teach the children history, science, art, languages; but they will not let the world's greatest literature be taught under their guidance, nor will they help to develop the noblest capacity of the human soul, the capacity for God. This task is assigned to the Church. So be it, and let the Church choose that method which in her wisdom seems the best.

"And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons and her Marquettes; we look at her hospitals, orphanages, schools, colleges, monasteries, missions—and we see a church ministering to the body, mind and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God."

If all this is true, what need was there of Protestantism? And how can Protestantism in its various forms hope to outlast such a divinely wonderful institution as Rev. T. B. Thompson describes the Catholic Church to be?

A few weeks earlier the papers quoted the Rev. Dr. Newman Smyth of New Haven, Conn., as candidly admitting that Protestantism is losing ground among its adherents and is suffering steady decline. Dr. Smyth is not only pastor of the Central Congregational Church

of New Haven, one of the oldest churches of that denomination in Connecticut, but also a member of the Corporation of Yale University and highly esteemed by a great many intelligent people in New England. The Buffalo *Catholic Union and Times* of Jan. 2, to which we are indebted for the information given in this paragraph, truly says that "If a Catholic were to say as much, there would be a protest that he was misrepresenting Protestant sentiment in this country, because being outside of it he did not know its essential qualities." Briefly, Dr. Smyth confesses that "Protestantism is losing mastery over the controlling forces of modern life.... Our churches as churches are not counted as political powers. More than this, Protestantism as organized, or rather as disorganized, has lost control over large areas of religious thought."[1]

It may seem strange at first blush to place beside these utterances of two prominent preachers those of a working woman from the great American metropolis. But if it be borne in mind that the words to be quoted are taken from a widely read and much discussed book—a book which is a real contribution to our recent sociologic literature, and is admitted to be "absolutely a transcript from real life,"—our reason for attaching importance to the author's utterances are apparent. The book in question is *The Long Day—The Story of a New York Working Girl as Told by Herself*. If the title smacks somewhat of sensationalism, let us assure our readers that the suggestion stops with the title. The book is an unvarnished recital of the grim conditions which meet the homeless, friendless, unemployed wanderer in the streets of New York. The writer, who has lived through it all, is certainly entitled to voice an opinion as to the way in which religious agencies might help to bring about "some adjustment of the working woman's social and economic difficulties." (p. 288).

"In those days when I could see no silver lining to the clouds,' she tells us, "I tried going to a Protestant church, but I recognized very shortly the alienation between it and me. Personally, I do not like to attend Salvation meetings or listen to the mission evangelists. So I ceased any pretension of going to church, thus allying myself with that great aggregation of non-church-going Protestant working women

[1] The *Catholic Union and Times*, we regret to say, does not give its authority for attributing the above-quoted statements to the Rev. Dr. Newman Smyth of New Haven; but as these statements were extensively quoted by the daily papers late in December and early in January, and were never denied, we have reason to presume they are genuine. We wish to make use of this opportunity, however, to repeat that whenever they quote statements that have an apologetic value, our Catholic papers should be careful to tell their readers who or what periodical or book is their authority for making them.

who have been forced into a resentful attitude against that which we should love and support." (p. 292).

It is a remarkable confirmation which Dr. Smyth's statements receive from the confessions of this working woman. Dr. Smyth lays down he thesis: "Protestantism is losing mastery over the controlling forces of modern life." The toiler of the metropolis comes along and says that she and her class have broken away from the Protestant churches because these churches fail to satisfy their most pressing need for a religious uplift.

In the words of Rev. Mr. Thompson, God has moved mightily in the Catholic Church. He is still moving mightily within it. And if there is any salvation for the weary and burdened masses of the twentieth century, it can come only from the ministrations of that Church which, as the Milwaukee Congregationalist preacher has so beautifully and candidly shown, is not only admirable in her great history, but wonderfully well adapted in her worship and ministrations to the needs of poor fallen human nature, which is still the same today as it was when the nations flocked to the Catholic Church and "peoples of every tongue...worshipped at her altars."

## The Socialist Storm Cloud

While the business interests and most of the newspapers are attempting to arouse prosperity talk in the face of a depression that "has not yet reached bottom," the Socialists are agitating more energetically than ever throughout the country. The Socialist Party now has two daily papers (the *New York Evening Call* and the *Chicago Daily Socialist),* which, aided by a number of weeklies and various Socialist magazines, some of which have a large circulation, are carrying the principles of Marx, Engels et al. into every hamlet. Whoever reads these papers carefully, as we have been doing for some time, cannot but admire the zeal and energy of these agitators, though he will not, if he has his eyes open, wonder at the rapidity with which Socialist "locals" are springing up throughout the land.[1] For in spite of the rose-colored prosperity reports of the press, there can scarcely be a doubt that something like six million organized laborers, out of a total of 15,420,000 employed in the United States, are idle in consequence of

[1] As an instance in point we quote Oklahoma, which now has 350 "locals" (local branches) of the Socialist Party, with 2,800 dues paying members. 26,000 persons in that State are subscribers to Socialist papers and 12,000 vote the Socialist ticket. There are no less than 12 Socialist organizers constantly at work in Oklahoma. (Figures from the *Chicago Daily Socialist,* ii, 193. 10 June 1908).

the financial panic. The *Chicago Daily Socialist,* having gathered and carefully compiled statistics from many sources, estimates the number of unemployed organized laborers (no attempt is made to compute the *unorganized* idle to be at least 6,305,000, or whom "tens of thousands are actually starving."

This figure may be somewhat exaggerated; but it is more nearly correct than the average newspaper reader is probably inclined to think. The reports from many parts of the country published to confirm this estimate in the *Chicago Daily Socialist* (Vol. II, No. 195) of June 12, are apt to set any reader to thinking seriously.

It is to these vast hordes of unemployed men and women that Socialism is today appealing with a power hitherto unheard of in America. The Socialist Party is holding out to them promise of immediate relief in its skillfully constructed national platform of 1908:

[We demand] "immediate government relief for the unemployed workers by building schools, by reforesting of cut-over and waste lands, by reclamation of arid tracts, and the building of canals, and by extending all other useful public works. All persons employed on such works shall be employed directly by the government under an eight hour work-day and at the prevailing union wages. The government shall also loan money to states and municipalities without interest for the purpose of carrying on public works. It shall contribute to the funds of labor organizations for the purpose of assisting their unemployed members, and shall take such other measures within its power as will lessen the widespread misery of the workers caused by the misrule of the capitalist class." *(International Socialist Review,* viii, 12).

As against this glittering promise of immediate relief, behind which lurks, of course, the Socialist panacea of collective ownership of the land and all means of production, what are the agencies of law and order doing along the line of social reform, now more urgent and more necessary than ever before in the history of this country? How in particular are we Catholics, among whom Socialism is beginning to make serious inroads,[2] how are we prepared to meet the fearful war that Socialism is getting ready to wage not only against capitalism and its abuses, but against the entire existing social order, including religion and the Church?[3]

In Germany and Belgium the Church has been able to head off the Socialist movement, because her children were awake to the needs

[2] There were several Catholic delegates at the Socialist national convention this year at Chicago.

[3] On the anti-religious character of Socialism see Ming, *The Characteristics and the Religion of Socialism* (Benziger Brothers), just published.

of the time and equipped to fight the great battle; because a Catholic social reform movement had been put under weigh that was giving the laboring masses such relief as conditions warranted without forcing them to submit to the dreadful experiment of collective ownership.

"Why,"—queries Max S. Hayes in the June number of the *International Socialist Review* (p. 789), and the question is echoed in every Socialist publication throughout our panic-stricken country—"why shouldn't the Socialist Party roll up a million votes in 1908? At no time in the country's history has labor found itself in a more critical period. What with the heaping burdens upon the workers' back, with Congress turning a deaf ear to all appeals for relief, with the industrial system demoralized by the frenzied financiers, with the open shop fanatics declaring war all along the line upon those workers who dare to organize for mutual protection, and with many other minor problems confronting the laboring classes"—what, we may add, with the frenzied and systematic agitation of the Socialist press and Socialist speakers, holding up to famishing thousands the fata morgana of the Socialist paradise on earth—a million votes for Debs and Hanford in the coming election is not at all improbable. And with a million voters behind it the Socialistic Party would become a formidable factor in our political life—Socialism would be, what we have long predicted it would some day become, the greatest danger threatening the welfare, nay the very existence of State and Church alike.

## The Church and Secret Societies

Replying to a subscriber's query as to certain "Holy Decrees" alleged to have been issued by the Pope and to be secretly circulating among Catholic priests (the fairy-tale referred to could probably be traced to that hoary fake, the alleged "Monita Secreta" of the Jesuits), the *Catholic Columbian* (xxxiii, 5), among other sensible things says:

"There is no secrecy about the Catholic Church. There is nothing about it that it does not want to be known. There are no secret instructions issued to the clergy. Some Protestants seem to think that the Catholic Church is a dark, secretive, uncommunicative conspiracy, but against what it conspires they cannot tell. But they imagine that it keeps to itself and that it wants outsiders to stay away from it. What a false and foolish idea! It builds churches in order to be known. It sends missionaries to every place on earth, in order to be known. It prints books and publishes newspapers in order to be known. It establishes schools, academies, colleges and universities, in order

to be known. It encourages the study of history in order to be known. It opens the archives of the Vatican in order to be known. It does everything it possibly can to be known by everybody all over the world."

The only secret thing about Catholicity that we know of is the "Order of the Knights of Columbus," and it is well to insist that this society has nothing to do with the Church, but is merely a coterie of misguided Catholics most of whom will be heartily ashamed of themselves by and by, as it dawns upon them how utterly repugnant to the fundamental principles of Catholicity their dark-lantern methods are.

When, back in 1848, Archbishop Kenrick of Philadelphia wrote to Rome to enquire why the Odd Fellows and certain other lodges had been condemned, the Prefect of the S. Congregation of the Propaganda, Cardinal Fransoni, replied:

"....secretum ac tenebras, quibus Societates nonnullae obvolvuntur, praecipuam esse rationem, ob quam per Apostolicam Sedem contra ipsas damnatio fuit lata."

And the Cardinal added:

"Inde vero facile regula deduci poterit, ut in praxi judicium de iisdem efformetur."[1]

That is to say: The chief and principal reason why these societies are condemned by the Holy See is the secrecy with which they surround their doings. And such secrecy is to be taken as a criterion whereby to judge whether a society is good or bad.

That is genuine Roman and thoroughly Catholic doctrine!

## A New View of our "Incomplete" Educational System

Heretofore our methods of education have often been termed "one-sided," "incomplete," and "unsymmetrical." We have been treated to articles, essays and discussions in which it was emphasized that any scheme of instruction which did not equally develop the child's intellectual, moral, and physical nature, would in the long run be found deficient and even injurious. The complaint most loudly voiced was that, while physical culture was sufficiently attended to, too much care was bestowed upon the cultivation of the intellect, and that the moral training of the child, which is of far greater importance to its welfare, was entirely neglected by those who had charge of our educational affairs. Nor did this complaint come only from the advocates of denominational schools. No; there has been for some time a practically unanimous

[1] The documents are in the *Acta et Decreta Sacrorum Conciliorum Recentiorum. Collectio Lacensis* (Freiburg: Herder) Vol. III, coll. 568—9.

opinion among those who take a deep interest in our educational system, that something is fundamentally defective in the method of training our youth. Perhaps the sad increase of juvenile crime all over the land is largely responsible for this new interest in our schools and their plans of instruction.

Certain it is that the severest criticism of the in-efficiency of public-school training sometimes come from quarters whence it was least to be expected. Dr. W. T. Harris, late United States Commissioner of Education, thought that moral training was not what it ought to be in the schools of the country. The late President of the University of Chicago, Wm. R. Harper, in a volume published not long before his death, *The Trend in Higher Education,* asserted: "It is difficult to foretell the outcome of another fifty years of our educational system—a system which trains the mind, but, for the most part leaves the moral side untouched; no religion, no ethics, a mere sharpening of the intellect." Again at the convention of the Religious Education Association held in Washington, D. C., February, 11—13 of this year, the general topics of discussion were: "The Relation of Moral and Religious Education to the Life of the Nation"; "The Religious Education of the Individual for Social Life"; "Religious Training at the State Universities"; "Moral Training in the Public Schools," etc.

Recently another view of the deficiency of school systems now in vogue has been presented to our people. The citizens of St. Louis have had their attention called to the "incomplete" public school in addresses delivered at meetings of the "Citizens' Industrial Association". This organization inaugurated its second popular course in one of the largest halls of the city. On Tuesday, January 21, Dr. Sol. C. Dickey, President of the Wincona Technical Institute, spoke on "The Industrial Education of the American Boy". As director of a large and well-known manual or trades school, he is certainly qualified to speak of this kind of training and of its many advantages to the country at large, and to the individual student in particular. He holds that the schools of America are not doing their duty to parents and pupils as long as a larger place is not given to manual training and to teaching of trades. He believes that the schools of other lands are far superior to those of America in this regard. He says that we can learn especially from Germany, where industrial training is given its proper place in the educational program. The evils that accompany trades and labor unions would be greatly reduced if the lads of the country were sent forth properly equipped with the skill and efficiency necessary to ply one of the trades. For then they would be independ-

ent of these organizations and the latter would be less likely to interfere with them in the following out of heir vocation.

These statements are correct as far as they go and may be accepted as evidence of the value of industrial training. But the speaker is mistaken in holding that the opening of new and the strengthening of existing industrial schools, will safeguard the moral welfare of the youths of the land. This seemed to be his contention, though it was not definitely expressed in any part of his address. Skill in one of the mechanical arts may keep some boys out of mischief by affording them a congenial employment and by removing idleness. But ability to wield a tool or run a machine will not give a young man moral stamina. Nor will the training and discipline involved in becoming proficient in one of these crafts, supply him with motives for righteous conduct.

That the practical neglect of manual and industrial education in the public schools, makes the system of training "pitifully warped, narrow, and one-sided," was the main topic of the address delivered on February 19, by Hon. Thomas Speed Mosby, Pardon Attorney of Missouri. He was announced to speak on "The Problem of Child Idleness."[1] A more appropriate title would have been "The Problem of Multiplying Schools for Industrial Training." However, Mr. Mosby's address was full of good sense, his illustrations were excellent and to the point, and his remarks on the dignity of manual work were pertinent to the subject. From the office he holds, he too is entitled to speak with authority on the theme he had chosen. We readily believe that in discharging the duty of his office he learned of many cases where the idle or shiftless habits of boys and young men could be traced to their incompetency to perform satisfactorily tasks which required some degree of skill and practical efficiency. We may even grant that not unfrequently criminal instincts may have been fostered in these men by such ignorance, whereas if they had learned a good trade they might have become honest and useful citizens. But we cannot follow Mr. Mosby with approval along the whole course of his argument. It is evident that instruction in manual training in elementary schools—although it may keep a young man out of mischief by providing useful employment,—can be no substitute for instruction essential to his moral growth nor give him that strength of character necessary to combat temptation and the powers of evil.

Perhaps the speaker was handicapped by the fact that the President of the Citizens' Industrial Association, a well-known business man of the city of St. Louis, had insisted on the need of impressing our

[1] His address was published in the *Exponent*, a magazine published by the C. I. A., and then separately reprinted.

school board with the inadequate resources of the public schools of the city for carrying on instruction in industrial crafts. Armed with the latest report of the Board of Education, he proceeded to show by statistics the "ridiculously" small annual outlay for manual training in the schools of the city. "Our average yearly per capita expenditure for three years for public schools is $4.69. Out of this less than two cents per capita has gone for industrial training of our boys." He laid it as a sacred duty upon every parent present to consider this matter, and exhorted them to raise the per capita taxation if sufficient money could not otherwise be procured to strengthen the manual instruction department. This advice, it seems, did not meet with unanimous approval. Mr. Mosby began his address by indorsing the remarks of the President. Perhaps he was hampered by them in the development of the theme which he had intended to discuss. At any rate he gave no satisfactory exposition of the "Problem of Child Idleness." His was rather a plea for dotting the land with schools wherein instruction in industrial arts would form the chief feature of the program. And one of the obvious benefits of such schools for the whole country, is, in his opinion, that they would prevent many of our youths from finding their way to the State's prison, the penitentiary, or the house of correction.

That schools of this type may help to bring about this happy result, we have already conceded. We earnestly hope that they will do so. The purpose of the present paper is not to attack this claim, but to call attention to a new view of our incomplete educational system. In the opinion of all three speakers referred to, the methods of instruction in the public schools are "one-sided and deficient." This view denotes a complete swing of the pendulum. Formerly it was asserted that, unless our elementary schools gave attention to religious instruction and devoted some time to the training of the heart, as well as to that of the mind and body, the moral outlook would remain dark and threatening. This earlier opinion (one still held by the majority of those who think rightly and clearly on the meaning of education) was thus phrased by President Hadley in an address delivered in Philadelphia, at a time when the subject was debated most warmly: "I do not believe that you are going to make the right kind of citizen by a godless education and adding religion afterwards. That idea is wrong. Education and religion must go hand in hand." And now comes the assurance, voiced by the speakers of the "Citizens' Industrial Association," that our supremacy as a nation and our moral welfare must be promoted by educating the hand rather than the heart. And because the former kind of training has heretofore been somewhat

neglected, therefore have our schemes of popular education been "incomplete."

And yet industrial training has been found sadly inefficient as a factor in the moral uplift of the people. Booker T. Washington thinks that the hope of the negro race lies in this direction. An equally scholarly compatriot of his, Professor W. E. B. Du Bois of Atlanta University considers industrial education alone insufficient to promote the highest good of his people. We beg leave to quote a few sentences from our brief notice of Prof. Du Bois' book in this REVIEW, Vol. xv, No.4, p. 108. "He [Prof. Du Bois] concedes that, whilst the industrial training advocated by Mr. Washington may do much for the advancement of colored folk, yet there are higher things than those that may be attained by handicraft and industrial thrift. Prof. Du Bois looks to the 'things of the mind:' learning, knowledge, culture. He wants the men and women of his race to strive for 'the broader possibilities of life,' industrial education having left their wants unsatisfied." It is interesting to speculate how the three speakers referred to would attempt the task of converting Mr. Du Bois to the belief that industrial education is the panacea for all the miseries that have oppressed his people for more than a century.

## Polygot Chicago

In Volume VI of the Decennial Publications of the University of Chicago, Professor Carl Darling Buck, Head of the Department of Indo-European Philology, sketches the linguistic conditions that obtain in the second greatest of our American cities.

A study of this kind "has two main points of interest. One is a phase of the general problem of the linguistic consequences of race mixture.... The other is the constituency of the foreign element."

Hence such a study will offer valuable data not only to the philologist but also to the student of sociology, since in most cases, the different languages represent so many different races or nations.

One fact that stands out conspicuously in the study of foreign populations in the United States, especially in our large cities, is the rapidity with which their original speech is lost in the process of absorption into English that is continually going on. This absorption "does not appear to be accompanied by any permanent effects on the character of the English spoken.... There is, however, a marked influence exerted by the dominant English upon the other languages as spoken here." The German of the German Americans is full of English

words, either unchanged or provided with German endings or prefixes, and of English idioms clothed in German words, an interesting phase of which is the use of German words in meanings adopted from the corresponding English words, as in the well-known "Ich gleiche", "I like," or "Ich eigne," "I own."

Beginning with the Germanic branch of the Indo-European family, Professor Buck finds that in Chicago, which "ranks as the fifth German city of the world, New York being the fourth," German is spoken by more than half a million people. More than twenty German newspapers and periodicals are published in the city, including such important dailies as the *Illinois Staatszeitung,* the *Freie Presse,* and the *Abendpost.*

Yiddish (here mentioned because "its principal component is a form of High German which for several centuries has been isolated from the literary language of Germany pursuing its own development"), is spoken by upwards of 50,000 persons. There are two Yiddish dailies, the *Daily Jewish Call,* and the *Daily Jewish Courier.*

Dutch is spoken by about 35,000, the city being the first city of the country in the number of its Dutch inhabitants; Grand Rapids, Michigan, being second.

Flemish is the language of upwards of 1000,—possibly of 2000 persons.

Frisian is spoken by some 2000 persons chiefly from the Dutch province of Friesland.

Turning to the Scandinavian, or North German, group, Swedish comes first, spoken by upward of 100,000 persons, Chicago being the third Swedish city of the world.

Norwegian is the speech of some 50,000 and Danish of some 20,000 persons. Icelandic is represented by about one hundred speakers.

In the Balto-Slavic branch of the Indo-Germanic family, Polish leads, being the tongue of from 100,000 to 150,000 Chicagoans, represented by about a dozen Polish papers. Chicago is probably the fourth Polish city of the world.

Bohemian follows with about 90,000, the city being "undoubtedly the second Bohemian city in the world."

Slovakian takes third place with 10,000 speakers.

Croatian is the language of some 10,000, chiefly from Croatia and the Dalmatian coast.

The Servians may number 100, while Russian is used by 7,000, possibly as many as 10,000, nearly all Jews.

Slovenian numbers about 1,500, and Bulgarian is used by 50 or 60 persons. Lithuanian is in use among 10,000.

In the Romance branch, Italian leads with 25,000 representatives; French is used by 15,000 to 20,000; Spanish by perhaps 1,000 persons, and Roumanian by perhaps 2,000 Roumanian Jews. Portuguese is represented by only a few dozen speakers.

Irish leads in the Celtic branch, with upwards of 10,000 speakers, and probably as many as 15,000. Welsh counts about 2,000 representatives, and Scotch Gaelic, closely related to Irish, 500. Manx, also closely related to Irish, numbers somewhere near a hundred speakers, while Breton, or Armorican, the tongue of Brittany, "is represented by a few dozen of the immigrants from France."

Modern Greek is the language of about 4,000 persons, and Albanian that of one or two hundred immigrants from Greece. Armenian is represented by some 125 speakers.

Of the languages belonging to other families, it will suffice to mention Finnish with about 500 speakers, Arabic, spoken by the Syrians, with between three and five hundred, and Chinese, represented by between one and two thousand speakers.

A few statements from Professor Buck's "Summary" are noteworthy: "The most notable characteristic of Chicago's foreign population is the strength of the Scandinavian and Slavic elements. No other city in the country contains anything like as many representatives of these groups.... Taking the languages without regard to the classification previously followed, the following are those of which Chicago furnishes the largest representation of any city in the country: Polish, Swedish, Bohemian, Dutch, Danish, Croatian, Slovakian, Lithuanian and Greek."

## A Book and its Misleading Title

"One great use of words," said the arch-sneerer, Voltaire, "is to conceal our thoughts." Perhaps it may be said with more truth that titles are often devised with the object of disguising the tendency of books. Who cannot name some more or less pretentious volume whose ambitious title is hardly justified by its contents?

Not long ago our attention was called to the publishers' advertisement of "a library of nine books, covering the whole subject of public speaking." One of the volumes is entitled *Seed Thoughts for Public Speakers*. It is compiled by a certain Arthur T. Pierson, D. D., and published by the Funk & Wagnalls Company, New York. The *Washington Post* (quoted in the advertising circular) praises this book as "a fund of material with which to adorn or strengthen a discourse, speech, or article, all conveniently indexed." Other high commendations are

alleged to have been given by the *New York Press,* the *Brooklyn Citizen,* and other prominent newspapers. On the strength of the advertisement and the recommendations given therein the present writer straightway procured the *Seed Thoughts.*

There are 652 of them, and they are scattered without plan or system over 340 pages. Considering the subject matter, this lack of method might perhaps be pardoned. But a careful examination soon forces upon the reader the doleful conclusion that Dr. Pierson's life, thought, study, reading, and experience must have been confined within unusually narrow limits. There is not even an approach to the variety, freshness, and copiousness of allusion and illustration which would appeal to the lecturer or to any one whose profession compels him to give occasional platform talks, and which one would naturally expect in a volume with the pregnant title "Seed Thoughts for Public Speakers." By patient search we expected to discover at least a few bright gems; but we found only an ill-assorted heap of odds and ends, of often meaningless facts and fancies.

A critic once spoke of the terms used by a certain writer on sociology as expressive, impressive, and depressive. This triple division applies well to *Seed Thoughts.* A few are expressive and may perhaps be of service to the speaker. A large number are impressive —impressive on account of the source whence they are taken or the persons to whom they are credited. But scores of them are depressive. Among the thoughts of the depressive type, which are almost all worthless and only serve to swell the proportions of the volume, are many that give an indication of the compiler's normal state of mind. He abhors "Romanism" and considers the Pope as the great enemy of the true Christian faith. Many of the "depressive" quotations contained in this book show that Dr. Pierson gladly refurbished forgotten and exploded falsehoods, that he gleefully bethought himself of trite and stale calumnies against the Catholic Church, and swept them all religiously into his garbage box. It may suffice to refer to Nos. 86, 99, 354, 400, 429, 430, 431, 439, and 496, for instances. The "Papists," "the Church that kept so long the pure Gospel from the people," etc., come in for some hard knocks at the hands of this bigoted gatherer of facts, fables, and fancies. Nowhere is there even the slightest indication that he ever crossed the threshold of that larger world open to those who, as Dr. Woodrow Wilson, the scholarly President of Princeton University, happily phrases it, "study the world's literature in a catholic spirit, as men and not like pedants." Dr. Pierson's heroes are C. H. Spurgeon, Jeremy Taylor, and Luther. To the real master-minds of the world, to the true reformers and benefactors of the race, there is hardly a reference.

We leave the compiler of *Seed Thoughts* with the hope that light may break in upon him. He is clearly one of those persons whom Dr. Lambert in the *Freeman's Journal* some months ago (Oct. 12, 1907) happily dubbed "Papamaniacs."—"Some men," he said, "are victims of prenatal events and influences that leave defects and abnormalities, both physical and intellectual, and the results of such defects and abnormalities are not attributable as guilt to their victims as free agents." Dr. Lambert cited the case of a Baptist minister in New England who had "Papamania" so badly that he wearied his congregations out of endurance. He "served them with Popery boiled, stewed, hashed, and roasted.... He never ceased hammering at Popery until he got sick and died. How far the poor fellow was guilty in the eyes of God, we would not dare to judge."

We must, in charity, assume that the collector of *Seed Thoughts* is also possessed by "Papamania", though perhaps in a milder form. We have neither time nor space to winnow out the grain from the chaff in the medley he has palmed off upon us. However we must warn prospective buyers not to be misled, as we were misled, by the inappropriate and misleading title of this book. The content verily doth belie the title. A. M.

## Lea's History of the Inquisition of the Middle Ages[1]

I

Lea's *History of the Inquisition of the Middle Ages* appeared in three volumes in 1888. Another edition with merely a new title-page, was issued by the Macmillans in 1906. This venture on the part of the publishers will hardly enhance the reputation of the author. For anyone reading this alleged new edition will ask himself in surprise why no use has been made of the vast literature on the subject that has accumulated during the last twenty years.

The entire work is divided into three books, which correspond to its three volumes: I. Origin and Organization of the Inquisition; II. The Inquisition in the Several Lands of Christendom; III. Special Fields of Inquisitorial Activity.

The initial chapter, on the condition of the Church in the twelfth century, serves as a basis for the remaining chapters of the first volume. Taken in order, these bear the following titles: Heresy, The Cathari, The Albigensian Crusades, Persecution, Mendicant Orders, The Inquisition Founded, Organization, The Inquisitorial Process, Evidence, The Defence, The Sentence, Confiscation, The Stake.

Volume II treats of the Inquisition in Languedoc, France, the Spanish

[1] For a general estimate of Lea's historical methods, see the CATHOLIC FORTNIGHTLY REVIEW, XV, 12, pp. 354 sqq. The author's *History of Auricular Confession and Indulgences in the Latin Church* was discussed in Vol. XV, No. 13, pp. 403—407 of this REVIEW. Critical estimates of his other leading works in medieval church history will follow. We again refer the reader to Msgr. P. M. Baumgarten's brochure, *Die Werke von Henry Charles Lea und verwandte Bücher* (Münster i. W. 1908), of which we have made free use.

Peninsula, Italy, of the Slavic Cathari, of the Inquisition in Germany and Bohemia, and of the Hussites. As special subjects and fields of inquisitorial activity are mentioned in the third volume: The Spiritual Franciscans, Guglielma and Dolcino, the Fraticelli, Political Heresy Utilized by the Church and by the State, Sorcery and Occult Arts, and Witchcraft. Chapter VIII treats of Intellect and Faith and Chapter IX is the Conclusion. Each of the three volumes has an appendix of documents; the third contains moreover a detailed index, extending in double columns from page 665 to page 736.

Since 1887 we have had many historial treatises on the Inquisition, but none extends over so large a field or covers so long a period of time as the one under review. This is not an admission that Lea has written a history of the Inquisition in the proper sense of the word. Many of his uncritical admirers have repeated time and again that he *has* achieved such a task, yet their re-iterations do not make the assertion more true. Those who have followed the trend of research in this field, know that the time for writing a complete and reliable history of the Inquisition will not come until the most important records of all countries have been critically collated and worked up into accurate monographs. Lea's work, so far as it pretends to be a history of the Inquisition, is therefore to be set down as an attempt made with inadequate means, although the author has made praiseworthy efforts to master the available material.

Mr. Lea begins by sketching the domination of the Church in the twelfth and thirteenth centuries. The page headings of Chapter I point out the agencies which in the author's opinion helped to create the ever widening chasm between the clergy and the laity. The main causes of this antagonism are: the mode of election of bishops, simony and favoritism, the martial character of so many prelates, the difficulty of punishing offenders, the prostitution of the episcopal office, the abuse of the papal jurisdiction, the abuse of episcopal power, oppression resulting from the building of cathedrals, neglect of preaching, abuses of patronage, pluralities, tithes, sale of sacraments, extortion of pious legacies, quarrels over burials, sexual disorders, clerical immunity, the mendicant orders. Wherever convenient, Lea injects his complaint that the Catholic Church had corrupted simon-pure Christianity—erstwhile the religion of spirit and truth—into a cold and artificial worship. He even discovers a tendency to "fetchism" in the exuberant religious life of the Middle Ages, while indulgences and the magic power of formulas (religious practices, including the sacraments) in his opinion played no small part in vitiating the good old faith. His fierce indignation at the attempts of Rome to corrupt the simple teachings of primitive Christianity finds vent in the following outburst: "The theory of justification by works, to which the Church owed so much of its power and wealth, had, in its development, to a great extent deprived religion of all spiritual vitality, replacing its essentials with a dry and meaningless formalism.... religion had become in many respects a fetichism" (I, 40).

Of course, Lea is aware that broad statements of this kind need some proof, and he finds it quite readily. With a painstaking care worthy of a better cause, he has religiously gathered the scandalous, unclean, and gruesome tales in which medieval literature abounds, (their authors resemble the "muck-rakers" scored not so long ago by a distinguished American) and palms off his choice collection as a contribution to Church history. The resulting anthology, moreover, is largely drawn from unauthentic sources

and is brought together without any critical estimate of its value. Such material Lea presses into service to justify his invectives. Even the splendid medieval minsters, which remain the boast of European cities down to our own day, are to him merely outgrowths of the wickedness of their times. No other historian has been able to see in these imposing monuments an evidence of the sin and crime of their builders, and Mr. Lea enjoys the distinction of standing alone in this interpretation of medieval architecture.

We have already noted in the introductory article of this series that Mr. Lea sometimes finds occasion to voice a few words of praise of the work and influence of the Church and clergy. But he cannot do this without betraying his inconsistency. We have a splendid example in Chapter III, wherein he discusses the warfare waged by the Church against the Cathari. He admits that the further spread of the teachings of these heretics would have been a blow to culture and civilization and would even have endangered the propagation of the human family. "Had Catharism become dominant," he says, "or even had it been allowed to exist on equal terms, its influence could not have failed to prove disastrous. Its asceticism with regard to commerce between the sexes, if strictly enforced, could only have led to the extinction of the race, and as this involves a contradiction of nature, it would probably have resulted in lawless concubinage and the destruction of the institution of the family, rather than in the disappearance of the human race and the return of exiled souls to their creator, which was the Summum Bonum of the true Catharan. Its condemnation of the visible universe and of matter in general as the work of Satan rendered sinful all striving after material improvement, and the conscientious belief in such a creed could only have led man back, in time, to his original condition of savagism. It was not only a revolt against the Church, but a renunciation of man's domination over nature" (I, 106). And yet the same chapter in which this opinion is expressed, bristles with venomous flings at the tyranny of Rome.

Another brilliant specimen of Lea's inconsistency, illustrating his habit of pulling down on one page what he has laboriously built up on another, is furnished in the very beginning of his first chapter. After a tirade against the tyranny of the Church, her attempts at subjugating all men to her sway and binding all consciences, followed by a denunciation of ecclesiastical invasion of individual rights, he writes: "Though the power thus vaingloriously asserted was fraught with evil in many ways, yet it was none the less a service to humanity that, in those rude ages, there existed a moral force superior to high descent and martial prowess, which could remind king and noble that they must obey the law of God even when uttered by a peasant's son; as when Urban II, himself a Frenchman of low birth, dared to excommunicate his monarch, Philip I, for his adultery, thus upholding the moral order and enforcing the sanctions of eternal justice at a time when everything seemed permissible to the recklessness of power" (I, 4).

Any fair-minded critic will confess that Lea writes from any but the objective point of view. Catholic scholars have shown from various chapters of his numerous works, that he constructed his theories first and then interpreted the facts to square with them. That he does not let the facts tell their own story, is plain to anyone who reads his fourth chapter on the Albigensian Crusade. With serene disregard of the critical study of the sources made by such investigators as de Smedt in the *Revue des Questions Historiques* [XVI (1874): "Les

sources de l'histoire de la Croisade contre les Albigeois"] Lea depicts the mighty struggle in Southern France entirely from his own narrow point of view, and the resulting account, marred throughout by strong bias, has practically no historic value. The Pope, the legates and the bishops are liars and hypocrites, avaricious and cruel, the crusaders, with few exceptions, rogues and freebooters. The Albigensians, on the other hand, as well as their protectors, are depicted as the best and noblest of men, and the Counts of Toulouse as unfortunate noblemen of the highest type of character, worthy of all praise. But if Simon of Montfort's troops were nothing but a pack of crusading vagabonds, as Lea never tires of repeating, we may well wonder how Simon secured such splendid and surprising results with their aid. To ascribe his successes solely to the leader's personality would be but a lame excuse. Page after page thus bears evidence of Lea's vicious animus, though probably but few chapters in his many volumes equal the present in misrepresentation, calumny, and offensive insinuation.

As the great Pope Innocent III is honored by Mr. Lea in this chapter with a variety of epithets, it will not be amiss to compare them with other qualifying phrases bestowed upon the same Pontiff in other parts of the volume. This little comparative study will show how the author passes judgment on men and events. On page 13 we read of "a resolute and incorruptible pontiff like Innocent III;" on page 18, "an upright Pope like Innocent III;" on page 127, of "the vigorous ability of Innocent III;" on page 129 we are told that "even Innocent's fearless spirit might well shrink;" on page 132, "and to this Innocent resolutely bent his energies;" on page 150, "He [Raymond] was played with accordingly, skillfully, cruelly and remorselessly;" on page 151, "Innocent, faithful to his pre-arranged duplicity;" on page 163, "[Innocent] returned to the duplicity which thus far had worked so well..... All this was fair seeming enough, yet it is impossible not to see the purposed deceit in an accompanying letter;" on page 165, "Innocent's approbation of this cruel comedy is seen in a letter addressed by him to Raymond;" on page 165, "Another epistle.... shows that even Innocent kept an eye on the profitable side of persecution;" on page 169. "Innocent seems to have been aroused to a sense of the scandal created by a faithful carrying out of his policy..... Innocent accordingly assumed a tone of grave surprise;" on page 170, "A prolonged correspondence places Innocent in an unfortunate light as an upright and impartial judge;" on page 173, "justifying doubts of the sincerity of Innocent's orders to the contrary;" on page 174, "The struggle was hard for a proud man, but he finally yielded to the pressure;" on page 178, "The whole affair had been but another act in the comedy which Innocent and his agents had so long played, another juggle with the despair of whole populations;" on page 180, "It was but a small share of the gigantic plunder and Innocent would have best consulted his dignity by abstention;" on page 234, "Dominic and Francis, Bonaventure and Thomas Aquinas, Innocent III and St. Louis were types in their several ways, of which humanity might well feel proud and yet they were as unsparing of the heretic as Ezzelin da Romano was of his enemies;" on page 306 he praises "the enlightenment of Innocent III," etc. etc.

We doubt if a more chameleon-like character was ever evolved from the fertile brain of any romancer. Surely it required the versatility of a Lea to sketch such a many-sided monster as Innocent III turns out to be in his

historic workshop. Lea's description of this mighty pontiff embodies the following traits: resolute, incorruptible, upright, fearless, of vigorous ability; skilful, cruel, remorseless; again, he calls him a man of duplicity, of purposed deceit; eager of gain, insincere; dubiously upright and impartial; of doubtful sincerity, proud, merciless and the pride of humanity. These few specimens, which the reader can verify by reference to the pages given, fully indicate how Lea shapes his judgments according to his needs and whims, evidently unconscious that there is an objective standard of truth. What has here been noticed in the case of Innocent III is repeated in Lea's verdicts on other characters of history.

Lea's comments on the Church, the pope and the curia, on bishops and priests, all point to the conclusion that, with few exceptions, they were dishonest, greedy, worldly-minded, incontinent, usurers, extortioners, scourges of the people, simoniacs, unjust, ignorant, etc. The last accusation in particular is repeated again and again; Lea forgets to account for the thousands of scholars who graduated from the universities and cloister schools. On the other hand—another proof of Lea's penchant for throwing out inconsistent dicta—he emphasizes the fact that the very superiority of the clergy in culture and learning enabled them the more readily to impose upon a simple and credulous people. We might quote a passage on page 34 of the first volume of the *History of the Inquisition,* where Lea credits the Church with being the sole guardian of learning in those days. But it will be more to the point to cite a passage from the author's work on Indulgences, which, besides offering another proof that Lea, in passing judgment on things Catholic, is guided solely by the needs of the thesis he wishes *hic et nunc* to establish, shows that this unfortunate characteristic crops out in all his volumes. Speaking of the development of indulgences he says: "For their [the religious orders'] activity in this direction they had especial facilities, not only in the unwavering support and favor of the Holy See, to which they were especially devoted, but in their virtual monopoly of culture and learning, enabling them to advance and substantiate claims which the ignorance of the age was ready to accept." (*History of Auricular Confession and Indulgences,* Vol. III, Ch. V, page 234).

There would, of course, be little or no ground for criticism if Lea had confined the accusations noted above to certain well-authenticated instances. Facts justifying the complaints he voices did exist, no reputable historian cares to deny them. But Lea's unscientific procedure of basing sweeping condemnations upon isolated cases is a reason why he can never attain his purpose of disparaging things Catholic, at least among fair-minded men.

[To be concluded.]

## MINOR TOPICS

**The "First Regular Catholic Life Insurance Company"?**

Mr. A. B. Suess, of East St. Louis, Ill., writes to the REVIEW:

In the CATHOLIC FORTNIGHTLY REVIEW for June 15, the newly organized "Widows and Orphans Fund" is referred to as "the first regular Catholic life insurance company." The word "Catholic" in connection with this company, as now organized and as again contemplated to be reorganized, should not and can not be used as a descriptive term for this company. A Catholic

life insurance company should and must bar non-Catholics from membership. This the newly organized "Widows and Orphans Fund" cannot do under its proposed revised charter. Hence, the term "Catholic" cannot justly be applied to this company. In all fairness it should be stated that its leaders do not claim the newly organized "Widows and Orphans Fund" is a strictly Catholic organization, when membership is taken into consideration. The company, as at present officered, is Catholic in its management only, and no guarantee can be given or is given which insures perpetuation of this desirable feature. Nothing can prevent the sale of certificates of insurance to non-Catholics, nothing can prevent the sale of stock certificates to non-Catholics, once the new plan is adopted and in operation.

Let the "Widows and Orphans Fund" which by the way contemplates a change of name also, sail under plain colors. It is a splendid, first class insurance company as contemplated, conducted for the present by Catholic men, but it is not a Catholic organization, and should and does not pose as such. The writer is insured in the present organization, and his certificate of insurance contains no provision whatever for a religious test.

**A C. M. B. A. Pamphlet**

Before us is a pamphlet published in the interest of the C. M. B. A. by a Mr. L. Blattner, of Allegheny, Pa. (who evidently considers it a valuable canvassing document, as he attaches a price list for quantities) which pretends to compare a $1000 certificate in the C. M. B. A. with a $1000 20 year endowment policy in a regular life insurance company for age 35. As "cheapest" rate for the endowment he quotes $46.25, while the C. M. B. A. charges but $21.96, making a difference of $24.29, which, compounded at 6% annually, shows a tremendous gain for the happy member of the C. M. B. A.

Examining this statement closely we find that the cheapest non-participating rate for a 20 year endowment, age 35, is $43.42, or about 6% less than he figures, while regular mutual companies have furnished endowments at even lower rates (through dividends) and will most likely continue to do so. Then again, we know of no responsible financial institution which will pay for an annual deposit of about $20 more than 3½% interest or 4% at the most.

Last, but not least, Mr. Blattner suppresses the fact that for $22.10, or but 14 cents more than the price charged by the C. M. B. A., a man 35 years old (if he passes examination) can obtain a $1000 life policy in a regular company, which for security in final payment, terms for cash, loan, paid up, or extended insurance values, freedom from restrictions, etc., is far superior to anything the C. M. B. A. has to offer at present.

As long as the fraternals are permitted to operate under the assessment laws, which do not require sufficient reserve for the ultimate payment of their certificates, they had better avoid any comparison with insurance furnished by "old liners."

The fraternals by accepting small monthly payments (while the regular companies insist on making the smallest acceptable prsmium from $10 up) have a very large field for their activity without any competition from the "regulars." Hence their best policy wouid seem to be to strictly mind their own business. It is too late in the day to discuss the advantages of endowment insurance, which for several generations has furnished in America and Europe the best savings bank for millions of men, who without the companies' persistence in collecting would never have laid aside a single dollar.

**Goethe in English Dress**

W. N. Guthrie recently published in the *Sewanee Review* "Some Odes and Didactic Verse of Goethe in English," with a number of metrical translations. The most interesting section of the paper is that which compares the various versions of the famous "Über allen Gipfeln." He begins with Longfellow's, which he quotes and analyzes as follows:

O'er all the hill tops
  Is quiet now,
In all the tree-tops
  Hearest thou
Hardly a breath;
The birds are asleep in the trees;
Wait; soon like these
Thou, too, shalt rest.

"Spürest du—Kaum einen Hauch,"

—he says—is rendered with word-for-word fidelity—except that "hearest" applies only to the ear, whereas *spürest* includes every other sense. Furthermore, there is the very different emotional value of the second person singular of verb and pronoun in the two languages; affectionately familiar in German, stiltedly formal and obsolete in English. "In the trees" for *im Walde,* repeats the word of the third line, adding no value of its own. "Like these" makes explicit a comparison purposely left more delicately implicit by Goethe; and rhyming as it does with "trees," "these" might be mistakenly referred to them. But the worst defect appears in the use of "hilltops" as equivalent for *Gipfel;* which, meaning "summit," could have a symbolic as well as a literal sense, whereas "hilltop," alas, is strictly topographic!—

Mr. Guthrie then gives the translations by Aytoun and Martin, and by Bowring, which we append, with his own at the end. He is a little unjust, we think, to Longfellow's, which, on the whole, gives the effect of the original as well as could be expected. His own utterly misses the first requisite, simplicity:

Peace breathes along the shade
  Of every hill
The tree-tops of the glade
  Are hushed and still;
All woodland murmurs cease,
  The birds to roost within the brake [are gone.
Be patient, weary heart, anon
  Thou, too, shalt be at peace.

Hushed on the hill
  Is the breeze;
Scarce by the zephyr
  The trees
  Softly are pressed;
The woodbird's asleep on the bough.
Wait, then, and thou
  Soon will find rest.

Hovereth o'er every height
  Peace visible;
And every treetop light
  Breathings do lull
Of dreamless sleep.
  Birds hush them in the brake.
  'Bide thee, thou too ere long shalt [take
Thy rest—still deep.

**All Things to All Men**

A telegram from Washington going the rounds of the press while the Republican national convention was in session in Chicago, gave, with apparent authority, an account of the religious beliefs of Secretary of War Taft, now the Republican candidate for the presidency.

We are told (N. Y. *World,* June 16) that while he is a Unitarian, he "frequently attends the Episcopal Church, of which his wife is a member," and that at his summer home he "has taken great interest in the Presbyterian Church"; that in the Philippine land cases he has "shown his friendship for Catholics," and that he has been heard to "speak highly of the Methodists"; that as a boy in Cincinnati he sometimes "attended the German Lutheran Sunday School"; that among his valued advisers are "several Baptists of prominence," and that in Washington he has accompanied the President to the Dutch Reformed Church. All this is what the *World*

declares to be the "real, true story of Tafts' religion."

Jews and Christian Scientists, however, whose votes might turn the scale in a closely contested election, have a right to complain that their creeds are not enumerated among those professed by the candidate.

After all does this attempt to exhibit the broadmindness of Mr. Taft in matters religious prove anything except the fact that he has no religious convictions binding him to any church or creed?

**The Paschal Precept**

Towards the close of the paschal season many of our Catholic weeklies are in the habit of reminding the faithful of their obligation to "make their Easter." This is a commendable habit, though the number of careless Catholics who are led by such admonitions to comply with this important duty, cannot possibly be large. In some cases, unfortunately, the benefits of the newspaper practice referred to are offset by exaggerations apt to create what theologians call "an erroneous conscience." Thus, while it is, literally speaking, true that a Catholic who does not fulfil the Easter precept, excludes himself by this act of disobedience from communion with the Church, which demands the annual reception, at Easter, of the Holy Eucharist as a pledge of his affiliation and fidelity, there are, as the *Ecclesiastical Review* but recently (June 1908, pp. 686—7) pointed out, "many reasons, apart from absolute necessity, which excuse a person from the Easter duty, if there be a disposition of good will to comply with the obligation under normal conditions. It belongs to the confessor to determine the sufficiency or insufficiency of the hindrances to the fulfilment of the precept, according to the special circumstances of his penitents, and the pastor or bishop cannot pronounce on these relations of conscience. As regards the reason by which a confessor is to form his judgment in such cases, it is not required that there should be absolute necessity; reasonable cause of any kind suffices to exempt a person from compliance with the letter of the law. This is explicitly set forth in the canon of the Fourth Lateran Council which prescribes the Paschal Communion. 'Omnis utriusque sexus fidelis... suscipiens reverenter, ad minus in Pascha, Eucharistiae sacramentum, nisi forte de consilio proprii sacerdotis, *ob aliquam rationabilem causam,* ad tempus ab ejus perceptione duxerit abstinendum."[1]

**The Two Theodores**

Aided by a sub-freshman who has just passed his entrance examination in reading Latin at sight, the New York *Nation* has been able to make out a remarkable parallelism between an ancient Theodore, (Flavius Mallius Theodorus, a Roman consul described in a panegyric by the poet Claudius Claudianus) and our own beloved Teddy Roosevelt. The fourth century Theodore eulogized in Claudian's verses *De Theodoro et Hadriano,* was also a great naturalist ("docuit toties a rure"), a mighty hunter ("conveniant ursi"), an intrepid explorer of the wilderness ("silvestribus antris"), but likewise a profound student ("incumbit studiis"), and a weighty and eloquent writer ("gravissimus auctor eloquii"). Personal traits appear similar. Claudian's Theodore, too, was a man who never sought and was never deceived by popular acclaim ("nec plausu petit clarescere vulgi"), and was opposed to all impetuous methods ("violenta nequit").

It is, however, in their official capacity that the two Theodores move in orbits which frequently and strangely cross each other. In Claudian's lines, one repeatedly comes upon expressions

[1] Conc. Lat. iv, can. 21.

that read like comments upon present-day politics. The Roman Consul, like the American President, was much given to talking about the square deal ("norma boni"). He was not afraid of assuming power ("sumpsit imperium"). He was a great hand at lecturing mothers and laying down the law in regard to race suicide ("matribus leges severae"). Furthermore, in the matter both of public policy and official experience, the fates of the Roman and the American seem wonderfully alike. What appears more modern than the improvement of our waterways? Yet the President was anticipated by the Consul, who long ago saw how money could be saved in river freights ("quidquid fluviis evolvitur auri"). But it is positively startling to read that the elder Theodore had trouble about the commissions of his generals in the Philippines—at least, the *Nation's* sight-reader thus renders: "Tantaque conmissae gaudia..... bellante Philippo." And he is certainly on firm ground when he sees an ancient Brownsville case in the line: "Hinc te pars Libyae moderantem jura probavit"; or, in English, "A portion of the colored vote swore it would not approve of your candidate." And the Theodore whom Claudian praised was also plainly skilled in practical politics —"quo vivat machina motu."

The parallel really approaches the miraculous when it comes to the question of a third term. Theodore the Consul had been twice in office ("bis laudatura regentem"). But the third-term boomers were thick in the land. Some antitype of Senator Bourne, or, Cecil Lyon of Texas, or the megaphone-voiced McKnight of California, lifted up the cry: "Nobiscum, Theodore, redi." But the appeal was resisted with Roman firmness, then as now. And the poet could but applaud the determination to lay down official cares. He clearly saw that nothing was to be gained by accepting a third term, and rote:

"Nil jam, Theodore, relictum,
Quo virtus animo crescat, vel splendor [honore.
Culmen utrumque tenes."

**A Present-Day School Question**

Writing in the *Katholische Rundschau* of San Antonio, Texas,[1] of which, to the regret of many readers and of his colleagues of the German Catholic press, he recently resigned the editorship, Rev. P. Barnabas Held, O. S. B., says it is a notorius fact that the majority of pupils trained in city day schools that are conducted by religious orders independently of pastoral control, fall away from the Church in later life or become lukewarm in the practice of their religion.

This is a hard saying, and we must leave the responsibility for it with the valiant Benedictine, who boldly challenges those concerned to disprove his sweeping allegation.

That the graduates of some of these schools, like the graduates of our Catholic educational institutions generally, do not come up to legitimate expectations, is a standing complaint, which, we believe, no careful observer will be inclined to brush aside. And the reasons P. Barnabas adduces in explanation, though by no means in extenuation, of the condition of affairs that he alleges and sincerely deplores, are worth noticing, because they bear upon the subject in its more general aspects.

There can be no doubt, in the first place, that quite often parents are very much at fault. But we are not just at present concerned with this feature of the question. P. Barnabas thinks that the main cause of the evil under discussion is the fact, that many of our Catholic day schools conducted by religious (and this statement, unfortunately, applies not only to many of the day schools, but also to some

[1] Vol. xi, No. 29.

at least of the boarding schools) are not Catholic schools in the real and true sense of the word, but merely public schools conducted by religious, open to any and all children whose parents may wish to send them and pay for their tuition. Such schools are consequently attended by children of all denominations—Catholic, Protestant and Jewish—often recruiting a considerable portion of their pupils among fallen-away or luke-warm Catholics, who chafe under parochial discipline. This intermingling is dangerous to both faith and morals.[2] These pupils receive religious instruction—that is to say, they are made to learn by rote their catechism, and sometimes chapters from Bible or Church history. But P. Barnabas insists *they are not trained to be practical Catholics.* The fact that these institutions, in conferring degrees and medals, etc., at alumni meetings, and on other occasions, as a rule pay little or no attention to the character of those whom they honor, frequently bestowing their highest honors upon men and women who are notoriously divorced, or members of forbidden secret societies, or flagrantly negligent in the performance of their most elementary religious duties, adds to the evil influence exerted upon pupils, past and present.

P. Barnabas suggests as a remedy that the ecclesiastical authorities ought to close all Catholic day schools that are not in organic union with the great Catholic body by being subjected to, and properly superintended by, the parochial clergy; and that no school should be allowed to solicit the patronage of Catholics unless it be thoroughly and essentially *a Catholic school,* that is a school aiming primarily, and with all means at the command of its conductors, at the training-up of devoted practical Catholics.

[2] See the communication from one of our bishops in the CATHOLIC FORTNIGHTLY REVIEW, xiii, 17, 552 and Rev. J. Rothensteiner's paper, "The Catholic School for the Catholic Child," C. F. REVIEW, xiii, 21, 667 sqq.

**Catholic Societies and the Clergy**

Archbishop Messmer of Milwaukee has been repeatedly claimed by the "Knights of Columbus" as one of their most enthusiastic admirers. We fail to find any admiration for societies of the caliber of the K. of C. expressed in His Grace's official *Handbook for Catholic Parishioners of the Archdiocese of Milwaukee.* On the contrary we read this very significant remark on page 99 of that admirable brochure:

"The meetings of a Catholic society[1] should always be open to the local clergy, whether they be members of the society or not.[2] When present they must be treated with the respect and consideration due to the priesthood.[3] Even when a 'brother' of the lodge, the priest is always on a higher level than the lay 'brothers.' To make priests undergo the so-called 'initiation' is an insult to the priesthood.[4] If elected to membership, a simple announcement of the fact made in meeting and an introduction or presentation of the priest to the lodge ought to be enough for any Catholic society, be they 'knights' or 'commoners,' who ought to feel honored by the membership of the priest of God."

[1] We are well aware, of course, that the "Knights of Columbus" reject the title of "a Catholic society," asserting that they are merely "a society of Catholics." To all practical intents and purposes, however, that distinction is a mere quibble.

[2] A point which, as our readers know, we have always firmly insisted upon against the "Knights of Columbus."

[3] Not to speak here of initiations, in Archbishop Messmer's very episcopal city of Milwaukee not long ago two clergymen, who came to a K. of C. meeting by special invitation, were left sitting alone in an anteroom for *over two hours and a half,* until they finally picked up their hats and left in disgust. We have this from the lips of one of the reverend participants.

[4] Of late the K. of C. claim that they no longer subject priests to the initiation humbug. How true this claim is we are unable to say. But we know for certain that at different times in the past, and in various places, priests have been "put through" the "exemplification of degrees," and in some instances subjected to indignities. We have the documents to prove these statements.

**Recollections of John F. Finerty**

Those of our subscribers who read the REVIEW early in the nineties will perhaps remember our repeated passages at arms with the late Colonel John F. Finerty of the Chicago *Citizen*. Now and then the Colonel would wax wofully wroth at editor Preuss and expectorate something like this (we happen to have the subjoined with a few other clippings from Finerty's *Citizen* in an old scrapbook):

"Judging by the utterances of a certain low minded class of editors, who profane the name of 'Catholic' by using it to cover their villainy, they must have been fed on the excretions of scorpions."

In his calmer moments Finerty was a pleasant and witty antagonist. Thus he wrote on another occasion:

"But why should our pious friend, Colonel Preuss fly into a tantrum because Doctor Dillon [at that time editor of the Chicago diocesan organ, the *New World*] saw fit to give the humble editor of the *Citizen* a word or two of praise? Has not Colonel Preuss himself received praise with a modest degree of thankfulness? Has he not published said praise in the spicy columns of the choleric REVIEW? Thou shalt not covet thy neighbor's praise, Colonel Preuss."

"Colonel" Preuss, of course, responded in much the same tone (those were his salad days as a Catholic editor), and the merry war went on for many a moon.

The underlying cause of our altercations was that, while the REVIEW was, —or at least tried to be,—"first, last, and all the time" thoroughly Catholic, the *Citizen* was primarily Irish. Finerty's friend James K. Maguire says in a touching eulogy of his "unique, brilliant, gifted" compatriot in the Syracuse *Catholic Sun* of June 19 (p. 2):

"When he founded the Chicago *Citizen* he wanted a journal which would represent the hopes, ambitions and national traditions of the Celts who were emigrating from the East to the Ohio, Mississippi and Missouri River valleys in great numbers. For the Chicago *Citizen* is *Irish rather than Catholic, racial rather than religious,*[1] and all these years the motto at the head of the first page of the paper has read, 'Europe, not England, is the mother country of America.' Next to the *Irish World* of New York, the *Citizen* was the leading exponent of Irish journalism on this side of the Atlantic Ocean. Of course, like all radical, class publications, the paper led a precarious existence, made some stout friends and made many enemies."

Withal Finerty was, we believe, a loyal and practical Catholic. Though McGuire says nothing about it, we have no doubt he died fortified with the consolations of our holy religion. We sincerely join with his many friends in praying that his fiery soul may rest in peace.

**"News is Sin"**

At a banquet of the Associated Press the manager of that association, according to the *Catholic Union and Times* (xxxvii, 12), said in effect that news is a rather elusive thing to define briefly, but probably the best and most complete definition that could be given of what is thought news at the present day, meaning by that the happenings which are likely to interest men and women because of some striking quality in their novelty, and which, therefore, news bureaus must select and distribute to their customers, could be best summed up in the single word sin. "News is sin," he said.

"If you will take the front page of a paper," comments our esteemed Buffalo contemporary, "and note what are the items that are considered worthy of a place there, and very often of large headlines and display type, you will find that they are practically all viola-

[1] Italics mine.—A. P.

tions of the ten commandments. Go over them with a pencil and note at the head of each the violation of what commandment they tell about, and you will realize this very thoroughly. To most people this will be quite startling. .....The question is, how long will people who are seriously intent on preserving themselves and their children from the smirch of sin, keep on permitting such defilement to come into the house."

## FLOTSAM AND JETSAM

Apropos of the item "Lodge Mummery in a Catholic Girls' Academy" on page 369 of our No. 12, a reader in Sacramento, Cal., writes us:

"The performance that you have censured did not occur in the Academy conducted by the Sisters of Mercy, but in the hall of the so-called Grace Institute of the Y. L. I, that is to say, Young Ladies' Institute, which is the 'sister lodge' to the Y. M. I., or Young Men's Institute. Both of these 'institutes' are soi-disant Catholic young peoples's societies, which have nothing Catholic about them, however, except that the members make their Easter duty together and celebrate a sort of patriotic memorial day May 30, with requiem mass for the departed members. I am glad to be able to say that of late some good Catholic young people here in Sacramento have undertaken to infuse more of the true Catholic spirit into the Y. M. I. and the Y. L. I."

Perhaps the mummery upon which we commented in our No. 12 was a part of the program of these good Catholic young people, calculated to expose the ridiculousness of Catholics imitating the Masonic ritual.

*

Henry Austin Adams is now a Socialist speaker. (See the *Christian Socialist,* Chicago, V, 12, 5).

*

Some have sneered at us for entitling our little book on land-ownership *The Fundamental Fallacy of Socialism.* The title is true nevertheless. In the preamble to the 1908 platform of the Socialist party e. g. we read (Chicago *Christian Socialist,* v, 12, 6):

"The private ownership of land [which we defend in opposition to collective ownership] and means of production used for exploitation is the rock upon which class rule is built;.. the wage workers cannot be freed from exploitation without.. substituting collective for private ownership of the land and means of production used for exploitation." The platform itself (§ 2) demands "the collective ownership of.. all land."

As the Socialistic agitation develops, our little volume will perhaps turn out to be more vital and important than it appears to be just at present.

*

"A correspondent writes us as to a certain college, that it is denominational, but not sectarian. That is a distinction which it would be interesting to have defined and developed."—N. Y. *Independent,* No. 3108.

"Denominational" and "sectarian" are not absolutely synonymous. We think scarcely one of our Catholic colleges would object to being called denominational, while all of them would no doubt resent the epithet "sectarian," with its more or less implied connotation of heresy or bigotry.

*

Cornell University will hereafter receive no students at its medical college that do not possess the A. B. degree. That rule already holds in Johns Hopkins and Harvard Universities. We agree with the editor of the N. Y. *Independent* (No. 3108), to whom we are indebted for this information, that "Medicine, law and theology should be treated as postgraduate studies that require the basis of wide education and t r a i n e d minds." The trouble is that the A. B. degree has ceased to denote any definite standard of scholarship. (See our note "The Indefinite A. B." in No 4, p. 120, of the current volume of this REVIEW, where the *Nation* is quoted as saying that even at such high-class institutions like Harvard and Johns Hopkins "the A. B. merely means that its possessor has

for an uncertain time studied something or other.")

*

A De Land (Fla.) correspondent writes in the *Florida Catholic* (ii, 6, 12):

"What a bright prospect there would be for the upbuilding of the Catholic Church in Florida if only we could induce some German or Irish Catholic families to come South to this sunny land, to live. It is rather invidious to mention names, but we could hold up some German Catholic families as examples of what we mean. The 'husband and wife and parrot' type of family will never do much to build up the Church. We want 'families' in which we hear sweet sounding prattling babies instead of the hoarse shriek of 'polly.'"

We read in the Wichita *Catholic Advance* (ix, 11, 4):

*

"Were the Roman legions ever in the United States? Archaeologists are able to cite nine Roman coins so far exhumed in that country—two in the sarcophagi of the Mound Builders. Now it is chronicled that a native in Springfield, Mass., recently dug up a Roman coin, which was [stamped?] 249 B. C. It is worth $1,500, but the finder refused to part with it. How ancient coins of the emperors found their way to America is one of those questions which can only be answered by supposing that European navigators long before Columbus had found their way to the Western continent."

We no not know how much truth there is in the sarcophagi story. If ancient Roman coins *are* found in this country, however, the most natural explanation that suggests itself is that they were brought over and lost by some of the early colonists.

*

At the annual convention of the Catholic Total Abstinence Union of Eastern Pennsylvania, held recently at Scranton, according to the *Catholic Union and Times* (we find the quotation in the Wichita *Catholic Advance*, ix, 11, 5), one of the planks in the series of resolutions adopted stated that the game of baseball is conducive to temperance and morality in that it promotes healthy bodies and clean minds. The temperance men attribute a large increase in membership to patronage of the national game."

The Prohibitionists will hereafter, we presume, organize base-ball nines instead of flooding the land with temperance circulars.

*

The Christian Socialist Fellowship, to which we recently referred in this magazine, now has on its roll of members 112 Protestant ministers. According to the official organ of this insidious movement, the Chicago *Christian Socialist* (v, 12, 7,) the Socialist propaganda is especially successful among the Methodists. The bishops of that sect are reported to have been receiving hundreds of letters on the subject. "For years, there has been a strong pressure to bear in the [Methodist] church toward Socialism, and it is pointed out by Rev. Mr. Hogan [one of a committee of three who presented a pro-Socialist memorial to the recent general conference at Baltimore] that in a number of towns in the West congregations in retaliation [?] will receive none except preachers who believe in Socialism."

## BOOK REVIEWS AND LITERARY NOTES

—*Prim und Komplet des römischen Breviers, liturgisch und ascetisch erklärt von Dr. Nikolaus Gihr* (viii & 342 pp. B. Herder. $1.85 net).—We regret that the narrow space of a book review will not permit an extensive notice of this excellent work. It is the fourth contribution of the learned author to the second series of Herder's well-known "Theologische Bibliothek," its inclusion in which is a sufficient commendation of its merits. Whoever knows the author's book on the Sacrifice of the Mass (which has been translated into English), need not be told of the deep theological learning and the genuine piety which enrich his liturgical and ascetical commentaries. The object of the present volume is to unfold the treasures of spiritual wisdom contained in the Church's official morning and evening prayers. The

considerations are so numerous and the reflections so full of meaning and unction that with their aid the recitation of the Breviary must become a source of fruitful meditation.

—*What is Life? A Study of Vitalism and Neo-Vitalism by Bertram C. A. Windle, President of Queen's College, Cork* (xiii & 147 pp. London: Sands & Co.; St. Louis: B. Herder. 1908. $1 net) is an expansion of Professor Windle's *Secret of the Cell*, which was published last year as one of the "Westminster Lectures." The author brings forth strong biological evidence in favor of the neo-vitalistic explanation of living matter, which, he says, is essentially identical with the vitalistic theory of at least some of the older writers. Of course, like the vitalistic, the neo-vitalistic theory also has its difficulties,—difficulties which even the subtle mind of a Scotus could not entirely clear up; but it is certainly far more reasonable and satisfactory, even from a purely philosophical point of view, to hold that there is at work in every living organism, as contradistinguished from non-living matter, "a specific influence, which so controls all the movements of the body and of the material entering or leaving it, that the structure peculiar to the organism is developed and maintained" (Haldane),—call this principle: soul, "genetic energy" (Williams), "growth - or - basic - force" (Cope), "biotic energy" (Moore), or whatever you will. No sane man can in the long run be satisfied with a theory which "teaches that all the phenomena exhibited by living bodies, including the poetry of Shakespeare and Wordsworth, the profound reasonings of Aristotle or Sir Isaac Newton, the generous instincts of a Fry or a Howard, these and all minor manifestations of life are explicable and may, therefore, some day be explained in terms of chemical equations and physical experiments" (p. 8). Incidentally Dr. Windle shows that if this mechanic theory be accepted, "there is an end to biology as a science, an end also to psychology, an end to all branches of science dealing with living things, since all these must resolve themselves into branches of the two only sciences of chemistry and physics" *(ibid.)*.

—Rev. Father Paschal Robinson's *Short Introduction to Franciscan Literature* (New York: Tennant & Ward. 1907. Brochure) provides "a brief outline of the sources of Franciscan history, which so often perplex those who are unfamiliar with this delightful but difficult study, as well as a list of the principal works relating to St. Francis written since the thirteenth century" (p. 4),—in which list special attention is paid to the enormous English literary output of recent years. The author rightly insists on a point unfortunately too much neglected by many of those engaged in Franciscan study, viz. that "the life of the Poor Man of Assisi cannot be separated from the age and country in which he lived" (p. 5). Father Robinson's little *Introduction* is a marvel of intelligent condensation, and we hope it will have a very wide circulation.

—We have recently (CATHOLIC FORTNIGHTLY REVIEW, XV, 11, 324) animadverted on the indecent character of the novels of Victoria Cross, one of which figured repeatedly of late in the "list of best sellers." In a pungent notice of that author's latest production, the London *Saturday Review* (No. 2745) says: "It would be hard to say whether depravity or dulness is the predominant quality. We are sure that the lady—for so we are informed she is—writes these books with the intention of shocking us. But we only yawned and washed a nasty taste out of our mouth with a whisky and soda, for there is neither plot nor characterization, and for incident an impossible murder.' The hero is an unspeakable blackguard, and of the heroine we can only say, as Dr. Johnson said of a gallant dame of Boswell's acquaintance, 'Sir, I think your lady is very fit for a brothel.'"

—*Gesammelte kleinere Schriften von M. Meschler S. J.: 1. Zum Charakterbilde Jesu.* (B. Herder. 1908. 60 cts. net.) The masterly pen of Father Meschler has again favored us with a most delicious little book on the character of our Lord. All the beauty and spirituality scattered in the other works of the eminent writer are here concentrated in a few charming studies, which happily delineate our Lord as the great ascetic, the accomplished educator, the skilful teacher, the indefatigable preacher, and the most attractive and amiable of friends in his dealings with men. Progress in spirituality is progress in love, progress in love is progress in the sublime

knowledge of the inexhaustible treasures of goodness and beauty hidden in Christ.

—The "Saint Nicholas Series" of "Beautiful Books for Young and Old," edited by Dom Bede Camm, O. S. B.,[1] opens with a two-volume story, *Barnaby Bright by Rev. David Bearne, S. J.* Our readers know what a high opinion we have of Father Bearne's fiction; *Barnaby Bright* is fully up to the standard he has set for himself in the works previously reviewed in this magazine. No. II of the "Saint Nicholas Series" is *Father Mathew by Katharine Tynan.* It is not a new biography based on fresh documents, but merely a sketch for which the material has been drawn from the biographies written by Mr. Frank Mathew and the late John Francis Maguire. Withal Miss Tynan comes nearer the truth, we believe, than Maguire. (Mr. Frank Mathew's biography of his uncle we have not read). She shows not only the bright, but also the dark side of his career. Chapter X is headed "The Down Grade" and me may quote the subjoined passage as its keynote: "It was calamity all along the line. It would be easy to fill these pages with pleasant anecdotes of Father Mathew and his fellows—Maguire's biography is a very mine of such—but the history turns round to its end. What Father Mathew had foreseen was about to happen. The Repeal Movement was coming to an end, and the Temperance Movement was inextricably mixed with it. Beyond the inevitable ending of these was the Famine, the Famine which was to lay Ireland waste, a sick body incapable of enthusiasms and movements. 'The stars in their courses fought against Sisera.'" Again: "The exaltation of the people was followed by a reaction of despair. Those who did not lie down under despondency believed that the only hope now lay in conspiracy and revolt. With the new spirit in the country, a spirit which was being led by the young men of the *Nation,* Father Mathew was out of touch. He had openly opposed conspiracy and rebellion, and in so far the people must have felt that he was against them. After all, he was an old-fashioned country gentleman, naturally as much out of touch with the revolution as a French abbé or curé might have been with the spirit of '93. He saw the danger of the Temperance movement losing its hold on the people. The glorious days were over. No wonder that 'his heart was eaten up with care and solicitude of every kind.'" (pp. 139—140). Towards the end, melancholia spread her dark wings over his erstwhile cheerful heart. "He was passing through the Valley of the shadow" (p. 174).... "Now his power was gone; he saw the people dying, and he could not keep it off. It was a martyrdom to be forced to look on helpless." (p. 175). Thus passed away, on December 8, 1856, like a martyr, "Theobald Mathew, who did a marvelous work in his lifetime, and saw much of it at last crumble to pieces before his eyes" (p. 176). But his life was not lived in vain. If Ireland today "is becoming temperate under the influence of the Gaelic League and of the strenuous efforts in Father Mathew's field of his spiritual brethren," (p. 177), no doubt much of this harvest springs from the seed sown by the zealous apostle, whom Miss Tynan's little book will, we trust, make better known to the present generation, which needs the stimulus of such heroic examples.

—In a review of Marion Crawford's latest novel, *The Primadonna,* the *Messenger* (xlx, 6, 665) says that "it is a good picture of the world, the flesh, and the devil."

[1] The object of this series, for which Benziger Brothers are the American agents, is to "offer to Catholics, young and old, a wide range of reading in history, biography, and fiction, wherein the aim of the writers is to hold up for admiration and example high moral and religious ideals." The size of the books is 12mo, of about 180 pp. each, illustrated with colored pictures reproduced by the three-color process. Price per volume, retail, 80 cts. Additional volumes to appear monthly hereafter.

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### LATIN

*Inventarium omnium documentorum quae in Archivo Protomonasterii S. Clarae Assisiensis nunc asservantur. Auctore P. Paschali Robinson O. F. M.* (Extractum ex Periodico "Archivum Franciscanum Historicum," An. I. Fasc. ii et iii.) Ad Claras Aquas prope Florentiam: Typ. Collegii S. Bonaventurae. 1908. (Brochure).

*Introductio Generalis in Scripturam Sacram. Auctore Carolo Telch.* xvi

& 462 pp. 8vo. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. MDCCCVIII.

## ENGLISH

*Harmonics "de Deo". Being Wreaths of Song from a Course of Divinity by Rev. T. J. O'Mahony, D.D., D.C.L. A New Edition with Appendix.* Dublin: M. H. Gill & Son, Ltd. 1908. 1 s. postfree.

*A Short Introduction to Franciscan Literature by Father Paschal Robinson of the Order of Friars Minor.* 55 pp. New York: Tennant and Ward, 287 Fourth Ave. MCMVII. (Brochure.)

*Lord Bacon vs. Scholastic Philosophy. By Rev. Michael Hogan, S.J.* 40 pp. New York: The Catholic World Press. (Brochure).

*The Marks of the Bear Claws. By Rev. Henry S. Spalding, S.J.* 229 pp. with frontispiece. Benziger Brothers. 1908. 85 cts.

*The Characteristics and the Religion of Modern Socialism. By Rev. John J. Ming, S.J.* 387 pp. Benziger Brothers. 1908. $1.50.

*Sydney Carrington's Contumacy. By X. Lawson.* 350 pp. Pustet & Co. 1908. $1.25.

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## FRENCH

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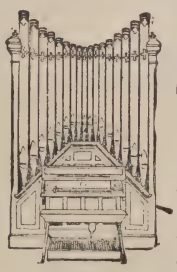

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## A Kentucky Victim of the Secrecy of the Confessional

[Articles upon the "Secrecy of the Confessional," which recently appeared in several Catholic papers, have turned up a unique case, which happened in Frankfort, Ky., almost forty years ago. Rev. Lambert Young, who, at the request of the Commonwealth's Attorney and the Mayor of Frankfort, had gone among a mob of lynchers to influence them to desist from lawlessness, was imprisoned because he refused to testify before the U. S. grand jury, which was examining into the case. The particulars of the affair are given in the following clipping from the Louisville *Democrat*, of June 9, 1868, reproduced by the Cincinnati *Catholic Telegraph*, lxxvii, 21:]

HE grand jury of the United States Court yesterday morning appeared in court, and stated before his Honor Judge Ballard, that a witness, the Rev. Lambert Young, refused to give answers to the following questions propounded to him:

"1st. Mr. Young, state whether or not you were present at the jail, in Frankfort, on the evening of the 30th day of January, 1868.

"2d. State whether or not you saw a mob at the jail on that evening; if so, please state who composed the said mob.

"3d. State whether or not you, on that evening, saw any parties making a demand for the keys of the jail; if so, who they were.

"4th. State whether or not you saw any parties, on that evening, endeavoring to break the jail door; if so state who the parties were."

The Rev. Mr. Young being called gave in the following answer in writing. [The grand jury was endeavoring to obtain evidence to return indictments against the parties now in jail, charged with participating in the hanging of the negro man Macklin, at Frankfort, on the 30th of last January]:

"To the Hon. Bland Ballard, U. S. Judge for the District of Kentucky:

"Lambert Young having appeared in obedience to a summons served upon him by an officer of your honorable court, has, upon interrogation before the grand jury, now in session, been asked to answer, upon his oath, as to matters concerning which he conscientiously believes he ought not to answer. Because of this conviction, he respectfully prays your Honor to hear his reasons and a brief statement of the facts on which they are based.

"On the evening when, it is said, a man of color named Jim Macklin was hanged in or near Frankfort during the past winter by a mob, or riotous assemblage of persons, I was sent for and appealed to

by John L. Scott, Commonwealth's Attorney for that district, to use my influence to disperse the mob, which he then informed me was gathering, and would perhaps violate the law. I am a Catholic priest, and was then, and yet am, temporarily stationed at Frankfort. I had been at Frankfort only since the month of May, preceding the courts herein spoken of, and had, consequently, a limited acquaintance in that community. I am a native of Holland; had been in this country only eight years, and neither speak the English language fluently nor speak it perfectly. I have not been naturalized; yet I came to the United States as the government of my adoption and expect to make it my home for life. With a sincere desire to render any and all aid in my power to prevent a violation of law and especially to use whatever of influence I had, or might be supposed to have, in favor of the peace and good order of society, and to prevent violence, I went as requested and exerted all my humble but, as the sequel proved, too inefficient power in trying to prevent the breaking of the county jail, or the summary and unlawful execution of the negro.

"I understood the appeal to be made to me on the ground that I was a Catholic priest and because it was supposed the mob was in great part composed of Irish Catholics. It was on this ground, and for this reason, that I hoped I might exert an influence. It was as a priest I went in. I am fully persuaded it was on account of my priestly office, and on that account only, that I was permitted to go into that excited crowd, a large portion of whom were to me personally unknown, and of a different nationality from myself, whilst others better known and of more personal influence than myself dared not attempt to go amongst them.

"When I had, as I verily believe, saved the life of the jailor, and was leaving in despair of wielding further influence, the Mayor of Frankfort appealed to me to return to the jail and request the crowd to hear him speak to them. This I did, being permitted to pass in, as I verily believe, only on account of my office of priest.

"Now I am asked to inform the grand jury of the names of the persons whom I saw in that maddened and infuriated assemblage, to whom I went solely because of my priestly office, and amongst whom I was permitted to go and to remonstrate because of my office, and without which I could not have gone in amongst them.

"It was because of my office I was requested to go by the civil authorities. It was in my character of priest that I went in. It was on account of my clerical position that I was enabled to go in and come out unmolested.

"Now the civil authorities ask me to sate whom I there saw, as evidence against them for their punishment.

"It seems to me on my conscience that for me to depose on the subject would be prostitution of my office and a disgrace to my character as a priest; that I would stand in the attitude of having taken advantage of my priestly office at the instance of the civil authorities to act the part of public informer; that it would be a breach of implied faith and confidence, and that the probable good from a statement of all the facts within my knowledge would be more than counter-balanced by the evils to be wrought by the apparent betrayal of those who trusted in me as a priest, and not otherwise.

"I do not claim to put this case strictly or technically on the ground of a sacramental confession; but the reasons, though not so strong or so conclusive as that case, differ from it only in degree. The principle is the same. The trust, if it were trust; the forbearance, if it were forbearance, was to my sacred office, and not to my humble and comparatively unknown self. Can I afford to testify? If I am compelled to do so, could another of my office dare to trust himself into such a position? Would he be permitted, under like circumstances, to raise his voice? Is it right; is it fair for the civil authorities thus to use and abuse my office? With all respect, bowing with all due reverence to the laws of my adopted country, I am bound in my conscience as a man, and as an office-bearer, as I believe and hope in the church of Christ, to answer all these questions in the negative.

"I do not refuse to answer in any spirit of contempt. As God is my judge, I desire to respect and obey the temporal laws of the country I have voluntarily chosen for my home on earth. I act not hastily, but upon my profound and prayerful search of my own heart. I believe in all truth that I ought to be excused from testifying as to the facts thus obtained. I do not know that my testimony would produce the conviction of any one man accused or not accused. I did not see the execution of the colored man, nor did I see him at the jail, nor at any time in the procession of the mob, nor do I know, except from hearsay, that he was executed. But it is not the importance or effect of my testimony that concerns me; it is the principle of deposing as evidence facts which I came to know in my office as priest, and which I would not otherwise, as I verily believe, have been aquainted with or permitted to have seen or heard.

"It is not to screen any offender or supposed offender against the law, nor from any sympathy with mob violence in this case or any other, but to protect as far as in me lies, spotless and unblemished, my sacerdotal robes. For these reasons, and these only, I humbly

and earnestly pray the court to hold the facts known to me as privileged from exposure on the witness-stand.

Respectfully submitted,

[Signed] LAMBERT YOUNG."

The case was argued by Col. Caldwell for Rev. Mr. Young, in these points:

"1st. That as a question of right and wrong it is not fair for the civil authorities to call upon a minister of the gospel, as such, to go into a mob, in his character of priest, to exert his office and influence as a priest, and then compel him as a witness to become a public informer. Thus to use and abuse his office, is a manifestation of bad faith on the part of the civil government.

"2nd. In questions of this kind the court may exercise a discretion as to whether it will exercise its power to coerce answers from the witness. The written statement of the witness shows that he cannot answer without violating his conscience. The court, without departing from precedent, may exercise its discretion, not to compel the witness to degrade himself and violate his conscience. The conscience of the witness, and the peculiar circumstances under which he acquired the knowledge he is asked to disclose, make a strong case appealing to the discretion of the court in favor of excusing the witness from answering."

Col. B. H. Bristow then responded in a few remarks, and the question was submitted to the court.

The judge decided that there was not sufficient ground for the witness to refuse to answer on oath the questions propounded to him, and overruled the motion to have him released from giving his testimony.

After a few minutes' consultation with his counsel, Rev. Mr Young arose and stated to the court that he would not testify in the case.

Judge Ballard then ordered that he be taken and committed to the jail of Jefferson county, until he expressed his willingness to give in his testimony.

The Reverend Father seemed quite resigned to his fate, and was taken off to jail by the U. S. Deputy Marshal.

Thus far the clipping from the Louisville *Democrat*.

It is said that Father Young spent several months in jail at Louisville, but was finally released by the judge, without, however, being compelled to give his testimony.

## As to "Christian Socialism"

After reading Prof. Rauschenbusch's *Christianity and the Social Question,* and Rev. Dr. R. J. Campbell's *Christianity and the Social Order,* Mr. John Spargo feels moved to say in the *International Socialist Review,* viii, 8, 501: "There is today a Christian Socialism, which is genuinely entitled to his name...." He contrasts present-day "Christian Socialism" with what he calls Mucker Socialism, a Socialism that was neither Socialistic nor Christian.

"Today," he says, "we have in England Christian Socialists definitely accepting Marxian Socialism, and in this country we have active and uncompromising members of the Socialist Party formed into a Christian Socialist organization."

This change has been effected, according to Mr. Spargo, in a twofold manner: "Socialism has changed and Christianity has changed." The undeniable change of at least a part of the latter is due, of course, to Modernism. "Christianity," in the words of the writer, "has largely divested itself of its theological trappings and become again an ethical movement. True, there remain some of the old ceremonials and theological phrases, but by the progressives they are not regarded as a vital and essential feature of Christianity."

Socialism claims to have been instrumental in bringing about this change, inasmuch as, "by the onslaught of its philosophic materialism upon Christian dogma," it has shattered dogma—in the minds of many believing Protestants, and no doubt also of some misguided Catholics.

Mr. Spargo is greatly "amused by those belated rationalists who keep on attacking a Christianity which has ceased to exist." We are equally amused at the sayings and doings of those (notably the preachers so zealously engaged in editing and propagating the Chicago *Christian Socialist)* who foolishly believe that in advocating Socialistic Communism they are serving the cause of Christianity.

Amused did we say? No, we are not amused, we are saddened at the progress of this movement, for Socialism, even the attenuated form of it championed by these misguided preachers, in the words of the immortal Leo XIII, (encyclical on the Condition of Labor), "can only turn out to the grave disadvantage of the laboring classes," and if carried into practice, is sure to "render the peaceful development of social life impossible."

The danger is the greater as there is scarcely yet a sign visible anywhere in America of true Christian social reform, by which alone the Socialist propaganda could be effectively offset; while on the other hand Socialist agitators are with increasing fury endeavoring to inspire

American workingmen with the idea that Christians, especially we Catholics, wish to retain social conditions just as they are, and that we console the poor laboring man by holding out to him the hope of future happiness in Heaven only in order to divert his attention from the evils and sufferings of the present.

## Lea's History of the Inquisition of the Middle Ages

II *(Conclusion)*

Mr. Lea's provoking method of massing his source-references for longer or shorter chapters, seems to have been adopted for the purpose of making verification as difficult as possible. One can never tell to what particular assertion in the paragraph the six, seven, eight, ten or more promiscuously massed citations may refer. After having looked up several without any satisfactory results, one is inclined to abandon the investigation as hopeless, especially since most of the citations are of such laconic brevity as to arouse suspicion, were there not reason to assume that the author had detailed others to prepare excerpts for his volumes. Apparently Mr. Lea took no pains to verify these, but straightway utilized them with their partly unintelligible, partly misquoted titles. In the *Civiltà Cattolica* (Nos. 1364 and 1365) P. Ilario Rinieri submits some atrociously false statements of Lea to a rigid examination as to their sources.

I, 430, Mr. Lea writes: "Yet the subject of evidence as treated by the Inquisition is not wholly to be passed over, for it affords fresh illustration as to the manner in which the practice of construing everything 'in favor of the faith' led to the development of the worst body of jurisprudence invented by men and to the habitual perpetration of the foulest injustice. The matter-of-course way in which rules destructive of every principle of fairness are laid down by men presumably correct in the ordinary affairs of life affords a wholesome lesson as to the power of fanaticism to warp the intellect of the most acute". In further elucidation of this charge he says *ibidem,* page 434: "Two witnesses were usually assumed to be necessary for the condemnation of a man of good repute, though some authorities demanded more. Yet when a case threatened to fail for lack of testimony, the discretion of the inquisitor was the ultimate arbitrator; and it was agreed that if two witnesses to the same fact could not be had, witnesses to two separate facts of the same general character would suffice. When there was only one witness in all, the accused was still put on his purgation. With the same determination to remove all obstacles in the way of conviction,

if a witness revoked his testimony it was held if his evidence had been favorable to the accused, the revocation annulled it; if adverse, the revocation was null."

Here it is clearly asserted that, when two witnesses against the accused could not be found and when, therefore, the trial, in default of evidence should have been dismissed, the final decision lay with the inquisitor. The following enigmatic citations are given as authority: "Archdiaconi Gloss. super c. XI § 1 Sexto v. 2.—Joann. Andreae Gloss. super c. XIII. 7 Extra v. § 7.—Eymeric. Direct. Inquis. pp. 445, 615, 616.—Guid. Fulcodii Quest. XIV.—Zanchini Tract. de Haeret. c. XIII, XIV.—Bern. Guid. Practica P. IV. (Doat. XXX)."

P. Rinieri, having ascertained, by dint of much investigation, to what particular passages these references belonged, examined them with great care and found that not *one of the writers cited by Lea in proof of his grave charges makes the statements attributed to him.* Nay more these passages prove the very opposite of what Lea intends them to prove, so that we must agree with the learned Italian historian when he says: "Of the six citations not one is true. The authorities cited with such elaborate detail, far from corroborating his charges, state and hold the opposite doctrine. Consequently, whatever may have been the intentions of the author, these facts certainly place him in an unenviable position." *(Civiltà Cattolica,* 1907, vol. 2, fasc. 1365, page 285).

We reproduce some of the passages of this crushing criticism of Lea's work and method, and do this the more gladly because nothing similar has appeared in English, at least so far as his history of the medieval Inquisition is concerned. This incisive criticism by the writer in the *Civiltà* simply destroys the foundation of Lea's proud and much lauded structure. For if, as is there shown, six elaborate references, set down with a great parade of learning, not only do not verify the author's statements, but rather prove the contrary, the reader may readily infer what value is to be put upon the vast array of footnotes and quotations adduced by Mr. Lea in support of his various theories. P. Rinieri finds three characteristic faults in Lea's historical work, which vitiate his whole method or, better, make it simply impossible for him to write a history of the Inquisition from the strictly objective point of view. The first is his insufficient understanding of the spirit of the Middle Ages and of the mentality of the people; the second, an ever present (though perhaps unconscious) tendency to judge medieval institutions from the modern view-point; the third is, what Rinieri calls his "metodo storico gabbatore—deceitful historical method," by means of which he proves a series of assertions in the

text by a foot-note which refers sometimes to as many as sixteen historical or juridical sources, to be found in rare editions and difficult to interpret, without ever, or scarcely ever, quoting the exact words of any one of these "sources".

As P. Rinieri well observes, it is not enough to boast of an impartial spirit in words; one must show it in fact; nor does it suffice to point to, or even to have read a great number of volumes; the most important thing is to have understood them and then to cite them correctly and to the purpose. Lea's deficiency in this respect leads him, perhaps without himself being aware of it, to apply the epithets "fanatics, atrocious persecutors of the accused, shameless perverters of justice" to almost all the Roman pontiffs, to almost all the jurists and judges, and thence to well-nigh the whole system of Christian legislation from the thirteenth to the sixteenth centuries; nay more, even to that from the fourth to the sixth centuries, from the first development of Christianity to the appearance of Luther. And whoever dares to mistrust, or to enter an objection against, such grave charges, is at once sent to innumerable foot-notes of formidable dimensions, wherein are heaped up promiscuously the "documented" proofs. These "proofs" are indeed of a variegated type: citations from the interpreters and commentators on the canons of Gratian, from the decretals of Gregory IX, from the Decree of Boniface VIII, from the Clementines, and from the Extravagantes of other pontiffs! Surely among a hundred readers hardly ten will know enough, first to doubt, and then to proceed to the necessary verification, while the other ninety will swear "in verba magistri" and blindly gulp down the whole mess.

To further substantiate our criticism of Mr. Lea's methods, we shall now proceed to choose from among the questions discussed in connection with the inquisitorial procedure, some of graver moment and of a more perplexing character, such as those concerning the defence of the condemned, the examination of the testimony, the use of torture and the condemnation of the heretic to the stake.

The feature that stands out most conspicuously in the inquisitorial process was the taking of evidence, upon which depended the acquittal or the condemnation of the person accused of heresy. In an article published in the *Civiltà Cattolica* March 16th, 1907, pp. 708 sqq., P. Rinieri established the fact, that the testimony of a known enemy of the accused was invariably ruled out of court. That of other reliable witnesses was taken in writing by a public official, in the presence of *two devout and discreet persons*, was laid before several jurisconsults and discussed by them and the judge. The names of the witnesses were not made known to the accused if there was danger that their

lives might thereby be imperilled.[1] This was modified, however, by Boniface VIII, who prescribed that the ordinary process of law should be followed in this case also for heretics. Thereupon, if the defendant admitted his guilt, the trial was brought to a close by fixing the punishment, which was sometimes imprisonment, though rarely perpetual. The sentence, however, was always first discussed by a kind of jury, composed of the bishop, of different magistrates and of the inquisitor. If the defendant denied his guilt, he was granted an opportunity for defence.

Mr. Lea maintains that this was the most cruel system of injustice ever seen in the world. We have already quoted his words, to the effect that the practice of construing everything "in favor of the faith" led to "the habitual perpetration of the foulest injustice". This indictment is twofold: first, the Inquisition exhibited in its method of taking testimony a system of the "foulest injustice"; secondly, it took the testimony of two different witnesses, but whenever these were wanting, the decision was left to the discretion of the inquisitor.

Let us look into the authorities quoted for the first part of the accusation. Beginning with "Archidiaconus," who was the celebrated Guido de Baysio, doctor and professor, consultor of the Holy Office and arch-deacon of Bologna, then "Uditore delle lettere contradittoriali" of Clement V in Avignon, we must say that in his commentary he denies absolutely the assertions of Lea. Guido cites the opinion of many who say that the testimony of two witnesses is not sufficient when the accusation is heresy. This opinion he shares, deeming it harsh that the inquisitors can condemn an upright person on the assertion of only two witnesses, because such procedure defeats the course of justice. At any rate he declares openly that single witnesses and mere hearsay do not suffice when there is question of such a great crime, since "in criminibus probationes debeant esse luce clariores", nor in matter of heresy can any one be judged guilty on mere presumption. As regards witnesses, the learned canonist requires that the presumption (of heresy professed by an individual) must be clearly proved and that the witnesses must be subjected to every test in confirmation of their statements.[2]

[1] The rule of not making known the names of witnesses was not an absolute one, but conditional and dependent on circumstances. This may be gathered from letters of Innocent III and of Alexander IV, cited by Bernardo Gui as a norm which was to be followed by the Inquisitor. So too in the *Practica Inquisitionis* (edit. Douais) IV, p. 189—190.

[2] It will be to the point to quote the very words of the Archdeacon in the gloss cited. "Aliquorum fuit sententia, quod in hoc casu non sufficiunt duo testes.... Nam durum videtur, quod hominem bonae famae debeant inquisitores vel ordinarii ad dictum duorum simpliciter de tanto crimine condemnare.... *Certum est tamen quod per singulos testes et famam non potest*

Every unprejudiced reader may judge for himself whether these statements of the canonist Guido de Baysio bear out the assertions of Lea. Without doubt, Lea's attempt to prove from Guido that "if two witnesses to the same fact could not be had, *single* witnesses to two separate facts of the same general character would suffice," is an absolute failure. To attribute such an opinion to Guido is more than false; for he asserts absolutely the contrary. Hence the first of the six documented proofs brought forward by Lea to support a weighty accusation is valueless. From this one example alone Lea's "historic accuracy" receives a severe blow. The only point that can justify his references to Guido is that Innocent[3] modified these requirements of proof in the case of simony and heresy. But besides being foreign to our question regarding the sufficiency of "single witnesses," the very explanation of this modification in the rigor of proof required for the two crimes specified, given by Guido (loc. cit.), shows that it can in no way be interpreted so as to favor Lea.

On the other hand Lea and his admirers show poor judgment when they reproach the tribunal of the Inquisition for passing sentence on the strength of the testimony of two witnesses. For even granted that the Inquisition *had* condemned the accused on the testimony of two witnesses, it must be shown that this practice is illegal. But this they have not shown, nor can they show it, because both Canon and Civil Law recognize in many cases, nay more, consider it a general juridical rule that in any criminal cause the testimony of two witnesses is sufficient. Thus in Sexto, l. v, De Regulis Juris, Reg. XL: "Pluralis locutio duorum numero est contenta," a saying explained as follows in a gloss of Ioannes Andreae: "Testes requiruntur in diverso numero secundum diversitatem casuum, ut iure cavetur" (Edit. Rom. p. 822). Now Gratian cites law XII of the Digest: *"Ubi numerus testium non adjicitur, etiam duo sufficient."* (Edit. Friedberg, col. 540).

This rule was afterwards followed by all canonists, of whom two of the greatest shall be cited. The famous Farinacius (1544—1618) writes as follows: "Regula sit....quod in qualibet causa tam profana,

*quis de tanto crimine condemnari....*, *praesertim cum in criminibus probationes debeant esse luce clariores*.... et de hoc crimine non est aliquis ex praesumptionibus judicandus.... Circa talia debet judex vel inquisitor esse sollicitus, nam si testes confuse deposuerunt, et de causa scientiae constat *minus plene* requisitos fuisse.... iterato debent requirere...." *(Guidonis a Baisio Archidiaconi Bononiensis..... In sextum decretalium commentaria* (Venetiis, MDCVI), 5, 2, 11, or l. V, tit. II, c. XI, p. 114—115).

[3] The style of this Innocent is not mentioned. In CC. 29—42 of tit. III, l. V of the Decretals, where he treats *"de simonia;"* and in CC. 10—18 of tit. VII, *"de haereticis,"* Innocent III uses neither the words nor the sense which the Archdeacon attributes to him.

quam etiam ecclesiastica vel spirituali, duo testes sufficiunt ad perfectam probationem inducendam." (Prosperi Farinacii Jurisconsulti romani Tractatus de testibus, Venet. MDCIX, p. 157). And Reiffenstuel (1641—1703): "Regula est quod in qualibet causa ad legitimam probationem, plenamque fidem faciendam, requiruntur et sufficiunt duo testes...., nisi expresse per legem seu canonem plures in aliqua causa requirantur." (*Jus Canonicum,* Romae 1832, II, 291.)

We pass to the consideration of the second authority cited by Lea, in a notation more enigmatic than technical: "Joann. Andreae Gloss. sup. c. XIII § 7 Extra V. 7."—This reference, unless we be mistaken, may be thus explained for the uninitiated: The Gloss. of Ioannes Andreae on chapter XIII, paragraph 7, of Book V of the Extravagantes, title 7.

The authority of Ioannes Andreae is certainly great. But Father Rinieri's search for the Gloss on the part of the Extravagantes just referred to, was fruitless. The great canonist's juridical works are *Novella in Decretales* (Venet., 1489; in fol.; Papiae, 1504—1505); *Glossa in Sextum, Novella in Sextum, Glossa in Clementinas.* A commentary or Gloss or "Novella" of Ioannes Andreae on the Extravagantes does not exist.

He has, it is true, also commented upon some decretals of John XXII, which were afterwards incorporated in the *Corpus Juris Canonici.* But this was done in the *Novella ad Sextum,* or better, in the *Additiones ad Apparatum Sexti,* and the glosses may be found in the Roman edition of the *Liber Sextus Decretalium.*

Hence the citation of the gloss of Ioannes Andreae indicated above, given by Lea as if reference were made to a separate work, is insufficient and incomplete. In fact, in the Roman edition, the Fifth Book of the "Extravagantes communes" has no "titles". In the edition of Friedberg, titulus VII treats "De Privilegiis" and contains four Pontifical constitutions in *four* chapters; chapter XIII does not exist! Lea should therefore have cited the exact title of the work of Joann. Andreae which contains the gloss, and should have mentioned to which one of the "Extravagantes" it is appended—whether to the twenty of John XXII, or to the five Communes. Not having done this, his criticism merits no consideration whatever.

Space forbids us to quote further from Father Rinieri's searching criticism of Lea's method of referring to "sources". The learned historian goes into many details, which, if here quoted, would take up the space of an entire article. Suffice it to say that Ioannes Andreae is entirely against Lea in this matter.

The three other "sources" quoted by Lea are shown by P. Rinieri

to be equally inadmissible as proofs of his assertions. (See *La Civiltà Cattolica*, 1907, Vol. 2, fasc. 1364 and 1365). And yet if there was ever a work whose conclusions were blindly accepted as firmly established, it is Lea's Inquisition. Msgr. Baumgarten expresses his regrets that even German investigators have been deceived by the specious "scientific" method of Mr. Lea.

Other defects which vitiate Lea's works, and which can only be indicated here, are the following: a great number of citations are false or garbled; the dates concerning the election, coronation, and the death of pontiffs, the dates of appointment and the names of bishops, as well as the dates of bulls and other documents, can never be accepted without verification. In all these matters Lea is an untrustworthy guide. It also happens that he gives the same reference twice in the same note. This fact throws significant light upon Lea's method of using material prepared by his collaborators.

We give some specimens of this reckless use of data and figures. In Vol. 1, pp. 381 and 419, Guillem Garric is said to have languished in prison about 30 years before his condemnation in 1321; on page 467 it is 30 years; on page 517 he is condemned in 1319 on account of a misdeed committed in the year 1284, while on page 425 it is laid in the year 1285. St. Peter Martyr is declared insane on page 239. Of St. Francis of Assisi it is said, on page 256, that he gained the reputation of a madman not without reason. The following corrections refer to false dates concerning popes in Lea's first volume. (Page 185), Innocent III died on the 16, not on the 20 of July, 1216; (p. 231), Pope Formosus was disinterred by Stephen VII after nine, not after seven months; Sergius exhumed the same body again in 904, not in 905; (p. 284), Alexander IV was elected not after a vacancy of two weeks, but after one of five days; the 31 of December is the nineteenth not the tenth day after Alexander's accession to the throne and the eleventh after after his coronation; but the bull in question was not issued on the 31, but on the 22 of December (Potthast 15602), whereby the ten days' interval is accounted for; (p. 288), Clement IV was not elected in 1264, but on February 5, 1265.

It is not sufficient to have taken account of and to have read through the whole literature of a subject; the investigator must moreover have thoroughly digested it. But this becomes possible only when one understands the spirit of the century in which the writings and documents have been composed; for the understanding of juridical questions in particular a historian must have grasped the mentality of the people of the epoch of which he treats, in its cultural, religious, and political manifestations. This requirement, however, will only

be met when conditions in former periods are not judged according to the standard of our times, but objectively, in their own light and free from the passion and prejudice of one who sets out to defend a cause. Almost every page of Lea's volume gives evidence that he was nowise fitted for such a task. In fact, his own statement in the Preface (page IV) shows that he did not even intend to write in this calm, historic spirit: "No serious historical work is worth the writing or reading unless it conveys a moral, but to be useful the moral must develop itself in the mind of the reader without being obtruded upon him.... I have not paused to moralize, but I have missed my aim if the events narrated are not so presented as to teach their appropriate lesson." Anyone who has read a few pages of one of Lea's volumes on the Inquisition will admit the falsity of the last statement. For the work is a continual moralizing. His own words justify the inference that the whole work was planned to serve a very definite purpose; and this purpose was none other than to pour contempt and obloquy upon the Church, her rulers and her institutions.

## Two New Volumes of Janssen's History

*History of the German People at the Close of the Middle Ages. By Johannes Janssen.* Volumes XI and XII: *Art and Popular Literature to the Beginning of the Thirty Years' War. Translated by A. M. Christie.* London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. $6.25 net.

The subtitle of volumes XI and XII of Janssen's monumental *History of the German People* (these two volumes correspond to volume VI of the fifteenth and sixteenth German editions) gives but a faint idea of the range of interesting topics therein discussed. It was a difficult work which the translator undertook, and we are glad to say that in these volumes the work has been well done. Even the doggerels, lampoons, and libelous verses are well rendered. The making of two volumes out of every corresponding German original has its advantages. The make-up of these two books is every way as excellent as is that of the German, while the type is clearer and the general appearance even more attractive. Besides the larger spacings on the pages of the translated volumes, another reason will account for the greater bulk—the breaking up of the original German paragraphs into two, three or even more in the translation.

If it is with a feeling of pleasure that we read Janssen's brief "Survey of the Plastic Art of the Middle Ages" (pp. 17—27), pages which show to what splendid perfection German art might have at-

tained, had its development not been checked by the fierce passions of religious warfare, it is with sadness that we turn to the following chapters, which chronicle the rapid decay of the fine arts during the years of sectarian polemics. Not only this extinction of artistic life and effort must we deplore: the wretched decay into which the arts sank in Germany during the frightful reign of iconoclasm went parallel with the most revolting manifestations of a pseudo-art whose obscene caricatures, unspeakably low and scandalous wood-cuts, filthy and calumnious pictures and statues, flooded the cities and villages of Germany. Most of these horrid monstrosities were directed against the Catholic Church and owed their existence to an almost diabolic hatred of her institutions. In looking over the chapter headings of the two volumes we are reminded of the words of a reviewer of the late Father Denifle's *Luther und Luthertum*:—"Sein [Denifle's] Buch bietet keine freudige Lesung;" words equally true of these volumes. Janssen is aware of the painful impression which this mass of obscenities must make upon most readers of his history, yet every serious student desirous of obtaining a true picture of that terrible epoch of storm and stress, will gladly subscribe to every word of the explanation which Janssen finds it necessary to offer in note 1 to the chapter on "Art in the Service of Sectarian Polemics:" "It will be no less unpleasant to the reader of this section to find in it much scandalous matter, than it was to the author to collect together all the objectionable details. But the work seemed necessary to give a complete picture of the times, and to show by this great mass of circumstantial evidence that the ills in question were not confined to mere isolated cases, but represented a general tendency running through the whole age. As in the field of literature, so also, to a certain extent, in that of art, the Thirty Years' War of annihilation was preceded by a century of religious warfare."

These terrible excrescences in art and popular literature are only one palpable evidence of the destructive effect of the introduction of reformation principles into Germany. As is well known, Janssen always lets documentary sources—reports, letters, sermons, inscriptions, statistics, popular songs and stories—tell their own tale. Nowhere is this more true than in the present volumes. The calm, objective poise of the historian who completely controls his material, is always in evidence in the entire recital of the facts and conditions of those woful times.

We cannot forbear quoting the conclusion of Chapter I, which offers a brief survey of plastic art in Germany before the religious upheaval began the work of desolation and destruction. "The whole fabric of art-life was shattered almost at one blow, when the frightful

tempests of Church schism gathered and discharged themselves over Germany. The domains of art were the first to suffer. There was no longer time or inclination left for art. The religious revolution was in direct antagonism to it. Whatever survived of art or the promotion of art, was drawn into the vortex of sectarian controversy, there to perish. The Gothic style died out. A new, foreign kind of art, the 'Renaissance,' made its way into Germany." These words clearly and truly state the rapid decline of all genuine artistic life in Germany, which began as soon as the "new doctrines" made headway among the people.

The work of translation of Volume six of Janssen's *Geschichte des deutschen Volkes*—a task made exceptionally difficult by the archaic style of many of the passages introduced by the author—has been adequately and satisfactorily performed. One reviewer of these two books confesses that he has discovered but one error worth mentioning. The translation reads well and is at the same time a faithful transcript of the original, giving also the valuable notes and emendations by Dr. Ludwig Pastor. We await with impatient interest the translation of the two remaining volumes of Janssen's truly epoch-making work.

## The Church and Total Abstinence

To the Editor of the Catholic Fortnightly Review:

What do Christianity and the Church say to the total abstinence movement?

1. Many passages of the Bible cited in favor of strong drink are erroneous translations of the word *tirosh,* which ought to be rendered by "unfermented grape-juice." The genuine passages allow the use of wine, but advise great caution (Ps. CIII, 15; Sirach XXXI, 30 ff.; XL, 20; Wisd. XXXI, 22; XIX 2; Eccli. IX, 7; II, 7; Prov. III, 4; XII, 11; XXIII, 30.) Priests during their service in the Temple had to abstain by divine command. St. Paul vigorously inveighs against wine-drinking. Timothy is a total abstainer until old age with its consequent infirmities draws from St. Paul the advice to mix a little wine with his water. St. John the Baptist was an abstainer and highly praised therefor by our Lord.

2. Mortification is not only laudable, but necessary for all Christians. Total abstinence is a mortification, the more laudable because it has the additional merit of good example.

3. The bishops of this country as early as 1835 recommended total abstinence. Hungarian and Swiss bishops have started total abstinence

leagues, as have some English bishops under the leadership of Cardinal Manning.

4. The clergy of those countries have in great numbers embraced the cause of total abstinence as the only means of reformation.

5. Popes have recommended it (e. g., Gregory XVI, Pius IX, Leo XIII), Pius X has indulgenced it.

6. In Europe Catholics have formed a specifically Catholic Abstinence League, with students' and priests' branches, the latter alone now comprising about three hundred members in Southern Germany, Austria, and Switzerland. M.

* * *

[We should let this communication pass without comment, were it not for our correspondent's misleading, if somewhat guarded, reference to the theory that the wine of the Bible was unfermented grape-juice. Volumes have been written upon this subject and pamphlets by the score; but interpret certain Old Testament passages as you will, there is no getting around the fact that Christ made wine (John XI, 9), and that such a thing as unfermented wine is an impossibility. Dr. Edward H. Jewett, in 1892, publicly offered four hundred dollars to any one who could prove that the Jews, at any time during the fifteen centuries subsequent to Moses, possessed in ordinary use any beverage similar to the *aigleukos, semper mustum,* of the Greeks and Romans; or that during any period of their national existence the Passover wine was unfermented as a ritual necessity; or that such an article as *aigleukos* or unfermented grape-juice was ever alluded to or recommended by Jewish prophets, heathen moralists, Christian fathers, or Gnostic heretics as a safeguard against intemperance. No one has had the temerity to try to avail himself of this offer.

If our correspondent will read Mr. Edward R. Emerson's book, *A Lay Thesis on Bible Wines* (Merrill & Baker, 1902), he will be able to satisfy himself about the true nature and essential harmfulness —as opposed to the beneficent and wholesome effects of good, pure wine—of unfermented grape-juice; and he will no longer wonder why our Lord, in working his first public miracle at Cana in Galilee, did not change the water into unfermented grape-juice, but into alcoholic wine; why, though Palestine was so full of vineyards in His day that Christ's comparison for duty was to "labor in my vineyard," there is not on record any utterance of His that would stamp Him a total abstainer; and why, when he selected the matter to be changed miraculously into His sacred blood, He chose, not unfermented grape-juice or the pure, clear water that our total abstainers praise as the noblest beverage

of them all, but the wine which, because of the alcohol it contains they denounce as a noxious drink and which, because of the havoc the abuse of alcohol works among so many intemperate persons, they fain would relegate among the poisons tabooed by law.]

## MINOR TOPICS

### THE SOCIALIST VIEW OF TRUSTS

That the Socialists look upon trusts and monopolies as useful and powerful instruments for bringing about the transformation of private into collective ownership of land and means of production—which is their chief aim—appears once again from their national platform for 1908, adopted at the recent Chicago convention. In this platform, (see the *Christian Socialist,* v, 12, 6) we read:

"Modern production is already very largely a collective and social process. The great trusts and monopolies which have sprung up in recent years have organized the work and management of the principal industries on a national scale, and have fitted them for collective use and operation."

No doubt the Socialists are right in this. From Ketteler on Catholic social reformers have always contended that modern capitalism is unwittingly, but none the less effectively, preparing the way for the Socialist revolution, or, if you prefer, evolution. *Quem deus vult perdere, prius dementat.*

### IS THE CARNEGIE FUND WORKING FOR DE-CHRISTIANIZATION?

We have repeatedly[1] spoken of the Carnegie Foundation for the Advancement of Teaching. An aspect of the question that we have not yet noticed, is pointed out by Professor Shields in the *Catholic University Bulletin* (xiv, 6, 582).

Mr. William H. Carpenter, of Columbia University, which is one of the beneficiaries of the Fund, in a review of the second annual report of the Carnegie Foundation had said: "The report considers in detail the whole subject of denominational connection and control in the higher institutions of learning. It concludes that denominational connection plays little if any part in the religious or intellectual life of the student body,[2] and that denominational conditions are nearly always a source of organic weakness to the college organization. The grounds upon which such connection and control are defended—viz., a belief that such institutions are more likely to be conducted by strictly religious men; that financial assistance is readily obtained from the denomination concerned; and, most influential of all, that a constituency to which it appeals for students is thus provided—are rejected as conjectural only, and untenable in the light of experience."

[1] See especially Vol. xv, No. 11, pp. 341—3.

[2] This statement, by the way, is not true of Catholic colleges and universities.

"In the light of such statements as this," comments Dr. Shields, "it would seem that the $10,000,000 set aside by Mr. Carnegie for 'the advancement of teaching' is in danger of being used as a bribe to educational institutions to withdraw themselves from denominational control wherever possible.[3] Religion is banished by law from State schools; and are the millions of the United States Steel Corporation to be used in driving religious control out of the schools that do not come under State control? Such de-Christianization may be no part of the founder's intention or of the intention of the trustees of the fund, but such seems to be the logic of the facts involved."

### AGAINST DIVORCE

The Catholic Union of Missouri, in its this year's convention, held at Springfield, has again adopted a set of strong and timely resolutions. Among other things the Catholic Union demands a radical reform of the State law on marriage and divorce, in particular its amendment so as to allow separation from bed and board without absolute divorce.

"The acceptance of the principle of absolute divorce," the resolutions say, "is nothing else than the acceptance of the principle of polygamy in amended form. The Mahometan has several wives at the same time, while divorcees who remarry, simply change spouses and thus practice and sanction progressive polygamy.

"We declare and believe that the State has no power to dissolve the bond of marriage. For grave causes a separation from bed and board should be allowed, so that children may be protected, maintenance enforced, and property rights judicially settled. The law of Missouri ought therefore to make provision for such separations from bed and board, so that whatever applicant is in conscience opposed to absolute divorce, be not coerced (as is now the case) to appear in Court as if denying his religious convictions.

"The possibility of divorce lessens the patience of the spouses to bear with each other, and opens the temptation to produce the cause for the very purpose of divorce, so as to be free to contract a new alliance. We also direct attention to this significant fact, that race suicide is both the curse and the result of secularized marriage, which has been degraded to a mere matter of contract."

### GERMAN AS "THE FOREMOST OF SEMITIC LANGUAGES"

Prof. H. Hyvernat writes in the *Catholic University Bulletin* (xiv, 6, 610—611):

"Barring the sons of Germany, the would-be students of oriental languages are seriously handicapped by the dearth of grammars writ-

[3] Here is a very recent case in point. We quote from the N. Y. *Independent* (No. 3,106): "The Central University, Danville, Ky., was under the control of the Southern Presbyterian Synod of Kentucky, but the Synod accepted advances from the Northern Presbyterians, and they got a charter from the State under which the board of trustees was made a self-perpetuating body, with no sectarian limitations. That allowed the college the aid it received from the Carnegie Board. The thing is done and cannot be changed; but the Southern General Assembly has, by a vote of 111 to 45, rebuked the Synod of Kentucky."—A. P.

ten in their native idioms. This is especially true of Hebrew, Ethiopic and Coptic, and also, though not to the same extent, of the other Semitic languages. Hence, the paradoxical witticism attributed to a famous professor of a sister institution, that German is the first and foremost of Semitic languages. This certainly is a deplorable state of affairs. It seems unfair that a beginner who makes an attempt at the study of an oriental language without knowing whether he shall ever be able to make a success of it, should have to learn first another language as difficult as German. The upshot is that many are deterred from making the attempt, some of whom might have developed into good students of oriental languages. But apart from this consideration, the author of a grammar cannot help writing from the point of view of the language in which he is writing, and under the influence of grammatical preoccupations and methods entirely peculiar to his own language and country; much to the detriment of students whose mother tongue is different and [who] were born in countries where other preoccupations and methods prevail.

**"SECOND SIGHT"**

In a short paper on "Second Sight," in Vol. XIII, No. 5, pp. 146—147 of the CATHOLIC FORTNIGHTLY REVIEW, we sketched the results of an investigation, made by Professor F. Zurbonsen of Münster,[1] into the strange phenomenon of "second sight," that extraordinary power of vision (sometimes also of hearing) possessed by certain individuals in the Scotch Highlands, Westphalia, and some parts of the Hebrides. Professor Zurbonsen now publishes a volume on the subject—*Das zweite Gesicht (die "Vorgeschichten") nach Wirklichkeit und Wesen.* (108 pp. 8vo. Köln: J. P. Bachem. 1908. 80 cts.) He adheres to his original conclusion, that experience has indubitably established the reality of "second sight" in a large number of cases, and that it is an entirely natural faculty, verging in no wise on the supernatural.

As we said in our article, above referred to, the learned Professor seeks the solution of the riddle mainly along psychological lines, though subliminal consciousness plays a more important rôle in his theory than the reports of his lecture in the *Kölnische Volkszeitung* (xlvi, 1041), upon which we based our synopsis in Vol. XIII, No. 5 of this REVIEW. led us to suppose.

The subject is one of absorbing interest, and although Professor Zurbonsen does not clear it up fully, his little book is a welcome and valuable contribution to the solution of a curious riddle.

**A NEW PAPAL HYMN**

Rev. Hugh T. Henry, Litt. D., has composed, and Mr. H. G. Ganss has set to music, what the publishers, Messrs. J. Fishers & Bro., call "the universal papal hymn", because it is apt to be sung by large or small assemblies, by societies, and in school. The hymn can be had in either of the following named languages: English (original), German, Latin, Greek, Italian, French, Spanish, Hungarian.

[1] Not Munich, as the types made us say, erroneously.

Polish, Bohemian, Croatian, Sioux, and Chippewa, with arrangements either unison with organ or piano accompaniment, or for four male voices, or for four mixed voices, or for band or orchestra. The two last-mentioned arrangements can be used as an accompaniment to the choruses or as instrumental numbers. The vocal parts sell for 75 cents per 100, or $6 per thousand. Both text and music are impressive. The first stanza reads:

"Long live the Pope! His praises sound
Again and yet again:
His rule is over space and time;
His throne the hearts of men:
All hail! the Shepherd King of Rome,
The theme of loving song:
Let all the earth his glory sing,
And heav'n the strain prolong."

The German adaptation is by C. Leopold. We will quote the first stanza of this version also:

"Nun stimmet an den Jubelchor
Und singt des Papstes Lob!
Schaut dankbar auf zu Gott dem Herrn,
Der ihn so hoch erhob!
Nicht Raum, nicht Zeit beschränkt Dein Reich,
Papst-König, Du, in Rom!
Der Erdkreis neigt sich Dir, soweit
Sich wölbt des Himmels Dom."

The hymn is very appropriate for the coming papal jubilee, and we have no doubt it will soon resound all over the country.

## A TONIC FOR NERVOUS CATHOLICS

We infer from occasional letters that there are still among us some nervous Catholics—nervous in the sense in which Newman employs the term in a famous passage,[1] which for the benefit of these self-same timid souls we will reproduce here:

"He who believes revelation with that absolute faith which is the prerogative of a Catholic, is not the nervous creature who startles at every sudden sound, and is flattered by every strong or novel appearance which meets his eyes. He has no sort of apprehension, he laughs at the idea, that anything can be discovered by any other scientific method, which can contradict any one of the dogmas of his religion. He knows full well there is no science whatever, but, in the course of its extensions, runs the risk of infringing, without any meaning of offense on its own part, the path of other sciences: and he knows also that, if there be any one science which, from its sovereign and unassailable position can calmly bear such unintentional collisions on the part of the children of earth, it is Theology. He is sure, and nothing shall make him doubt, that, if anything seems to be proved by astronomer, or geologist, or chronologist, or antiquarian, or ethnologist, in contradiction to the dogmas of faith, that point will eventually turn out, first, not to be *proved,* or, secondly, not

[1] Lecture on Christianity and Scien tific Investigation *(The Idea of a University,* pp. 466 sq.)

*contradictory*, or, thirdly, not contradictory to any thing *really revealed*, but to something which has been confused with revelation. And if, at the moment, it appears to be contradictory, then he is content to wait, knowing that error is like other delinquents; give it rope enough, and it will be found to have a strong suicidal tendency. I do not mean to say he will not take his part in encouraging, in helping forward the prospective suicide; he will not only give the error rope enough, but show it how to handle and adjust the rope;—he will commit the matter to reason, reflection, sober judgment, common sense; to Time, the great interpreter of so many secrets. Instead of being irritated at the momentary triumph of the foes of Revelation, if such a feeling of triumph there be, and of hurrying on a forcible solution of the difficulty, which may in the event only reduce the inquiry to an inextricable tangle, he will recollect that, in the order of Providence, our seeming dangers are often our greatest gains; that in the words of the Protestant poet,

> The clouds you so much dread
> Are big with mercy, and shall break
> In blessings on your head."

**A THOUGHT UPON OUR SHEPHERDS**

The Wichita *Catholic Advance* (ix, 8) makes the recent, almost simultaneous demise of Archbishop Bourgade and Bishop Horstmann the text for some remarks that deserve a wider circulation than they could possibly receive through the medium of a diocesan weekly published in Kansas:

"Looking over the list of our bishops we are startled at the number that have been incapacitated through strenuous labor. They did not spare themselves because the harvest of souls was white ripe and they found no time to rest. Not the physical labor alone that wears, but the incessant care and worry and responsibility that are necessarily attached to the episcopal office and that never cease their corroding influence upon the bearer of the crozier. The loneliest of men is the Catholic bishop. From the day he was added to the successors of the Apostles he ceased to have friends. His new office forbade intimacy, and like a statue upon a pedestal he was destined to be marked for criticism by friend and enemy. This was a sentiment uttered by the eloquent Bishop Spalding, himself a sufferer of an overworked life. He suffers alone, like his divine Master in the Garden of Olives, while those upon whom he would depend are asleep. The awful responsibility of the care of thousands of souls appalls him and like a faithful captain on a storm-tossed ship, wearied and anxious, he dares not desert the helm. How little do our people think of this! The pomp and tinsel with which conventionality naturally surrounds the office of the bishop are the only things which appeal to the inconsiderate beholder. Few look deep down to the heart-oppressed interior."

**FRAUDS IN CURIOS**

Supplementing the consular report from Belgium one year ago, warning American tourists against the purchase in Europe of so-called "antiques," Consul Maxwell Blake sends from Dunfermline

the following advice pertaining to Scotland and to the "Old World" generally (*Daily Consular and Trade Reports,* No. 3202):

As the summer season approaches, in anticipation of the usual annual influx of Americans, many of whom continue under the delusion that all things in this country are as old as its history, the growing legion of so-called "antique" dealers, from cities to remote villages and unfrequented farmhouses, are now occupying themselves in arranging for display their various stocks of made-to-order antiquities.

It ought by this time to be known to even those of little experience that the genuine antique, providing it has originally possessed something more than age alone to consecrate it, has long ago passed out of the market as an article to be cheaply and haphazardly bartered for. This on the contrary seems to be a fact that is anything but generally known, especially to the average American abroad, in whose lack of knowledge of such things lies the security from punishment and the profits of the fraudulent miscellaneous antique dealer.

Thus, largely as the result of American demand—a demand that has long outgrown the supply, and which has increased with the disappearance of the genuine antique—such irresistible opportunity and reward has been offered the forger that now, thanks to his productive industry, there is both abundance and variety of supply of "antiques" executed with all degrees of skill, varying from the crude products of amateurs to others of such pretentious workmanship as often to puzzle the connoisseur himself.

Rare old-period furniture, given the gloss and appearance of age by constant rubbing with bone and pumice stone; old hand-rolled copper plate, which has not been made since 1840, a most favorite article of deception, over 1,000 pieces of which have been lately examined without finding half a dozen genuine specimens; Spanish ivories, skillfully "aged" brown by acids; first-state engravings and prints; Queen Anne silver, superstructures of which are built up upon the handle of an old spoon bearing genuine marks; "old" Bristol and Waterford hand-cut crystal; and that particular kind of china which is in most momentary demand, whether it be Oriental blue and white, or Lowestoft, abound everywhere in such wholesale lots as one would think should alone serve to excite the suspicions of any thoughtful person.

In the preparation of this article visits were paid to scores of "antique" shops, from a few of the more trustworthy ones in the large cities to those of the smaller and more cunning and less suspected ones in near-by villages and along motor-car highways, the latter establishments generally conducted by some "interesting old character" who sat smoking his pipe indifferently, offering his wares in some basement difficult of approach, the windows of which were conventionally screened by a thick net of cobwebs.

The first delusion to be got over is the rather prevalent idea that this fad of collecting, or the actual love for antique objects, is something peculiar to the people of the United States, who are supposed to put greater store upon the possession of such things than is common abroad. This is a misconception. On the contrary, throughout Great

Britain, and even more so on the Continent, collecting has been a passion since the eighteenth century. The British Isles have been searched up and down from door to door by experienced collectors for upward of fifty years, and not being large geographically the thoroughness of the search shows the remote likelihood of picking up something good for little money at this late day during a few weeks of a summer sojourn abroad.

Don't look for bargains in antiques. If one wants genuine things he should visit a dealer of recognized standing and reliability, for there are a few such; pay him his price, which is sure to be high, and purchase only upon his written guaranty that the article is as represented, genuinely old and actually of the period. One can not become a judge of antiques by reading a few books, and if a person has neither the means to buy, nor the experience necessary to select what is really worth purchasing, it is far more satisfactory to buy first-class reproductions; the latter are what one generally finds in the average "antique" shop at more than twice their actual value.

### ARCHBISHOP MESSMER FOR FREE PAROCHIAL SCHOOLS

His Grace Archbishop Messmer of Milwaukee has lately also expressed himself in favor of making our parochial schools free schools in the sense in which we have always advocated it.

"It is the bounden duty of all Catholics," he says in his excellent *Handbook for Catholic Parishioners of the Archdiocese of Milwaukee*, pp. 59 sq., "to support the parish school. This obligation concerns *all*, whether they have children or not, for the school is an integral part of the parish. For this same reason every parish school ought to be a *free school* for all the children of the parish. All its expenses should be paid from the general and special revenues of the parish, just as in town or city the schools are supported and paid by the general taxation of all citizens, not of those alone whose children frequent the schools. Parents who, in obedience to the Church, send their children to the Catholic school, have on that very account more expenses than others in providing clothing and books etc. for these children; they should not be punished by being made to carry the burden alone. They are not the only ones to profit by the parochial school, which is in reality a source of divine blessings for the whole parish and all the members. Hence the III. Plenary Council of Baltimore says (no. 202): 'With no less zeal and prudence should pastors root out from the mind of laymen that false opinion that the charge and support of the school belongs only to those members of the parish who directly and actually use it for their own children; let them clearly prove to such men that the blessed fruits and results springing from the faith and morality fostered in the parochial schools redound for the welfare of the whole community... Hence let them provide with united efforts that *the parish* be always ready to meet the needs and expenses of the school.' The Council then recommends that for the better support of the parochial schools *School Societies* be established, which every one, young and old, ought to join by paying a regular contribution." (Italics Msgr. Messmer's.)

**THE PASSING OF THE MAN TEACHER**

Beween the years 1900 and 1906 inclusive the number of men teachers in the United States decreased twenty-four per cent. This state of affairs is causing serious apprehension in the minds of thoughtful men among us, and the educators of other countries look upon it with some amazement. That the teaching profession repels our young men is evident. This is sometimes attributed to the limited salaries of our teachers and to the opportunities of building up a fortune which are offered in business and the professions. C. W. Bardeen, in the *Educational Review* for April, takes direct issue with this view. "It is not a matter of wages. Professionally fitted men teachers get a higher average salary than the average incomes of lawyers, physicians, clergymen, and business men in their communities. There are even beginning to be prizes for superior teachers. Salaries of $5,000 are common, $10,000 is not infrequent, $20,000 has been offered several times; there have been private school principals who cleared $100,000 a year. These figures in connection with the fact that the teacher begins with a considerable salary instead of having to wait for years to establish himself, makes teaching financially attractive."

Mr. Bardeen assigns four reasons to account for the fact that our young men refuse to enter the teaching profession. "First, it is a hireling occupation. A college president was once comparing his work with mine. 'For one thing, you are your own master,' he said. 'Yes,' I replied, 'it is a good many years since I have had to take orders from any body.' 'That's just it,' he mused thoughtfully; and though he is one of the great college presidents, a man with whose work mine is not for a moment to be measured, I could see that in this respect he envied me."

He gives as the second reason that "teaching is looked down upon in the community." He assigns as the third reason that "teaching usually belittles a man.... His daily dealing is with petty things, of interest only to his children and a few women assistants, and under regulations laid down by outside authorities, so that large questions seldom come to him for consideration." The fourth reason is somewhat in the nature of an anticlimax. "Teaching tends to bad manners and bright young men who see this hesitate to be classed with teachers."—*Catholic University Bulletin,* xiv, 6.

**THE COLLEGE OF THE FUTURE**

The college chapel was thronged with admiring parents and friends who had come to witness the commencement exercises. Amid an expectant hush the venerable president arose and summoned the graduates to receive their hard-earned diplomas.

The sturdy football team were awarded the coveted sheepskins, while the wall echoed with the applause and cheers. The lithe track athletes in running attire received their well-merited degrees, and the 'varsity crew, oars in hand, gracefully accepted their honors.

As the exercises were concluding and the orchestra about to play, a member of the faculty stepped reluctantly forward and touched

the president's arm, whispering in his ear at the same time. In apparent annoyance the dignitary turned to the audience:

"Pardon me, ladies and gentlemen, but I have made a slight omission. I understand that one student should receive the degree of bachelor of arts. Will he kindly step forward as quickly as possible?"

A shrinking young man stepped forward apologetically, a diploma was thrust in his hand, and he was haughtily waved aside, while the orchestra struck up a two-step.—*Lippincott's* (June).

**EMIGRATION FROM GERMANY**

According to the statistics recently published by the German Statistical Bureau, and quoted by Consul-General Hugh Pitcairn, of Hamburg, in No. 3183 of the U. S. *Daily Consular and Trade Reports,* 389,995 persons emigrated from German ports during the year 1907, of whom 363,615 were aliens and 26,380 were German subjects. The consul-general further summarizes:

These figures show that, compared with those for the previous year, 1906, there was only a slight increase in the German emigration (906 persons), whereas considerably more aliens left for extra-European countries, such increase amounting to 37,625 persons. Besides the German subjects emigrating from German ports, 5,316 German emigrants embarked at ports other than German, among whom there were 3,313 at Antwerp and 1,770 at Rotterdam and Amsterdam.

The total number of Germans emigrating in 1907 was 31,696, compared with 31,074 in 1906, of whom over 2,000 each came from the Provinces of Posen, Brandenburg (including the city of Berlin), and Hanover and the Kingdom of Bavaria; over 1,000 each from the Kingdom of Saxony, the Rhine Province, the Provinces of Westphalia, West Prussia, and Schleswig-Holstein, the Kingdom of Würtemberg and the Grand Duchy of Baden.

According to their occupation, 10,920 of the Germans emigrating in 1907 were farmers and farm laborers, 10,235 had formerly been occupied in mining and industrial, and 4,046 in commercial trading establishments. Of the alien emigrants who left Germany via German ports, 119,352 came from Russia, 112,788 from Hungary, and 110,444 from Austria. The destination of the large majority of these, and also of said German emigrants, was the United States, to which country 30,431 Germans and 346,871 foreigners emigrated from German ports.

**AGE LIMIT FOR BOYS IN SISTERS' SCHOOLS**

Is not an age limit fixed by the Council of Baltimore for the admission of boys to schools taught by Sisters of religious communities? Can the inspector of diocesan Schools, under the authority of his bishop and appealing to the provincial statutes, insist that a parish priest engage Brothers of the Christian Schools to teach boys of sixteen and seventeen years of age who at present frequent the Sisters' school, and who are manifestly beyond the control of the average female teacher, thus affording opportunities for scandalizing the little ones?

These questions are answered by the *Ecclesiastical Review* (xxxviii, 6) as follows: "Where there is a diocesan statute law limiting the age at which boys may be admitted or retained in the schools conducted by the Sisters, it is of course possible to forbid their attendance, and to suggest that provision be made for the instruction of such boys by capable men, school Brothers or others, available for the purpose, until the pupils are to leave school. The constitutions of nearly all of our religious teaching orders of women, definitely approved by the Holy See, contain clauses that expressly forbid the Sisters to admit boys to their schools above the age of twelve. Exception is made for missionary teachers among the colored people, where the conditions are such as to render the services of women as catechists the only possible resource for maintaining organized instruction among the natives, who are moreover naturally docile by reason of their inferior race endowment. Hence it is merely necessary to appeal to the observance of the religious rule to correct the abuse intimated in the above query."

## FLOTSAM AND JETSAM

A good Catholic teacher (must know German), who would like to spend next winter in the sunny south, can find a position in a Catholic parish school in Florida at fifty dollars per month, rent free, by applying to the editor of the CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

* * *

Whenever we read of "the Irish question," we cannot help thinking of Father Mathew's dictum, requoted in Katharine Tyan's little volume on the great Irish temperance apostle in the "Saint Nicholas Series" (p. 127):

"What we should pray for is the growth of common sense. When the English get the common sense to give us justice, and we get the common sense to be content with justice and stop quarrelling between ourselves, there will be fair days for the old country yet."

* * *

The Baltimore *Catholic Mirror* has again been compelled to suspend publication. One of its esteemed contemporaries, in an obituary notice, says that, although published in the heart of the oldest Catholic diocese of the land, the Mirror has of late years had to struggle hard against heavy odds. Another contemporary announces that "Steps have been taken by Cardinal Gibbons and others to establish a new Catholic weekly, which will probably have the same name." One needs not to be a prophet, nor even the son of a prophet, to feel that the new *Catholic Mirror,* if it does not die abornin', will have to struggle against the same "heavy odds;" for interest in the Catholic press is not growing in the Archdiocese of Baltimore, nor anywhere else in this land of religious indifference. But perhaps those "odds" could be somewhat reduced if His Em-

inence the Cardinal and other eminent prelates would see fit to write for the Catholic press occasionally, instead of contributing to the secular dailies (sometimes even to the "yellows," as Msgr. Farley recently did to Hearst's *New York Journal*). They could then more consistently and effectively appeal to the Catholic laity for the support of Catholic papers.

* * *

"An event unprecedented in the annals of the New York Diocese" is what the Syracuse *Catholic Sun* (xvii, 1) calls the ordination recently of five young men from the parish of St. Gabriel's, New York. Five years ago they had received their letters of introduction to the seminary from the hands of Bishop Farley, then pastor of St. Gabriel's. These were the last of the large number of young men he, as pastor, had sent to the seminary, and now they received ordination from his hands as Archbishop.

This rare event, is, we believe, unprecedented in the annals of the Catholic Church in America.

* * *

To allege of English, as Mr. Brander Mathews does in the July *Century,* that it "reveals no hint of decay or decadence" is merely to shut one's eyes to the facts. It has been trading for a hundred years in Nineveh and Babylon. Has it not produced whole shelves full of books on the strength of drink and opium? Has not its aesthetic school declined, decayed, or deteriorated into morbid nympholepsy and the so-called "Greek" idiosyncrasy? Has it not turned aside to the glorification of unbridled passion and brutality? Has it not gone adventuring for strange sensations among the white, the black, the brown, and the yellow-skinned races? Let the curious turn to the description of the "modern man" in the preface to a volume of poems by England's most accomplished young versifier. "Arms and he man," sang Virgil; arms and the soubrette, sings this modern Mantuan; and the burden of his lay is that, in the long run, decency is a great bore.

* * *

Rev. Jos. A. Shorter, of Leavenworth, is preparing a history of the Catholic Church in Kansas, and the Bishop of Wichita, through his diocesan organ, the *Catholic Advance* (ix, 12), requests his priests to furnish Father Shorter at once with all the data they may have in their possession. Next to writing such a work himself, as Bishop Alerding of Fort Wayne has done, Msgr. Hennessy thereby furthers the noble but neglected cause of local church history most effectively.

## BOOK REVIEWS AND LITERARY NOTES

—*Sydney Carrington's Contumacy. By X. Lawson.* (Fr. Pustet & Co. $1.25) is a story of "the good old South," with enough of a spiritual tinge and enough, too, of love-making to render it acceptable both to the religiously inclined and to those of a romantic

turn. Just why the story is called "Sydney Carrington's Contumacy," and what is meant by "contumacy" in this connection, and why it was this defect in the heroine's makeup rather than any other that led the author to put it into the title—all this we will leave to "the gentle reader" to divine. The great fire at the hotel where most of the personages of the story happen to be assembled, helps to bring the tale to a speedy dénouement. Suffice it to say that the story ends happily enough for all concerned, with a double wedding and the conversion of Mr. Brent to the true faith. But why that cover? We are not told whether it is a portrait of Sydney, or of Lett, or of any other member of the gentle sex that figures in the story. We remember having read somewhere that George Barr McCutcheon—the writer of some rather lurid fiction—when in doubts whether his latest story would "take" with the public, at the publishers' advice had an attractive feminine face placed upon the front cover. Then the book "took." Of course we hint no hints and insinuate no insinuations, but we do wonder as to the meaning of the picture on the front cover of *Sydney Carrington's Contumacy*.

—We wish to call the attention of our readers to the excellent *Leçons d'Ecriture Sainte. Jésus-Christ, sa Vie, son Temps, par le P. Hippolyte Leroy, S. J.* Paris: Librairie Gabriel Beauchesne et Cie., rue de Rennes 117. 1907, 3 frcs. This volume embodies one of thirteen series of lectures delivered at the Gesù churches at Paris and Brussels, treating of the life of our Lord from the Incarnation up to the eve of His Passion. One could hardly find a more luminous and attractive explanation of the Gospels than Père Leroy's. The distinguished author calls into play the most recent results of modern research: philology, history, geography, philosophy, theology, and all the side-branches of exegesis throw their light upon the people in whose midst the Savior lived, upon their manners and customs, their modes of thought, their tendencies and the political and national problems with which they grappled. Many dicta of our Lord find a novel and yet most natural interpretation, if viewed in the light of those detailed circumstances P. Leroy's description of which carries us back to the very scene of action and renders present, as it were, the living persons and the places surrounding Him. Burning questions regarding authority and submission in doctrinal matters, apropos of social, ascetical, and historical problems, etc., are solved with superior ability. We hope that this volume will meet with a favorable reception and that many will by means of it advance still further in the "eminens scientia Jesu Christi."

—*Sturm und Steuer. Ein ernstes Wort über einen heiklen Punkt an die studierende Jugend von Dr. Konstantin Holl, Rektor des erzbischöflichen Gymnasialkonvikts zu Rastatt.* (viii & 290 pp. B. Herder. 1908. Net 70 cts.) In this booklet an experienced educator earnestly appeals to students to prize most highly the virtue of purity and to preserve it unsullied in the midst of evil influences. Abundance of matter and practical advice recommend the work, especially to moderators of

sodalities and in general to all who have to guide young men through the most dangerous years of life.

—*The Marks of the Bear Claws. By Henry S. Spalding, S. J.* (Benziger Brothers. 85 cts.) Spalding's studies in the missionary life and travels of Father Marquette have borne rich fruit in the book before us. It gives us interesting glimpses into the lives of the early French voyageurs and explorers. Part of the narrative is based on facts recorded in the famous *Jesuit Relations*. The hero of the tale is Red Bear, an unconverted Huron Indian boy, who was given a string of bear claws by his father, and on this savage ornament, as may be seen from the title, "hangs the tale." Father Marquette meets us in the second chapter; soon after Sieur Joliet arrives on the scene, and with them and their crew of Frenchmen and Indians we start on the voyage for the discovery of the "Mitchisipi." But we must let our young readers learn for themselves the adventures of the party on this historic trip. Suffice it to say that towards the end of the narrative Red Bear is converted. The book will make pleasant reading for vacation time.

—Our esteemed contemporary *La Nouvelle France* has issued a fine souvenir in commemoration of the celebration at Quebec, in June, of the second centenary of the death of the first Bishop of Quebec. *(Le Vénérable François de Montmorency-Laval.* 63 pp. royal 8vo. Québec: Imprimerie de l'Evènement. 1908). The slender but superbly printed and tastefully illustrated volume is made up of contributions by Msgr. Paquet, P. Hudon, S. J., Abbé Camille Roy, M. Thomas Chapais, and other prominent Canadian writers, each treating of a different aspect of Bishop de Laval's zealous episcopal career. Thus Msgr. Paquet treats of him as a scholar and theologian, P. Hudon in his relation to the Jesuits, Abbé Roy as an educator, M. Chapais, in his "rôle social," etc. Some of the papers are of distinct historical value. Such souvenirs as this represent money well invested.

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

*Priestly Vocation and Tonsure. By L. Bacuez, S. S.* Author of "Divine Office". $1 net.

*Barnaby Bright. By the Rev. David Bearne, S. J.* 2 vols. $1.60.

*The Catholic School System in the United States. Its Principles, Origin, and Establishment by Rev. J. A. Burns, C. S. C., Ph. D.* $1.25 net.

*Catholic Scripture Manuals. The Acts of the Apostles. Books I and II. With Introduction and Annotations by Madame Cecilia.* $1.25 net.

*The Dark Night of the Soul by St. John of the Cross, translated by David Lewis. With Corrections and Introductory Essay by Benedict Zimmermann, O. C. D.* $1.50 net.

*Sydney Carrington's Contumacy. By X. Lawson.* $1.25.

*The Encyclical and Modernist Theology. By J. Lebreton. Translated by Alban Goodier, S. J.* 25 cts. net.

*Messianic Philosophy. An Historical and Critical Examination of the Evidence for the Existence, Death, Resurrection, Ascension, and Divinity of Jesus Christ. By Gideon W. B. Marsh.* $1 net

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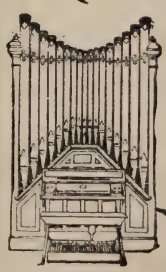

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## Mixed Marriages and Dispensations

OME time ago it was reported that a certain American bishop had issued an edict to the effect that he would in future absolutely refuse to dispense from the marriage impediment *mixtae religionis.*

As we believe we pointed out at the time, this report was incorrect on the face of it, since no bishop can absolutely refuse to make use of papal privileges that have been entrusted to him, not for his own personal benefit, but for the spiritual welfare of the faithful subject to his charge.

After the Archbishop of Montreal, some months since, had published his vigorous pastoral letter on mixed marriages, much commented upon in the press, he was quoted in certain newspapers as declaring that he would never again grant a dispensation for any mixed marriage. Unlike his American brother in the episcopate above referred to, Msgr. Bruchési promptly denied the false rumor in an interview (Montreal *True Witness,* Vol. lvii, No. 33), which for various reasons deserves wider publicity.

"I have never declared," said his Grace, "that I would never grant a dispensation for such marriages. The law of the Church provides for such dispensations, and therefore they are recognized as possible. What I did state, and what I wish to reiterate and impress upon my people, is that *these dispensations will not be granted as they have been in the past.* We had come to a point where *the facility of obtaining such dispensations was becoming an abuse,* and I determined, with the approval of the chapter and clergy of the Archdiocese, that a stop must be put to the practice. Should a case arise which upon due consideration is found to fulfil all the conditions laid down by the Pope, I would naturally grant the required dispensation. I may add that my action in this matter is not dictated by hostility to people of other beliefs, but entirely through [by?] a desire to protect the members of my flock from such unions which, in many cases, have proved unhappy and a serious menace to their religious beliefs, and those of the children born of such marriages."[1]

From which it clearly appears that His Grace the Archbishop of Montreal, in the matter of dispensations for mixed marriages, places himself firmly and squarely on canonical ground. We have insisted for years that it is only by such action on the part of our bishops, that the great and growing evil of mixed marriages may be effectively cured.

[1] Italics ours.

We need not tell our readers that mixed marriages have been denounced and forbidden in every age by both popes and councils. The radical reason for this prohibition is not, however, sufficiently understood and appreciated by most Catholics. This radical reason was forcibly stated in the late Bishop Ullathorne's allocution on the occasion of the fourth diocesan synod of Birmingham in 1869.

"We may now understand," he says, "why St. Ambrose calls the marriage of a Catholic with one who is not a Catholic *sacrilegious*, and why Benedict XIV, and other popes after him, have judicially applied to it the same awful term. Sacrilege is a violation offered to something sacred in that in which it is sacred. And a Christian marriage is, in the first place, a communion in sacred things; but, as St. Paul teaches, there can be no communion between light and darkness, that is, there can be no religious communion between one who has the faith, and one who has not the faith. They cannot communicate in faith, in worship, or in sacraments. And for one without faith to communicate in a sacrament is a sacrilege, because it is the violation of a most sacred thing. Yet marriage in the Catholic Church involves this sacramental communion. Secondly, the parties to the marriage are the ministers of the sacrament, and, in a mixed marriage, one of the parties ministers in that solemn act of religion having neither Catholic faith nor belief in the sacrament. Thirdly, the Catholic marriage is a communion in the grace of Christ and in the benediction of the Church; and, therefore the spouses prepare themselves by purifying their hearts in the sacrament of penance, and partake together of the Body of the Lord. But in a mixed marriage, although the baptism of the heretical person secures the validity of the marriage, and although, to prevent worse evils, the Church may reluctantly grant such a dispensation as to prevent the unlawfulness of the marriage, yet she withholds her blessing, and forbids the Holy Sacrifice, and mourns over a union which is neither a communion in faith nor in grace. Fourthly, we have seen from divine revelation how a Catholic marriage represents and signifies the nuptial union between Christ and His Church, the profound meaning of which sacramentally affects the spiritual relations of the married pair in Christ, and gives them great united responsibilities as members of the Church. But how can the union between a member of the Church and one who is not a member of it express the union between Christ and the Church? And how can they fulfil united duties towards the Church? For such grave reasons as these has the Church called these mixed marriages sacrilegious."

If the more recent constitutions of the sovereign pontiffs have

in some measure relaxed the severity of the canons, this has been done, in the words of the Sacred Congregation of the Propaganda[2], "only for the gravest reasons, and very reluctantly, and not without the express condition of requiring beforehand those proper and indispensable pledges which have their foundation in the natural and divine law."

These specific "pledges" are the well-known conditions, guaranteeing the baptism and Catholic education of all children born of the marriage, and the full liberty of the Catholic party for the practice of his or her religion.

These conditions, so far as the bishops are concerned, we believe, have been conscientiously enforced, although it is notorious enough that non-Catholic parties to mixed marriages have time and again broken their solemn pledges. This is something that can hardly be guarded against effectively.

But the main source of the growing evils in connection with mixed marriages has been, as Archbishop Bruchési intimates in his interview, that the grave reasons which the Church requires for matrimonial dispensations in general, and which are stated explicitly by canonists and theologians, have been to some extent disregarded and dispensations have too often been granted without sufficient canonical grounds.

Since the Council of Trent, owing to the changed condition of things, dispensations have been and are granted frequently for the good of souls. But the Church has always insisted that no dispensation should be granted except for a *grave cause*—grave in proportion to the nature of the impediment. Of these causes some are final or determining causes, others merely impelling causes. "The first are the reasons for which the dispensation is granted, and are in themselves sufficient that it may be granted; the second kind are reasons to move the dispenser to grant the dispensation more easily, though they are not of themselves sufficient to obtain a dispensation."[3]

It is to be feared that *in praxi* impelling causes have not infrequently been accepted for determining causes, and that a routine has developed in the granting of dispensations by which the canonical causes are relegated to an altogether inferior place. It is to be feared, furthermore, that bishops and episcopal chanceries have in many instances been too lenient in the interpretation of the law. It is to be feared, finally, that the faithful, ignorant of the fact that an ec-

[2] Instructions to the archbishops and bishops, issued in 1858, and again in 1868. (Quoted by Devine, *The Law of Christian Marriage*, p. 152.)

[3] Devine, *The Law of Christian Marriage*, pp. 251—2.

clesiastical superior cannot licitly grant a dispensation without a just cause, have refused to be resigned whenever a dispensation was denied, and have exercised undue pressure upon those concerned.

No doubt Archbishop Bruchési, in making the statement quoted in the introduction of this paper, had also in mind the wise teaching of some of our best theologians, that, to use the words of Lacroix,[4] "etsi autem causa sit justa, non tamen tenetur dispensare superior, nisi cum vel jus praecipit ex ea causa dispensare, vel necessarium est ad commune bonum, vel spirituale poenitentis, vel avertendum grave damnum aut publicum scandalum, et sine dispendio fieri potest."

In other words, the bishops have a large discretionary power, and in Msgr. Bruchési's opinion they ought to employ it whenever a dispensation is asked, in proportion to the gravity of the impediment. The "impedimentum mixtae religionis" is certainly one which under present-day conditions is exceedingly grave and if not properly enforcèd, apt to open up a source of individual and national misfortune of the kind of which the ancient bard says

> "....hoc fonte derivata clades
> In patriam populosque fluxit."

## Socialism and The Church

The *Chicago Daily Socialist* says editorially (Vol. ii, No. 190. June 6):

"A few months ago the capitalist press of America was ringing with denunciation of the Socialists as inciters to murder. The excuse for this was that a priest had been murdered at the altar in Denver. As time passed it was proven that the man[1] had no connection with the Socialist movement, that no Socialist sympathized with his action, that, in short, the whole charge was based upon flatfooted lying. Yet not one of the clerical[2] papers that had circulated the original slander has ever had the honesty to acknowledge its mistake. On the contrary, they are still calling for the suppression of the Socialist press on the ground that they [*sic!*] incite to violence. This, notwithstanding they know the falsity of the charge."

The *Daily Socialist* then proceeds to saddle the recent attempt to assassinate Major Dreyfus on the Catholic Church, and concludes:

"The Socialist is not interfering with any person's religion. But

[4] *Theol. Moralis*, l. I "De Legibus," dub. iv.

[1] The assassin, presumably.—A. P.

[2] "Clerical," in Socialist parlance, means Catholic.

he does suggest that when a great institution sets about slandering a worldwide movement like Socialism, that it ought not to falsely accuse it of the crimes of which it is itself actually guilty."

To which the obvious answer is:

1. The Catholic Church has not slandered Socialism nor accused it of any crime;

2. The Catholic Church is no more guilty of Gregory's (or Gregoire's) attempt on the life of Dreyfus than Socialism is guilty of the assassination of Father Leo Heinrichs;

3. The "clerical" press has not denounced Socialists as inciters to murder; one or two of our papers may have used stronger language than was justifiable in connection with the Denver crime, just as the *Chicago Daily Socialist* in its indignation widely overshoots the mark by charging that the Catholic Church "is itself actually guilty" of the far less revolting crime of the fanatic Gregory.

Our American Catholic press—the admission is anything but creditable—has on the whole paid too little attention to Socialism, either as a scientific system or world-view, or as a political movement. Of the Catholic editors who have now and then written on Socialism, only one or two—so far as we know—have ever tried to fight it with abuse.[3] We don't believe any "capitalistic" periodical has ever insisted so strongly on the many good features of Socialism as did the *American Catholic Quarterly Review* in Father Kerby's paper on "Catholicity and Socialism," published in April 1905. Prof. Kerby there stated, what we ourselves and several other Catholic editors have for many years held, that "Socialism undeniably is in the main a protest against the supremacy of the industrial order" in life and an [essentially laudable] effort to equalize conditions of life for all men"; insisting, at the same time, as this REVIEW and most other Catholic periodicals have always insisted, that while "we must be active against or-

[3] Of course there are hotspurs in every camp. Socialism too has its proportion of them. Only the other day a cool-headed Socialist (Henry J. Goldman) wrote in the N. Y. *Call* (June 24): "The trouble with some of our Socialist friends is they are overzealous, and they confound harsh names with argument..... I wish to say that I am acquainted with many a man who, curious to know something of the teachings of Socialism, left a meeting in disgust owing to the violence of the speakers' language and the abuse heaped upon everthing non-Socialistic. With violent talk you can only incite the morbid and ignorant of the silverstone type to violence, and the thinking, or those desirous of thinking, with disgust and animosity." [*sic!*]

The average Catholic, like the average Socialist editor, believes with Mr. Goldman that "Nothing was ever gained by abuse, no matter how justifiable that abuse might be. More can be gained for the movement by cool reasoning and argument than by the heated expression and mud slinging of some of our speakers and organs."

Let us eliminate the hotspurs from the discussion!

ganized Socialism, . . . the activity should not be allied with unfairness, ridicule or disregard of our own difficulties."

No one but its own all too credulous adherents will believe the *Chicago Daily Socialist's* charges, unless that paper substantiates them. Nor will the following epistle make the slightest impression on any unprejudiced person, unless its author will bring evidence to establish his astounding accusations:

To the Editor of the Catholic Fortnightly Review.

My Dear Sir:—For years the Socialists of the United States have maintained a signified silence in the face of the unjust attacks on our movement by the Catholic press and clergy. No Catholic editor has undertaken to meet our arguments fairly. They have without exception resorted to abuse. Forbearance has ceased to be a virtue. We are going to force you into the open and compel you to defend the practices of your priests and church officials where Catholicism has reigned supreme.

I am enclosing herewith a copy of a document and will tell you frankly that our presses are now at work on an edition of five million copies, every one of which will be placed in the hands of members of your church and of those who have been deceived by your utterances. This document, as you will observe, bears the stamp of officialdom and carries with it the weight and prestige of the United States government; that it is authentic there seems no reasonable doubt.

How you will explain the actions and conduct of the representatives of the Catholic church in the possessions of benighted Spain and of the injustice heaped upon the ignorant inhabitants of those far-away islands remains to be seen.

This document will appeal to every man into whose hands it falls as a correct picture of what would happen in the United States were Catholicism to reign supreme. What has occurred in the Philippine Islands is but a repetition of what has taken place in every country through all history where your church has secured a foot-hold.

You charge Socialists with breaking up the home, corrupting morals, desecrating the marriage tie, etc., but this pamphlet convicts your church and its representatives of not only doing these things but of violating every moral and civil law known to man.

We would refrain from dragging this disgusting picture before the American people but you yourselves are responsible for the situation which makes it necessary for us to defend ourselves against your baseless attacks.

I subscribe myself,

Yours for Socialism,

F. D. Warren,

*Girard, Kansas,* June 11, 1908. Editor *Appeal to Reason.*

The "document" Mr. Warren encloses, is none other than our old disreputable acquaintance "Senate Document No. 190," which the Socialists have reprinted with a vicious introduction, in which it is alleged that "it [viz. Senate Document No. 190] shows that the major-

ity of both Spanish and native priests were not only political shysters and tools of the Spanish aristocracy, but that in their personal, private lives they were degenerate, indecent, and totally wanting in the character that makes for the diffusion and culture of healthy morals."

In matter of fact the testimony to the wickedness of the friars borne by fifteen or twenty Freemasons and apostate Catholics[4] quoted in this pamphlet was not true and has been abundantly refuted. Secretary Taft himself, in his widely quoted and elaborate lecture on "The Church and Our Government in the Philippines,"[5] dealing with the question "how it has come about that the Philippine people now manifest such hostility to those who were for two hundred and fifty years their sincere and earnest friends, benefactors and protectors," does not even mention the charge of alleged immorality, but gives as causes the following three: (1) a cleavage between the native clergy and the friars on account of the latters' policy of exclusion; (2) the fact that the friars had by purchase, following a policy which Mr. Taft by no means condemns, become large landowners; (3) the revolutionary and anti-religious agitation of hordes of Spanish adventurers, who came to the islands after the construction of the Suez Canal, and the fact that the friars aided the government in keeping up law and order, which "placed them in opposition to the people and made them responsible in the popular mind for the severity with which the Spanish government punished those suspected of liberal political opinions."

But even if the charges against the Philippine friars were proved up to the hilt, it is quite plain that they argue nothing against the Catholic Church or Catholicity as such. Secretary Taft himself has openly expressed his confidence that the coming of American Catholic bishops and the gradual increase of American Catholic priests will aid the government and conduce to the welfare of the people at large.[6]

With the social question in America these charges, whether true or false, have absolutely nothing to do, except that their republication by the *Appeal to Reason* as a campaign document furnishes a new proof of the anti-religious and especially anti-Catholic animus of the Socialist Party.

We are willing to enter into a discussion with the *Appeal to Reason*

[4] "....those who defame the Religious.... are protestants, they are sectarians, they are freemasons, or members of kindred societies condemned by our holy mother the Church. They are those who first rebelled against Spain and afterwards against the United States...." (Extract from a circular sent by the "Centro Catolico de Filippinas" to the Catholic press of America, under date of "Feast of St. Joachim, August, 1902."

[5] Reproduced from Secretary Taft's MS. in the *Notre Dame Scholastic*, Vol. XXXVIII (1904), Nos. 5, 6, and 7.

[6] Taft's Notre Dame lecture, *Notre Dame Scholastic*, XXXVIII, 7, 105 sq.

or any other Socialist periodical in this country on any aspect of Socialism or the social question; but of any reasonable and fruitful discussion such things as are revamped in Mr. Warren's "document" can obviously not form a feature. The real question at issue is: Is Socialism reasonable and can a loyal Christian embrace it?

## Brutal Realism in French Fiction

When the Church in her solicitude for the spiritual welfare of her children brands the pornographic productions of writers like Honoré de Balzac, Alexandre Dumas, (father and son), Georges Sand, Eugène Sue, and Emile Zola, she is sometimes charged with trying to prevent Catholic students from becoming acquainted with types of the later literary art. But how little truth there is contained in this accusation! Is it not often made by those whose literary taste and education hardly justify them to pass judgment on the merits or demerits of the writers referred to? In some one of the popular magazines these critics may have read a laudatory notice of a publisher regarding the novels of Sand and others of the Zolaesque school; a page or two further on they may have seen some captivating remarks about "repressive tendencies in the Church of Rome;" and of course a connection is easily established. Why, right here you have an example. Does not the Church place noted writers under the ban? How can Catholics follow the current of nineteenth and twentieth century literature when they are forbidden under pain of sin to read the works of some of the best exponents of realism—one of the main tendencies of modern literature?

It may be replied that after all the coarse realism of the later literature is *only* a "tendency," and that as such it represents merely a passing manifestation of the literary art of our time. Have we not been hearing a great deal of late about the "Symbolists," represented by Maeterlinck, and the "Idealists," who chiefly follow the lead of Octave Feuillet (d. 1890)? Their conception of literary technique and their style are opposed to that of the Naturalists and may help to open the eyes of thoughtful readers to the fundamentally wrong and unwholesome methods of the latter school. Of recent critics, probably no one has so well shown the absurdity of a gross and exaggerated realism in fiction as Newell Dwight Hillis in his chapter on "Happiness and the Friendship of Books" in *The Quest of Happiness* (1905). "Doubtless there is a half-truth in the plea for realism in literature, but all bad realism is at heart false. When the novelist talks about returning to Nature, we may test his book to see what does he mean by

Nature. The realist takes up into the alley and shows us an old broken-down horse. The horse is knee-sprung in front, spavined behind, wind-broken in the middle, in short, a bag of bones. When the realist insists that this is a horse, we answer that his assertion is ridiculously false. No man has ever seen a horse who has not seen the creature in the pasture, with absolutely perfect limbs, arched neck, flashing eyes, straining upon the bit, eager for action and movement. The more perfect the horse the more real."

Again, has the often brutal and repulsive output of the authors cited really any special literary qualities, which might recommend their works to the student of style and artistic expression?

I have before me one of the latest histories of French literature. It is the *Éléments de la Litérature Française* by M. D. Berlitz (1907). Commenting on the writings of Honoré de Balzac, one of the leading exponents of the realistic school (whose name on the Roman Index is followed by the phrase "opera omnia") Berlitz says: "Balzac écrit mal et longuement. La plupart de ses romans sont ennuyeux, et souvent illisibles." (Balzac writes poorely and diffusely. Most of his novels are tiresome, and often unreadable).—"Balzac... écrivait à la diable sans faire aucune attention au style. Aussi est-il un écrivain incomplet." In plain English this means that he simply slashed away without any attention to literary form and therefore must be looked upon as lacking in one of the essential requisites of true literary art, namely, adequate artistic expression (p. 138). Of Zola he writes: "He has carried brutal naturalism to the extreme, thus furnishing many unscrupulous authors a pretext for wallowing in immorality in order to bring about a more lucrative sale of their books. The evil which this tendency has wrought in matters of public taste is incalculable, not to speak of the utterly false opinions which have been formed in other lands about French morals" (p. 46).

M. Berlitz summarizes the realistic craze as follows: "The most eager apostles of realism have developed this tendency [of taking the subject-matter from common and even from low life] to excess. Their conviction of having found the true method is so strong that their realism becomes brutal and repulsive, for they frequently treat of topics which offend our taste and our moral instincts. This tendency has flourished under the name of Naturalism and for a time held sway in literature. But the innate aesthetic sense of humanity at length revolted and the brutality of naturalism was toned down" (p. 42). Professor F. M. Warren of Johns Hopkins University, in his *Primer of French Literature* (D. C. Heath & Co. 1889) expresses a similar view of Balzac. "Seeking types true to life he often saw the repulsive

and the vicious... His style, abrupt and broad, is poor on the whole. His attention to detail becomes wearisome" (p. 222).

[This paper is to be followed by another on "A Representative of Sane Realism in Recent French Fiction."—A. P.]

## The Decline of Book-Buying

Is the good old fashion of buying books dying out?

The fashion is not, perhaps, so old as some of us think; for Boswell assures us that in the age of Anne, "booksellers' shops in the provincial towns of England were very rare, so that there was not one even in Birmingham."

But some publishers seem to fear that we are relapsing into the condition of the Birmingham of two centuries ago. They tell us that in this country the demand for books has by no means kept pace with the demand for other commodities, and that a generation or two since, the market for books was—considering the population and wealth of the United States—better than to-day.

By some, circulating libraries are put down as the chief of sinners; and doubtless Mr. Carnegie and his collaborators have much to answer for. But the evidence is by no means clear. If some people fall into the habit of borrowing books from public libraries, instead of buying them, other people, by seeing books at the library, may easily be fired with a desire to own them.

A more potent influence, in the opinon of the N. Y. *Evening Post* (Feb. 18), is the increase in the number of cheap magazines. The more ten-cent and other periodicals there are to read, the less likelihood that a man will turn to books, unless his taste is uncommonly well developed. Indeed, steady devotion to the cheap picture papers with which the world is flooded, may effectually prevent the formation of a taste for anything so extensive and solid as even the average novel. Apparently, many persons have become so addicted to "storyettes" and three-page sketches, that they cannot fix their attention on anything for more than half an hour.

But, above all, books must now compete with many other forms of recreation. Especially our fashionable folk, who are best able to buy books, find very little time to read. So many other things must be done that the day for reading never comes. The families who read are the fairly educated of the middle class—the families of lawyers, clergymen, teachers, doctors, and the like. They cannot afford to give many and expensive dinner parties; they cannot go to the the-

atre often; they actually have time to look at a book now and then. This, says our esteemed New York contemporary, is "one reason why the rapid increase in our wealth does not mean a vastly greater demand for books. The people who get rich are by that very event swept into a circle of pleasure-seekers who have not a moment for reading. They are so busy gratifying their physical senses that they are unaware even of the existence of their minds."

So much for the general public. A question that interests us more is: Why do so few of our Catholic people buy and read books? We should add: *Catholic* books. It is a fact that, were it not for the clergy, most of our Catholic book publishers would be compelled to go out of business. The wise-acre who edits your diocesan organ will say: the publishers do not advertise in the Catholic papers. We happen to know that advertising Catholic books in the average Catholic paper rarely pays. Why, the most glowing book notice in the editorial or literary columns but seldom fetches even one or two buyers. And the few books that *are* bought by the laity, are devotional manuals or light novels. If you hear of any serious work running through two or three editions, you may rest assured that it is of special interest to the clergy.

But why descant further on a notorious fact, which scarcely any one will deny? The important question is: *Why* do our Catholic people not read Catholic books? We should like to hear opinions from our readers on this disquieting subject.

To our mind the chief reason is to be sought in the low intellectual status of the masses of our people. Absorbed in gaining a livelihood and amassing wealth, they have no time to spare for the things of the mind; and when advancing age and an assured competency occasionally does bring leisure, there is neither taste nor ability for serious reading.

The time will come—and perhaps it is not far off—when the lack of educated and well-read Catholic laymen will redound to the shame and injury of our holy Mother Church. Meanwhile, in our own small way we can do little more than deplore the present unfortunate state of affairs, provoke discussion upon its causes and possible remedies, and endeavor to awaken in the comparatively small number of lay-Catholics that come under our influence, an interest in the culture not only of the spiritual sense, but also of the intellect.

## What is a Liberal Education?

In a paper contributed to the *Columbia University Quarterly* of December 1907, Mr. J. R. Wheeler undertakes to discuss "the idea of a college and a university." Along with much that is rather vague, if not incorrect, he has some good remarks on the nature of college education.

He begins by saying that "there can be little question that at the present time there is a pretty wide-spread feeling of doubt and perplexity in the country with reference to the work of our colleges."

The problem of collegiate education at the present day "is very complex and difficult." There are two sides to it. The college is a means to an end, and so the end and the means of collegiate education have each difficulties of their own. However, there ought to be little perplexity as to the end of college training, and Mr. Wheeler gives expression to what Catholics consider almost an axiomatic truth when he says: "The essence of our collegiate problem ultimately depends upon our belief in liberal education, and to me the danger of the present situation seems to lie not so much in such questions as the duration in months and years of the college course, which may well enough be of different length for different persons.... but rather in a loss of faith in the reality [and, *we* may add, the necessity] of such a thing as a liberal education. The old colleges, more or less successfully, stood for this ideal."

But then, what *is* a liberal education? Mr. Wheeler repudiates "the philistine views of those who clamor for what they call immediate practical results, of persons to whom the unseen is temporal and the seen eternal." Perhaps liberal education is identical with what people call "culture."—"If we say that we want a student to seek for a while after what in the cant phrase of the day is called 'culture,' before he takes up the definite work of his profession, I think we miss the mark.... Sought after as an end in itself it is an empty thing, and when I hear people asking specifically for 'cultural courses,' I generally suspect that what they truly need is something like shop-work. Surely the idea of liberal education goes much deeper than this." Or, again, is it to be sought in a man's acquaintance with a broad multitude of branches of learning? Mr. Wheeler does not think so, for as President Eliot tells us "the various distractions with which the students now come in contact have impaired the intellectual quality of college life; and this opinion finds considerable general corroboration, from an educational point of view, in the admirable report of the committee on improving instruction in Harvard College, whose members deserve

the gratitude of all persons interested in our colleges for the plain manner in which they have laid bare some of the serious defects of study and instruction at Harvard, defects which are very far from being peculiar to that institution.... The Harvard report is so illuminating, for it shows very clearly that students do not spend enough time in doing work for themselves, in connection with the courses they elect. Whatever the reason may be for this lack of private work, it is certain that it must undermine the thoroughness, and consequently the discipline of study."

It would be an error to think that multiplicity of studies is of necessity the mark of a liberally educated man. If this is true of any man, it is especially so of the college student. With his desire of rushing through college and shortening the period of college life, he is in danger of losing sight of the true nature of liberal training and of confounding it with the greatest possible diversity of subjects. The words of Cardinal Newman are quoted by Mr. Wheeler in this connection: "I will tell you, Gentlemen, what has been the practical error of the last twenty years: it has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not." It is this multifariousness of studies that furnished the Greek writers of comedy with that undesirable kind of hero of whom it is said: "Many the arts he knew, badly he knew them all," the prototype of our "Jack of all trades, master of none."

But if all this is not liberal education, what is it then? The idea of liberal education "is a very old idea, and it is profoundly ethical in nature, having to do with what Aristotle has called a *hexis psychês,* a spiritual condition [better: a condition of the soul] which grows out of the direction and quality of our mental activity, and which determines our way of looking at things. The man who has fully grasped it will have soberness and righteousness and wisdom.... Youth can, of course, but partially attain to such an ideal, for the liberal habit of mind is confirmed only through life's experience, but the seed from which it grows should be planted by the true collegiate training. Its ideals are not those of a noisy strenuousness, nor of self-advertisement or selfish ambition; they are rather those of reasonableness and charity....., and to me at least it seems highly desirable that in a splendidly vigorous and aggressive community like our own these quieter ideals should be emphasized in the education of our youth."

Very true; but is not this a rather vague way of saying that

the liberal education which it is the function of our colleges to foster, consists in training our students to the habits and practice of a virtuous life? Perhaps, one might be inclined to challenge this assertion. Indeed, liberal education has always been understood to include two distinct features. It may be said to be the harmonious union in the same individual of a well-trained mind with a well-balanced temper or, which amounts to the same, the even development of intellect and will. Mental training must go hand in hand with ethical. *Hoc est enim omnis homo.* Probably Mr. Wheeler has the same thought in mind, when he says: "It is the tendencies of Simonides's *tetragonos* man, the four-square character, which liberal training seeks to foster, and to me it seems that the basis of such training should rest among those studies which direct the thought toward the nature and doings of civilized man. These involve primarily the expression of the human spirit in literature and the fine arts, in philosophy, psychology, and pure mathematics, in history and politics, including, of course, economic and social science. All these subjects have to do with our complex human organism, and all, if taught humanely, should tend to produce the liberal habit of mind."

Many non-Catholic writers, and Mr. Wheeler seems to be a fair average specimen, are remarkable for vagueness and obscurity of expression, which is perhaps but an index of their vagueness and indefiniteness of thought. The writings of these modern thinkers impress one as if their authors were groping, if not in the dark, at least in a haze, and making a rather difficult and laborious ascent to the lofty heights of light and truth. The very truths they arrive at do not look like ready, lucid conclusions from clear and simple premises, but rather as though they had been evolved, with great labor and by circuitous methods, out of compromises and bargains among a swarm of truths and falsities. How different the Catholic Church, that heaven-appointed Teacher of mankind. Not only does she teach us truths not otherwise accessible to human wit, but even upon the realm of purely natural knowledge she sheds a calm and steady light. With marvellous clearness she enunciates principles to help us solve, with no less ease than sureness, the most complicated problems of human life. One such problem is the end and object of the education of youth. If "there is a pretty wide-spread feeling of doubt and perplexity in the country" with reference to this important matter of education, surely there can be no doubt and perplexity where Catholic principles are allowed to have their sway.

## Catholic Deaf-Mutes in the United States

Among the 89,287 persons in this country who are deaf or nearly deaf, it is estimated that a little over 15,000 are Catholics. Speaking on the educational status of these deaf Catholics, nearly all of whom are also mute, Rev. F. A. Moeller, S. J., of St. Ignatius College, Chicago, said at the Milwaukee meeting of the Catholic Educational Association (see the official *Report,* pp. 37 sqq.) that only 1,002 are in Catholic schools, while non-Catholic educational institutions harbor at least two thousand Catholic deaf-mutes. These non-Catholics institutions, including the "non-sectarian" State schools, are largely anti-Catholic, and Fr. Moeller says that, at the National Convention of the Deaf held in connection with the St. Louis Exposition, he observed that the most active and intelligent among the 600 delegates were for the most part such as had lost their Catholic faith at the national and State institutions. He estimates that, owing to lack of schools for the deaf, out of 15,000 Catholic deaf not 5,000 have kept the faith.

We are sometimes asked for the addresses of Catholic schools for deaf-mutes. To save ourselves further trouble, and because we think it will interest many of our readers, we reprint the full list of these institutions, together with the number of pupils of each, as Fr. Moeller gave it in his lecture:

St. Joseph's School for the Deaf, Oakland, Cal., 39;
Ephpheta School for the Deaf, Chicago, Ill., 72;
Institute of the Holy Rosary, Chinchuba, La., 37;[1]
St. Francis Xavier School, Baltimore, Md., 35;
Boston School for the Deaf, Boston, Mass., 93;
Mater Boni Consilii School, St. Louis, Mo., 40;
St. Joseph's Institute, Longwood, Mo., 20;
Notre Dame School, Cincinnati, O., 12;
St. John's Institute, St. Francis, Wis., 71;
St. Joseph's Schools, Westchester, Fordham, Brooklyn, N. Y., 417;
Le Couteulx, St. Mary's School, Buffalo, N. Y., 176.

With the exception of the New York institutions, these schools are almost entirely dependent upon the charity of religious sisterhoods. "The pupils are for the most part girls, while the less fortunate deaf boys, who, more than their afflicted sisters, must face the dangers that threaten faith and morals, are obliged to attend public or State schools; or, if they are allowed to share the blessings of a Catholic education in

[1] Of this worthy institution we have lately received, through the kindness of its director, Rev. Bede Maler, O.S.B., the *First Official Report,* covering the years 1903—1907.

the sisters' schools, they are told at the critical age of fourteen, when their education is far from being completed, that they must go elsewhere."

Fr. Moeller thinks that "thousands of deaf-mute boys would be saved to God and the Church, if there were in the United States a Brotherhood devoting itself to the education of the deaf."

## Christian Socialism in America

The Chicago *Christian Socialist* (v, 15, 4) congratulates the CATHOLIC FORTNIGHTLY REVIEW upon "the gentlemanly, scholarly, and tactful method used" in recent articles upon Socialism, and expresses the opinion that "such articles will certainly encourage intelligent Catholics to study Socialism—which will do good whether Socialism is true or false, for only an intelligent grasp of the subject will enable friend or foe to act wisely concerning it."

The *Christian Socialist* objects, however, to our use of the term "insidious movement" in connection with the "Christian Socialist Fellowship," of which our contemporary is the chief journalistic champion.

In calling the "Christian Socialism" of such ministers like Rev. Edward Ellis Carr, J. O. Bentall, G. H. Strobell, George Willis Cooke, etc., "an insidious movement," we did not mean to asperse the character or challenge the motives of these reverend gentlemen. We are quite willing to believe that they mean well and that they are convinced that "Socialism is Christianity applied" and "the great God is behind it." We are sufficiently acquainted with their methods of agitation and their literature to feel assured about the honesty of their motives and their sincere charity for their suffering fellowmen.

But we have also studied Socialism, with which they have allied themselves, and know that the scientific system of Karl Marx, Engels, Bebel, Belfort Bax, G. D. Herron, Ernest Untermann, I. Ladoff, etc., not only has no use for, but is the deadly foe of the churches and religion. Some of the champions of Marxian Socialism are willing to admit that Christianity, which they describe as "essentially a slave-religion," was beneficial to, and compatible with, human progress while the slavery era lasted. "But today," in the words of Robert Rives La Monte, writing in the current number of the *International Socialist Review* (ix, 1, 16), "so far as the slave-ethic of Christianity has any influence on the working classes to make them contented with their slavery and keep them from rebelling under the Red Flag, that influence is wholly deadly and damnable. *To-day the world's workers need not Jesus, but Dionysos.*" (Italics Mr. La Monte's).

Rev. John J. Ming, S. J., has gathered together a large number of similar expressions in his book *The Characteristics and the Religion of Modern Socialism* (Benziger Brothers 1908, especially on pp. 265 sqq..) We could multiply these expressions from our own note-books and clipping-files. But it is unnecessary. The "Christian Socialists" themselves are fully aware of the fact that in the opinion of the large majority of their co-fighters in the camp of present-day Socialism, their own beloved "Christian Socialism," in the words of Marx and Engels, is but "the holy water with which the priest consecrates the heart-burnings of aristocracy." The true-blue Marxian Socialist is firmly convinced, that "Socialism is not and cannot be Christian." (I. Ladoff in the *International Socialist Review,* VIII, 12, 745.) If despite this conviction, the Socialist Party tolerates a separate battalion of "Christian Socialists,"—the more consistent and radical Socialist Labor Party has no "Christian" wing—it is because "many well-intentioned Socialists have no correct comprehension of the Socialist philosophy—no adequate grasp of its basic principles, its constructive fundamentals, its vital significance or ultimate consequences," and consequently are for the present unable to "rid themselves of hide-bound religious orthodoxy and [to] cut lose loose from their credal moorings." (N. Y. *Call,* Socialist Party daily, Vol. I, No. 26, June 29, 1908). It is because, in the words of Leonard D. Abbott (N. Y. *Call,* Vol. I,, No. 4. June 2, 1908), they know that "an increasing number of minds are turning to Socialism, rather than to Christianity, for their religion," and they feel sure that "Christianity will not capture Socialism," but that "in the long run Socialism will... forge its own religion out of the sweat and travail of its own struggle and the beauty of its own ideal." Meanwhile the co-operation of every one who will implicitly accept its fundamental tenets is gladly welcomed.

If the "Christian Socialist Fellowship," of which our Chicago contemporary is the leading exponent, is not Socialistic, in the Marxian sense of the term, neither, we fear, is it Christian in the generally accepted meaning of that word. Christ, according to a statement published by Prof. Paul Passy, which was reproduced approvingly in the *Christian Socialist* of June 1, 1908, (I, 11, 5), was not a historic individual; he is a symbol—the "Universal Man," "the ideal type of regenerated humanity." Every man is his own redeemer, and "the one great command is: to build the kingdom of order on earth." *(Christian Socialist,* v, 2, 12, 1.) To repent means to "revolutionize your ideas," and "the kingdom to come" is the Socialist "era of co-operation," now close at hand. Rev. G. H. Strobell, "A Christian

View of Socialism" in *Wayland's Monthly*, No. 74, pp. 19, 25.—Edwin Markham in the *Christian Socialist*, v, 12, 1.—Rufus Weeks in *The Socialism of Jesus*, Chicago 1908. pp. 36, 42 sq.

Between *such* Christianity and Marxian Socialism it may be that "there is no inconsistency." *(Christian Socialist*, v, 11, 5). But such Christianity is a figment of the brain, and no man who believes in the divine inspiration of Holy Scripture—not to speak of the historic Church—can embrace it.

We shall probably have opportuniay in the near future to enter more fully into the several aspects of this important and interesting subject.

## Marriage "In Facie Ecclesiae"

We hear a good deal now-a-days of marriage *in facie ecclesiae*. What is marriage *in facie ecclesiae?* It is simply marriage celebrated in the presence of the duly accredited and official representative of the Church—the ordinary in his diocese and the parish priest in his parish.

The phrase *in facie ecclesiae*, as Dr. Charles J. Cronin, Vice-Rector of the English College in Rome, points out in a foot-note (on pp. 128 sqq.) of his excellent commentary on the decree "Ne temere," recently published under the title *The New Matrimonial Legislation* (339 pp. 8vo. Benziger Brothers. 1908. $1.90 net), had its origin in a custom of our Catholic forefathers of pre-Reformation days. "The essential portion of the [marriage] ceremony, viz., the interchange of consent by the contracting parties, took place before the parish priest, not in the church, but outside the church door, so that the marriage was contracted literally *in facie ecclesiae*. Then they entered the church for the completion of the ceremony, the nuptial Mass, and holy Communion.

"Quoniam," writes Father Wernz,[1] "complures solemnitates Germanorum minus convenienter in ipsa ecclesia parochiali fieri potuerunt v. g. traditio gladii per mundualdum sponsae, lectio pactorum dotalium, Germani pro suo more negotia publica in publicis campis transigendi, etiam nuptias celebrarunt publice *ante portas ecclesiae* i. e. litteraliter *'in conspectu* sive *facie ecclesiae,'* in quam postea ingressi sunt, ut assisterent sacrificio Missae et reciperent sacram communionem. Quae disciplinae celebrandi nuptias ante portas ecclesiae in Gallia et Anglia usque ad saeculum decimum sextum fuit in vigore."

Abbot Gasquet gives a short account of the English custom in his *Parish Life in Medieval England*, p. 209:

[1] *Ius Decretalium*, IV, No. 156.

"On the day appointed for the marriage, at the door of the Church, the priest shall interrogate the parties as follows:

*N.* Hast thu wille to have this wommon to thi wedded wif. *R.* Ye sir. My thu wel fynde at thi best to love hur and hold ye to her and to no other to thi lives end. *R.* Ye syr. Then take her by yor hande and say after me: I *N.* take the *N.* in forme of holy chyrche to my wedded wyfe, forsakyng all other, holdyng me hollych to the, in sekenes and in hele, in ryches and in poverte, in well and in wo, tyl deth us departe, and there to I plyght ye my trowthe!'

"Then the woman repeated the form as above

"It was this marriage at the church door which had to be established, according to Bracton, in any question as to the legality or non-legality of the contract. After this 'taking to wife at the church door,' the parties entered the church and completed the rite in the church itself."

Hence, by marriage *in facie ecclesiae,* came to be understood marriage according to the rite of the Church, as opposed to clandestine marriage: and it is clear from the custom described above that the phrase is more properly used of the essential contract, the exchange of consent before the parish priest, than of the subsequent ecclesiastical ceremonial. Thus, the Roman Ritual has:

"*N.* vis accipere N. hic praesentem in tuam legitimam uxorem [tuum legitimum maritum] *juxta ritum Sanctae Matris Ecclesiae? R.* Volo."

The present English ritual translates the Roman: "*N.* Wilt thou take *N.* here present, for thy lawful wife [husband] *according to the rite of our holy Mother the Church? R.* I will." And in the ancient ritual quoted by Abbot Gasquet in the extract given above, we read: "I take the *N. in form of holy chyrche* to my wedde wyfe, etc."

This it is, adds Dr. Cronin, the making of the contract before the official representative of the Church, and therefore *in facie ecclesiae,* that the Council of Trent required for the validity of Catholic marriages wherever its decree was published; and it is this that the Holy See now requires for the validity of marriage throughout the Universal Church.

## MINOR TOPICS

### "PRIEST LAUDS JUNIOR ORDER"

Under this heading the Wichita *Catholic Advance* (Vol. ix, No. 12, p. 5) reproduces without comment some laudatory remarks alleged to have been made on the subject of the Junior Order of United American Mechanics by a Maryland pastor. It may be that the pastor

quoted, Rev. John Gaynor, of Sparrows Point, Md., who, according to his own testimony, is "as much, if not more interested in the public school of the town as any other man, and would sacrifice as much personally as any other man in its behalf," is so fortunate as to have in his neighborhood a branch of the J. O. U. A. M. whose members "have not been animated with religious bigotry in anything they did," and that he had good and sufficient reasons to say so from the pulpit and to "urge" his people to "participate in the flag-raising ceremonies at the public school under the auspices of the Junior Order of United American Mechanics." But the publication of the incident without a word of comment in a Catholic newspaper cannot but prove misleading to most of our good people, who believe, and rightly so, that the Junior Order of United American Mechanics is an essentially anti-Catholic organization, with whose members, even in any particular locality they should happen to be, to use a Masonic term, exoteric and inoffensive, no loyal Catholic ought to join in public demonstrations of any kind, least of all in a glorification of the "little red school house," upon which they look as a bulwark against Catholicity, inasmuch as they expressly pledge themselves to "prevent sectarian interference therewith and uphold the reading of the Bible therein." The *Cyclopedia of Fraternities,* to which we are indebted for this information (2nd edition, p. 302), puts the J. O. U. A. M. on the same plan with the notorious A. P. A. "The principal difference," it says (p. 303), "between the publicly professed objects of the Junior Order of United American Mechanics and those of the 'A. P. A.' appears to be the latter's admission to its ranks of others than native Americans." Not a few of our readers will doubtless remember how, some ten years ago, when the A. P. A. were rampant, the Junior Order in many places openly joined forces with them against our holy Church.

**PREACHERS WHO WOULD BE PRIESTS**

"'My work has developed into a confessional without the machinery of the confessional. I never could have believed that so quickly the minister could pass out of the conventional relationship into the deepest and richest one. The Emmanuel idea in the next ten years, no matter what may happen, will revolutionize the whole Christian ministry.' So writes an ardent believer in psycho-therapeutics, who has made effective use of such methods in his parish. Whatever the measures employed, it must be a satisfaction to any clergyman," says the *Congregationalist* of Boston, "to pass from a purely professional attitude to one in which his people make him their confidant and adviser as respects the inner life. There is much in the present procedure of men identified with the Emmanuel idea that suggests the old-time relationship of the parish minister, who used, when calling, to assemble all the members of the household in order to ascertain their spiritual status, and to offer counsel suited to the individual need. Perhaps some of these pastors of former times made too searching analyses; but the presence in the home of many a one was a benediction, and the memory of their loving words and tender

prayers stayed with the children even unto manhood and womanhood. Possibly in this bustling, modern era we have lost something of that direct contact of the minister with the individual sheep of the flock that was so good for him and for them. Proficiency in organizing clubs and classes, exceptional pulpit ability, do not compensate for lack of sensitiveness on the part of the pastor to the personal needs of those who depend on him for the kind of help which only a discerning, compassionate pastor can supply. We rejoice that in all parts of the country men are to be found who meet this test,"[1]

In other words, our Protestant ministers are trying to be priests instead of mere preachers. "Psycho-therapeutics," in so far as it is not humbug, is the methods of Catholic pastoral theology applied. Unfortunately the fullness of grace which the methods are devised to disperse flows only from the sacrament of holy orders, and this the preachers lack as they likewise must needs lack "that Apostolic tenderness (mens divinior) which lifts the priest to a higher level than other men, and makes of him a divine being." (Balzac, *apud* Silly, *Studies in Religion and Literature,* p. 129).

**K. OF C. NOTES**

We notice that the "Knights of Columbus", instead of giving up entirely, as they ought to do, their weekly imitation of the so-called memorial services of the Elks, are in some councils continuing them under the name of "requiem sessions." (Cfr. the *Columbian and Western Catholic,* xl, 26, 9). Why not have a requiem mass said for the repose of the souls of departed brothers?

At a "second and third degree exemplification" in Hammond, Ind., recently, according to the *Columbian and Western Catholic* (xl, 26, 3), some of the valiant "knights" grew wonderfully enthusiastic. "It was the manner of the work and the spirit with which the degrees exemplified that kept the aged Col. R. D. Walsh of East Chicago, from attending high mass at All Saints until near the midnight hour when he sat at the banquet table to undergo the strain with pleasure." —It is surprising that more "knights" are not kept away from mass by their lodge ceremonies, especially when we consider that even clerical members have been known to exclaim that "the man who instituted the Order of the Knights of Columbus was certainly inspired by the Holy Ghost,"[1] and that "the ritual of the K. of C. is the sublimest thing the mind of man ever conceived."[2]

*

When, some seven years ago, we referred to the "Knights of Columbus" as "Catholic Elks", a howl of protest went up for a number of lodges. But the Elk spirit has been growing within the Order ever since. Thus the Chicago organ of the K. C.'s in its amusement column, Vol. xl. No. 26, p. 14, inviting its readers to a three-act comedy at the Chicago Opera House, says:

[1] Quotations from the New York *Evening Post,* July 11, 1908.

[1] See the CATHOLIC FORTNIGHTLY REVIEW, xv, 11, 335.

[2] *Ibidem,* note 2.

"When the sprightly and graceful young women, fair of face and figure, doff their outer garments, don flowing night robes and go to bed in full view of the audience in the course of a play sparkling with humor and bristling with clever situations, it is safe to prophesy that the entertainment will be a success. Clyde Fitch serves up all this and much more in 'Girls'."

### THE RAUWALD TABERNACLE

Those who read our recent strictures on the proceedings of the Rauwald Ecclesiastical Art Co. of Milwaukee,[1] may care to learn how the Roman authorities received the application of this enterprising firm to approve of its newly patented liturgical tabernacle.

The Rauwald Co. submitted the following petition to the S. Congregation of Rites:

"Sacerdos Godefridus A. P. V. Winter Baumgarten [?] nomine dominorum Ordinariorum provinciae ecclesiasticae Milwaukiensis in America septentrionali, humiliter postulat, ut viso et inspecto novo Tabernaculo pro adservanda SSma. Eucharistia, ex metallo solidissime extructo, a societate quam vocant The Rauwald Ecclesiastical Art Mfg. Co., dignetur ipsum Tabernaculum adprobare, utpote tali ratione constructum, ut in nihilo contrarium sit neque Rubricis Ritualis Romani neque istius S. R. C. decretis. Nova huius Tabernaculi constructionis ratio prae aliis videtur esse commendanda, non tantum pro materiae soliditate, sed potius pro ingenioso modo quo Tabernaculum clauditur, ita ut nullimodo aperiri possit, nisi in promptu habeatur clavis, neque ipse pulvis penetrare queat."[2]

The reply was as follows:

"Ex Secretaria S. R. C., die 1 Aprilis 1908. Communicetur sacerdoti oratori responsum Sacrae Rituum Congregationis in casu simili datum sub die 18 Martii 1898; Finem inventoris esse laudandum, negotium vero in casu et ad effectum de quo agitur, spectare ad ipsos locorum Ordinarios.—D. Panici, Archiep. Laodicen, Secretarius."

Whereby another beautiful scheme is knocked into a cocked hat.

### THE DARWIN SEMI-CENTENNIAL

On July 1, the Linnean Society held in London a special meeting in celebration of the fiftieth anniversary of the epoch-making paper submitted to it on July 1, 1858. This was the joint production of Charles Darwin and Alfred Russel Wallace, "On the tendency of species to form varieties, and on the perpetuation of varieties and species by natural means of selection."

In connection with this semi-centennial many articles have appeared in the newspapers. Space forbids us to reproduce more than a passage from two of them.

"Darwin"—says the N. Y. *Evenin Post,* July 14—"has not wholly escaped the fate of all great innovators. His theories were first ridiculed, then opposed, then verified and accepted, and finally hard-

[1] C. F. Review, xv, 4, 115 sq. For the Company's explanation see C. F. Review, xv, 8, 247 sqq.

[2] *Il Consulente Ecclesiastico,* May 1908.

ened into a stiff and intolerant orthodoxy. Many little men, more Darwinian than Darwin, have withstood the later theories and adaptations which the great man himself would have welcomed, even if they compelled him to abandon some details. The most open-minded of men, he would have scouted the idea of erecting any dictum of his into a canon by which to condemn any honest searcher for the truth... Many new facts have swum into the ken of science. The most repaying inquiries are being pushed by hundreds of experimenters and observers, in the matters of inheritance and grafting of stocks and immensely hastening natural selection by intelligent human control. Some of the results force a correction of certain of Darwin's views; others wonderfully reinforce and illustrate his central theory."

Our second quotation is from the London *Saturday Review* (No. 2, 749, p. 4) and reads as follows:

"The Darwin-Wallace celebration is not a celebration of the discovery that man came from a monkey—as so many people suppose. The missing link really does not come in. It is a celebration of the brilliant theory of the perpetuation of varieties and species by natural selection. Perhaps Darwin was not actually the first to light upon this idea; none the less it will always be rightly associated with his name. It is a pity that today the theory—and particular the sexual selection branch of it—should be travestied too often by men who live overmuch in museums. Darwin's idea, in the hands of some of its enthusiasts, comes out uncommonly like a theory of Unnatural Selection."

## IMPROVING OUR CATHOLIC WEEKLIES

One of our most enterprising weekly newspapers, the *Catholic Union and Times*, while insisting that "the field of the religious weekly.... is outside of the miscellaneous news of the day (xxxvi, 44), has nevertheless adopted our recent suggestion (CATHOLIC FORTNIGHTLY REVIEW, xv, 14, pp. 14—15) to "supply readers [in each number] with an adequate summary of all the news, *secular* and religious." Since Feb. 6, our Buffalo contemporary prints regularly a "weekly news letter," furnished by a prominent New York agency, and containing a review of the week's doings in matters political, industrial, commercial, scientific, etc.

It is a hopeful beginning, though a careful perusal of the "news letters" so far published leads us to think that an intelligent sub-editor in the office, equipped with scissors and pastepot, could do the work as well as, if not better than, that pretentious New York agency.

There is no doubt in our mind that, if they wish to hold their subscribers, all our Catholic English weeklies will have to follow the example of the *Union and Times*. Most readers feel like the one recently quoted by our Buffalo contemporary:

"The religious press is constantly warning us of the danger, especially for the young, to be found in the columns of the unexpurgated daily press. But we must know what is going on in the field of legitimate news; we feel that if [our Catholic] papers.... would give a comprehensive survey each week of the world's doings, the necessity

for so much reading of daily papers would be obviated, and both readers and paper would be benefitted. If I, a city reader, feel the want of such a feature.... how much greater must this want be on part of country readers, many of whom, perhaps, do not get any other paper."

In responding to this plain need our English Catholic weeklies are doing what the Catholic newspapers of every other language spoken in America—so far as we know them—have done for many years, in fact ever since they exist. It would be interesting to know the origin of that narrow and one-sided notion of the scope of a religious weekly upon which our English Catholic papers have been hitherto conducted and to which even the progressive *Union and Times* theoretically still professes to cling.

**IS ENGLAND VANISHING?**

This is the question the London householder has supposedly been asking himself daily ever since July, 1906, when the *Sphere,* in a startling article, produced evidence to show that, while Britannia still ruled the waves, Ocean, the mighty monster, was silently achieving his revenge by destroying England herself. The cliffs at Dover and elsewhere were tumbling into the sea. Even in the memory of living men there were startling changes in the coast line. Was this silent destruction going on at a more rapid rate? Was the nation helpless before the forces of nature? These were the questions the *Sphere* suggested, with that unfailing result of every public outcry in England—the appointment of a Royal Commission on Coast Erosion, the Liberal Administration thus proving early in its career that its zeal for the safety of the King's subjects entitles it to their grateful suffrages.

The Commission has sat and done its duty as England expected it to, and so thoroughly as to prove beyond cavil both the wisdom of the Liberal party, and its own recognition of its sacred responsibility. In no less than 1,034 pages it has reported its conclusion that has enabled a whole country to breathe again—England is *not* vanishing. Tremendous as is the battering force of the sea; great as are its victories, astounding as are the changes in harbors and coasts since the days of the Armada, enormous as are the masses of rock and earth that daily fall into the water, the "tight little island" is not decreasing.

For this is what the Royal Commission has discovered. The *summa summarum* of its findings is that destruction by the sea and construction go hand in hand; briefly, that the constructive policy of the sea, as all such policies should, is winning in this contest of the ages. It found that there was plenty of truth in the *Sphere's* assertions; that, in fact, more striking and more alarming losses could be recorded than it had cited, but that the *Sphere* had overlooked the steady gains made by the land from the sea. The shifting sands do not disappear altogether, and are not lost forever. The process is clearly illustrated by the changes at the two lighthouses of South Foreland and Dungeness, near Dover. The former is on the cliffs, and near it the loss of land averages two feet per year. At the Dungeness Light precisely the

reverse has happened. According to the records of Trinity House Corporation, this spit of land has grown out into the sea at the average rate of three yards annually from 1797 until 1850; from then until 1871, at the increased rate of three and one-half yards, and since 1871 at nearly the old speed of three yards. Three times during the nineteenth century, the records show, was it necessary to move the lighthouse nearer to the sea because of the constant accretions of a gravel-like rubble.

At Spurn Head, at the mouth of the Humber, the process is even plainer, for it is to this point that the sea brings the lighter materials it has torn from the Holderness coast. Here the growth per year is as high as six yards—double that of the Channel coast—and it is steady and certain, despite the frequent alterations in the outline of the newly made land. In protected harbors, too, the increase is constant, owing to the deposits of soil brought down by the rivers and matter carried in by the tide. After a careful comparison of the various coast surveys of the last thirty to fifty years, the Commission is satisfied that the loss has been only about 760 acres in England and Wales, while the gain has been seven times that figure. For Scotland the gain has been a little less; in Ireland the ratio is about the same.

## FLOTSAM AND JETSAM

We have received the subjoined curious letter:

"Dear Preuss: Will you kindly state where the *Catholic World* is published? I have never seen a copy of it in these parts. Its criticism of your book[1] reads like a joke. Some heavy-headed theorist wants to draw you into a controversy. These fossil-professors write learned works against Socialism which are never read. You have committed the unpardonable sin of treating the subject in a popular way. These professor reviewers are all the same. Heaviness and dullness are the two great requirements. A popular style bears with them the ear-marks of heretical proclivities. Do not repine. Every city in the country has a zealous band of curbstone orators explaining and propounding Socialistic theories. The watchdogs of the temple are writing profound treatises which people never read. Get down to the man on the street and write something that he can read and understand. Yours truly A CATHOLIC SOCIALIST."

*

"The Philadelphia Knights of Columbus have bought a property on Watts Street, above Poplar, which, together with that at the northeast corner of Broad and Poplar Streets, on which they have an option, will furnish their new hall, the cost of which, including lot, it is estimated will be close to $400,000. The plans provide for an auditorium that will seat 1,500, a ball room, gymnasium, meeting rooms and a library."—*Southern Messenger,* xvii, 19, 1.

[1] *The Fundamental Fallacy of Socialism.* B. Herder. 1908. $1 net.

This item shows what Catholics can do when they want to. $400,000 would launch and keep afloat for several years a first-class Catholic daily newspaper.

*

The Wichita *Catholic Advance* (ix, 15) pleads earnestly for a "federation of editors of Catholic papers." This cry has been periodically raised for at least thirty years, and better arguments than our Kansas confrère finds himself able to marshal have been advanced time and again by men like George Dering Wolf, Condé B. Pallen, Charles J. O'Malley, and others. And yet we Catholic editors still remain an "unfederated" body![1] The brute fact "speaks volumes" as against the beautiful theory. In all seriousness: Is there really even one cogent reason why we Catholic editors should federate? Are we not a tolerably harmonious crowd, despite the fact that we don't meet and "resolute" annually or every six months?

*

A recent cable dispatch from Rome says:

"The codification of the canon law of the church, upon which Cardinal Gasparri [at the head of the well-known special commission] has been working for the last four years, will be finished some time in 1909. A copy of the new compilation will be sent to each bishop in the Catholic world for criticism, and it is estimated that this work of revision will take two years more."

We regret we cannot be quite so optimistic.

*

According to the Syracuse *Catholic Sun* (xvii, 3), Judge Wallace of the Board of United States General Appraisers has decided that marble statuary imported for presentation to Catholic churches is entitled to free entry.

*

According to the St. Paul *Wanderer* (No. 2123) both Mr. Taft and Mr. Bryan are Freemasons.

*

The Alhambra—an adjunct to the Knights of Columbus—is confessedly an imitation of the Masonic Mystic Shrine. That very fact ought to make it unpopular with Catholic men. Masonic mummery ought to be barred on every occasion. One trouble with all our Catholic benevolent and fraternal orders is that they have too many professional "jiners" among them—men who, although they are Catholics, belong to numerous non-Catholic orders—such as the Elks, the Eagles, etc.,—and who bring into their Catholics societies the ideas which they imbibe in the non-Catholic lodge rooms. The Alhambra looks like the

[1] Since the above note was witten, there has been established at Cincinnati an "American Catholic Press Association," with Dr. Thos. P. Hart as president. The half-dozen gentlemen concerned (the great majority of the Catholic editors of the country "never heard of the proposed meeting until they saw the dispatch stating that a president and other officers had been elected"; which recalls to the Syracuse *Catholic Sun* (xvii, 6) to "the three tailors of Tooley street") intend to issue a general call to all Catholic editors and business managers for a meeting to be held in Buffalo, N. Y., Sept. 12th. *(Catholic Union and Times,* xxxvii, 18.)

work of a professional "jiner."—*Sacred Heart Review* (Boston), Vol. 40, No. 4, p. 55.

*

In Dickens' *Miscellaneous Papers,* recently published, there are several on capital punishment, which seem to go the length of urging its abolition. Probably what Dickens and other writers of about the 'fifties or 'sixties really struck at was public executions. "Since these ceased," says the *London Saturday Review,* No. 2,749, p. 3, "the public has not been convinced that any better alternative to capital punishment can be found for some murderers. In France the bill for the abolition of capital punishment has been abandoned in the same mood. Some peculiarly atrocious murders alarmed people in Paris especially, and they saw in the President's practical abolition of the penalty an encouragement to murder. They do not propose to interfere with the President's power to remit the death sentence. But if solitary confinement is to be the alternative punishment, the guillotine would be more merciful. The abolition of executions in public will take away many excuses for so frequently remitting the death penalty."

*

An old librarian, having forgotten his umbrella one evening when the library closed, returned, and looked anxiously for it in the card catalog, under the letter U.

## BOOK REVIEWS AND LITERARY NOTES

—Herder's *Jahrbuch der Zeit- und Kulturgeschichte* (Yearbook of Contemporary History and of the History of Civilization), of which the first volume has recently appeared (*Erster Jahrgang. Herausgegeben von Dr. Franz Schnürer.* viii & 480 pp. royal 8vo. B. Herder. 1908. $2.15 net) is a new venture, quite unique in Catholic periodical literature. The underlying idea is to present each year a thoroughly digested account of the progress of culture during the preceeding year. A glance at the list of contributors is sufficient guaranty that this yearbook will not be an uncritical compilation of dry-as-dust facts, but a well-prepared digest of contemporary history, based upon the guiding principles of the Catholic world-view, — principles which never vary despite the constant flux of things. Dr. R. von Kralik introduces the volume with a philosophical essay on "The Year 1907." There are five chapters on "The Life within the Church," written by Dr. P. A. Kirsch, Dr. F. Schindler, and P. A. Huonder, S. J. Here we would like to suggest that foreign countries, i. e. those outside of the German Empire and Austria-Hungary, especially our own America, be treated a little more liberally, both in this and in all the other departments of the *Jahrbuch.* E. Kley, Dr. G. Hugelmann and Dr. O. Dresemann comment on the political events of the year. The social and economic aspect of things is treated by Prof. F. Walter, E.

M. Roloff, T. Kellen, and A. Weimar Prof. F. Walter's paper on "Volkswirtschaft und soziale Bewegung" is particularly valuable. The articles on the different sciences (theology, philosophy, history, philology, history of literature, folklore, and jurisprudence) are somewhat unequal in merit, but all contain useful information, chiefly bibliographical. Dr. W. Oehl, Dr. J. Sprengler, and H. Brentano review the progress of belles-lettres, while Prof. F. Leitschuh and Dr. Theo. Kroyer devote their attention to art. In conclusion there is a twofold chronique, both political and personal, and a necrology. The whole volume is carefully and minutely indexed, which enhances its value as a reference work. Altogether this new yearbook promises to become a valuable and indispensable companion volume to Herder's famous *Jahrbuch der Naturwissenschaften,* now in its twenty-third year. We congratulate both the publisher and the editor, upon the auspicious beginning they have made and sincerely hope the new *Jahrbuch* will find a very large circulation.

—C. M. Antony's *Jeanne d'Arc, the Maid of France* (The St. Nicholas Series, Edited by Dom Bede Camm, O. S. B. xv & 186. Benziger Bros. 1908. 80 cts.) is based throughout on T. Douglas Murray's large and valuable work. The style of the narrative is lively, and the little book fits well into the scope of the St. Nicholas Series. Father R. H. Benson contributes a brief preface, in which, among other pungent things, he says: "There seems really nothing to console us for Cauchon, who, as a brilliant writer says, tried to 'make an accomplice of the Almighty,' except the reflection that a man called Judas Iscariot was among the Apostles..... After all, in considering the whole lamentable story, we are forced, in this as in all else, to take refuge on the Rock of Peter, to which she also appealed. Martin V heard nothing of her story until too late; Calixtus III cleared her name of slander; Pius X has announced her virtues to be heroic, and, it seems probable, will presently raise her to the altars of the Church. These facts, besides those of Jeanne's own making, are perhaps the only stars of the darkness. It was no more the Catholic Church, properly speaking, that consented to Jeanne's burning, than it was the Apostolic College that crucified Christ. It was rather, in both cases, that same 'World' which today is persecuting Jeanne's spiritual brothers and sisters in her own country."

—Unfortunately there is no denying the fact, lately insisted on in rather boastful language by a member of the Eddyite sect, that "Christian Science," (falsely so called,) is making headway among Catholics. Father V. H. Krull, C. PP. S., who is a Sanguinist missionary, in the prefatory note to his little book *A Common-Sense View of Christian Science* (Collegeville, Ind.: St. Joseph's Printing Office. 1908. 62 pp. 10 cts. net) says that Christian Science "healers" "frequently enter the homes of Catholics. Sometimes," he adds, "Catholics, ignorant and neglectful of their religion, resort to a trial of 'mental healing'" in consequence, are "gained over to [the healers'] pantheistic belief." The necessity, arising from this deplorable condition of affairs, of acquainting our Catholic people

with the fallacies of "Christian Science," has already brought forth several books and pamphlets. Fr. Krull's is the latest in the series. He takes up Mrs. Eddy's *Science and Health* (which is already in its 169th edition!) picks out and refutes its most glaring errors in a style that will appeal to the average reader. The author's point of view, as his title indicates, is that of plain, everyday common sense. We are sure the booklet will do good. For a second edition we would suggest a further application of the "labor limae." The neatly printed volume is disfigured by several such grammatical blunders as "Mind governs our bodies to a great extent, but it does not govern it wholly" (p. 10).

—In a review of the *Cambridge History of English Literature*, of which the second volume (extending from Piers the Plowman to Caxton and Berners) has lately appeared (xii & 540 pp. Cambridge University Press. American agents: G. P. Putnam's Sons) the *Month* (No. 529, pp. 92 sq.) says:

"Writing from a Catholic standpoint, we cannot fail to commend the generally temperate and even sympathetic tone in which the religious questions of the Middle Ages are treated. So far as we have seen, the book, like its predecessor, is one which can be safely placed in the hands of young lady students. Indeed, we cannot but regard the production of such a work as probably not a little due to the presence of ladies in increasing numbers at our great university centres. The fact that this public has to be provided for as well as the men is likely to have a restraining influence upon the editors of text-books and works of reference. Nor do we regard this as likely to prove detrimental to learning, while it certainly promotes tolerance. We might commend the treatment of Wyclif, in the present volume, as something which every sensible Catholic would cordially approve. The writer, the Rev. J. P. Whitney, of King's sacrifices nothing of his own Anglican principles, but he recognizes that there may be others worthy of respect whose views are not identical with his own."

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

*A Common-Sense View of Christian Science. By Father V. H. Krull, C. PP. S.* 62 pp. Collegeville, Ind.: St. Joseph's Printing Office. 1908. 10 cts. net.

*The Story of Lourdes. By the Rev. Walter J. Shanley.* 59 pp. 16mo. Hartford: The Catholic Transcript Press. 1908. (Brochure).

*Lourdes: A History of its Apparitions and Cûres. By Georges Betrin, Professor of the Paris Catholic Institute. Authorized Translation by Mrs. Philip Gibbs. With a Preface by the Reverend Stanislaus St. John, S. J.* (Vol. XIII of the "International Catholic Library Edited by Rev. J. Wilhelm, D.D., Ph.D.,") xiv & 296 pp. 8vo. Benziger Brothers. 1908. $2 net.

FRENCH

*Le Besoin et le Devoir Religieux par Maurice Sérol.* 216 pp. 16mo. Paris: Gabriel Beauchesne & Cie., rue de Rennes 117. 1908. 2 fr. 75, postpaid (in paper covers).

GERMAN

*Jahrbuch der Zeit- und Kulturgeschichte. 1907. Erster Jahrgang. Herausgegeben von Dr. Franz Schnürer.* viii & 479 pp. 8vo. B. Herder. 1908. $2.15 net.

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*Pfarrer in Buffalo, N. Y.* xi & 313 pp. Buffalo, N. Y.: Druck und Verlag der "Aurora und Christliche Woche." 1907.

*Die katholische Heidenmission der Gegenwart im Zusammenhang mit ihrer grossen Vergangenheit dargestellt von Friedrich Schwager, Priester der Gesellschaft des göttlichen Wortes. III. Orientmission.* 92 pp. Steyl: Druck und Verlag der Missionsdrukkerei. 1908. (Brochure).

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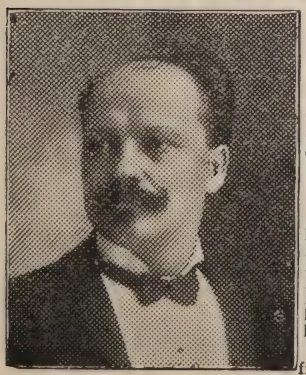

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# The Catholic Fortnightly REVIEW

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## Misleading Roman Telegrams

HE readers of the *New York Times* were entertained if not edified on August 4, by the perusal of a "Special Cable" despatch from Rome, extending through nearly an entire column of that newspaper, headed "Archbishop Farley Honored at Vatican—Much Interest shown in Bringer of a Million Lire to Papal Coffers—'New American Cardinal', so the Attendants Whisper," etc. etc. With this flourish of trumpets the veracious press agent proceeded to tell that the Archbishop of New York was received at the Vatican "with special marks of honor," the news that he was the bringer of a million lire having "created an immense impression at the Vatican." Swiss guards, papal gendarmes, and firemen crowded about saying, "Here is the new American Cardinal," and "important personages of the Papal Court" in receiving the distinguished visitor "used the same ceremonial as for cardinals and royal personages." Several paragraphs are devoted to an account of what occurred at the Archbishop's private audience with the Holy Father, which lasted "for more than half an hour" and is characterized as "most flattering" to Msgr. Farley, so much so indeed that "the courtiers whispered, 'Undoubtedly this is the new American Cardinal.'" To quote further: "The Archbishop presented the jubilee greeting and offering of the New York Archdiocese and gave a most satisfactory report of conditions there. This Peter's Pence offering was the largest ever presented by any American diocese." At the close of the audience one of the guards asked: "Is it true that Archbishop Farley will be created cardinal at the next consistory?" The Vatican official to whom this question was addressed, is reported to have "smiled and shrugged his shoulders, answering, 'Vox Populi, vox Dei.'" This would be amusing, if true, except for the unfavorable impression it creates of the discretion of officials near to the Holy Father. We cannot believe that any papal official made such a remark. And while the press agent was thus romancing, how much more effective it would have been had he made all the guards and gendarmes cry out in chorus, "Deus Vult," after the manner of the Crusaders.

In the absence of better information, every reader of the newspaper article referred to would undoubtedly be led to believe that the Peter's Pence offering of the New York Archdiocese so ostentatiously announced amounted to one million lire, equivalent in our American money to about $200,000. Such an amount would not be beyond the easy command of an Archdiocese boasting one and a quarter million of Catholics, including no small number of men who have accumulated

large fortunes either as successful politicians with all that this implies, or in the equally dubious ways of "high finance." And if the offerings from New York reached the sum mentioned, we should be glad to know it for the sake of the Holy Father, whose resources are always so severely taxed. So far as we can ascertain, no correction has been made of any statement contained in the *Times* report from Rome, and the officials of the New York Archdiocese have permitted the story of the "million lire" contribution to go uncontradicted. Nevertheless we confess ourselves somewhat skeptical in the matter. No official statement, so far as we are informed, has been made public respecting the actual amount collected there for the Holy Father. In other dioceses the practice prevails of telling the people, from whom the money comes, what their united offerings amount to. Frankness with the laity in this respect we believe to be not only just and proper, but good policy as well. Why a like practice should not be followed in New York, or why such mystery should be made over the amount of a diocesan collection, especially if it be as large as it is claimed, we do not understand. When Archbishop Farley was about to sail for Europe, on July 18th last, the newspaper reporters asked him the direct question, what was the amount of the Peter's Pence he was taking with him, and the *Evening Post* that day said: "Archbishop Farley is taking with him to Rome the Peter's Pence which every two years are remitted to the Vatican. His secretary had not computed the total amount before sailing, and consequently the Archbishop could make no definite statement as to the size of the offering beyond the fact that it would be larger than ever before. The money is not sent in bullion The entire amount is estimated carefully and a draft made out in favor of the papal almoner so that the transaction is on a thoroughly business basis."

This assertion of the secretary that no definite statement could be made because he "had not computed the total amount before sailing," was disposed of by the Archbishop himself, who (see N. Y. *Evening Sun,* July 18), "asked as to the amount of the remittance, ....said it could not be made public. He carried it in his wallet in the shape of a draft." A week later the *Catholic News* of New York (issue of July 25th), in an account of the Archbishop's departure, said: "The Cardinal [Gibbons, who sailed on the same steamer] and the Archbishop will present to His Holiness the Peter's Pence of the Baltimore and New York Archdioceses, and although the amounts of the donations are larger than ever before given by these Archdioceses, they are not nearly so large as the daily papers have stated.

The amount of the Peter's Pence of the Catholics of New York is *approximately $60,000.*" (Italics ours.—A. P.)

It is a far cry from the "approximately $60,000" announced in New York, to the "million lire" or $200,000 cabled from Rome. Whatever the amount, it is hard to see what can be gained by withholding knowledge of it from the laity, whose offerings have made up the gift to the Holy Father.

But there is another feature of the *Times*' "Special Cable" that calls for comment. We refer to the insinuation, which runs through the dispatch, that elevation to the cardinalate is to follow the gift of a large sum of money to the Holy Father. This appears prominently in the very heading of the article, where the phrases "Bringer of a Million Lire" and "New American Cardinal" are placed in juxtaposition, and a perusal of the text of the article keeps the two ideas constantly associated in the mind of the reader. Nothing more offensive to intelligent Catholics, or more derogatory to the character of the present Pontiff, could be said or intimated. American Catholics have not forgotten the Storer revelations of two years ago, showing how the adherents of two noted American churchmen had solicited a cardinal's hat for their respective favorites and had used every possible influence to secure the prize they were seeking. All those exertions proved unavailing; Pius X demonstrated that ecclesiastical honors were not to be disposed of as political prizes. Merit, distinguished service to the Church, and personal fitness still remain the essential qualifications by which the Holy Father is guided in conferring the honors of the Sacred College. Not a few non-Catholics will likely believe what they have read in the *Times* concerning the next American cardinal, the more so as no Catholic pen has addressed a line to that newspaper to correct the unjust impression to which its article gave rise. But Catholics know that when the Holy Father is prepared to announce the names of future cardinals, he will not ask the gendarmes and firemen of the Vatican for their "Placet," nor will he give a thought to the amount of money which any prelate may have brought to the papal treasury.

## The Roman Index and its Latest Historian

The series of papers that recently appeared under this title in the CATHOLIC FORTNIGHTLY REVIEW (Vol. XV, Nos. 4 to 11 incl.), has just been republished in the form of a neat little pamphlet: *The Roman Index and its Latest Historian. A Critical Review of "The Censorship of the Church of Rome" by George Haven Putnam. By*

*Joseph Hilgers, S. J. Reprinted from the Catholic Fortnightly Review, with an Introductory Note by Arthur Preuss.* (48 pp. Techny, Ill.: Society of the Divine Word. 1908. 10 cts. net.)

Mr. Preuss' introductory note reads as follows:

"The following paper appeared originally in the CATHOLIC FORTNIGHTLY REVIEW.[1] It was written at my request by the learned author, whose large work, *Der Index der verbotenen Bücher*[2] *in seiner neuen Fassung dargelegt und rechtlich-historisch gewürdigt,* recently supplemented by a smaller but no less important volume, *Die Bücherverbote in Papstbriefen—Kanonistisch-bibliographische Studie,*[3] have deservedly obtained for him an international reputation as one of the 'foremost specialists in the matter of forbidden books.' Mr. Putnam himself calls the first-mentioned work a 'scholarly and authoritative treatise' and 'by far the most important statement that had come into print presenting the Church side of the questions at issue.'[4] For the English translation I am responsible, though Father Hilgers has had the kindness to revise it after it had appeared in the REVIEW.

"Mr. Putnam provoked this criticism himself. He pounced upon an *obiter dictum* that appeared in this REVIEW last year, with reference to his work, and gave me an epistolary scolding for pronouncing judgment upon *The Censorship of the Church of Rome* without having read it, at the same time offering me a copy for review. Of course I accepted the offer. Seeing the laudatory expressions the author had succeeded in extracting from Archbishop Ireland and others, I thought it well to give the work a thorough notice. Father Hilgers was the man to write this notice, and he kindly consented to do it. He has deserved the thanks of all truth-lovers and scholars,[5] and I hope I may modestly share in the credit due to the performance by issuing the critique in pamphlet form, so as to enable the lovers of truth to place it beside Putnam's two stately volumes as an ever-present antidote, especially in our public libraries. *Bridgeton, Mo., July 15, 1908.* ARTHUR PREUSS."

We hope that the readers of the REVIEW will aid in putting this brochure into the public libraries and wherever else it is likely to do good. Copies can be had for ten cents a piece directly from Mr. Preuss, or from the Society of the Divine Word at Techny, Ill., or from B. Herder, St. Louis, Mo.

[1] Vol. xv, Nos. 4 to 11 incl. (Feb. 15 to June 1, 1908).

[2] xxi & 638 pp. B. Herder. 1904. $3.25 net.

[3] viii & 107 pp. B. Herder. 1907. 95 cts. net.

[4] *Infra,* p. 5. Cfr. also *The Censorship of the Church of Rome,* I, x.

[5] Especially, of course, of Catholics, though this criticism is not written from the specifically Catholic point of view, but based on the rules of historical criticism. (See *infra,* p. 11.)

## René Bazin—A Representative of Sane Realism in Recent French Fiction

In view of what we have been obliged to say about the brutal realism of a large portion of modern French novelists,[1] it is refreshing to note that real life may be truly and beautifully portrayed without recourse to the nauseous detail of the ultra-realists.

We are glad to introduce an exponent of healthy realism in French fiction to our readers today. Sane and sober in his outlook upon life, he is regarded as one of the lights of recent French literature. We mean René Bazin, one of whose latest books, *Le Blé qui lève* (Wheat which sprouts) is reviewed at considerable length in the *Bookman* for January, 1908. He is a member of the French Academy and a Catholic. He takes his subject chiefly from his native land, and we have been told that his descriptions of character and of social conditions, especially in the Alsace, are masterful.

The novel just mentioned is a study in Christian Socialism and an attempt to arrive at a solution of pressing economic and labor questions. It centers about the varied undertakings of the Woodcutters' Union of the village of Fonteneilles, near Corbigny, in the central department of la Niévre. The hero of the story is Gilbert Cloquet, one of the founders of a rural labor union, which attempts to win concessions from the capitalists and the landed proprietors. The *Bookman's* reviewer thus speaks of Bazin's works: "This agrarian upheaval, which by reason of its relative newness and its remoteness from the interests and activities of the capital, has been little exploited thus far in French literature, has found its adequate romancer in René Bazin, an Academician who has to his credit a long series of works remarkable for their affectionate and faithful portrayal of the more significant phases of French rural life."

The following extract gives at the same time an insight into the trend of the story and a specimen of the novelist's style. "In the year 1891, and the two years following, the woodcutters of la Niévre leagued together to obtain an increase of their insufficient wages. In the woods, during their loafing hours, in the cabarets Sundays and on the farms, where the laborers were brought together in large numbers by the threshing-machines which had replaced the flails, they discussed the interests of their trade. Sounds which had not been heard for over a century mounted from under the copses or from between the hedgerows. Certain very old trees had been thrilled formerly by the passage of similar sounds.... 'living', 'life', 'the child', 'the home',

[1] Cfr. the paper "Brutal Realism in French Fiction" in our last number.

these primitive and significant words swelled the hearts of the men, and when they were through talking of their poverty, they hurled defiant threats at the exploiters who lived at Nevers or in the small towns or in the open country, in houses built with the profit of the trees they had felled. Other words were uttered and dreams were recounted, in which all did not believe equally, but which entered the blood of all, for they were in the very air with its odor of young buds and springing herbs. In these dreams the following phrases appeared and reappeared: 'The future belongs to the people,' 'Democracy will create a new world', 'The right to bread, the right to a pension, the right to share'. That year the forest was agitated. The saplings, periodically cut, murmured under the oaks saying: 'We, as well as the big trees, have a right to the breezes of the upper air.' "

M. Berlitz[2] speaks of René Bazin as being in *Les Noellet, Les Oberle,* and especially in *La Terre qui meurt,* "le poet des braves gens et de la vie simple." His delicate taste prompts him to pass over in silence the physical imperfections and moral shortcomings of the characters he depicts. He devotes special care to the description of nature and of domestic life. His books may be safely recommended to all. His diction is delightful (Berlitz calls it: "savoureuse"), his language pleasant to read, soothing to the lips and ear, ("caressante aux lèvres et a l'oreille"). Bazin's style is like the themes he treats of —natural and harmonious."

In *Les Oberle* Bazin describes the enchanting landscapes of Alsace. At the same time he shows the antagonism that still exists between the people devoted to Germany and those loyal to France. *La Terre qui meurt* is the story of a peasant family, of which some descendants remained true to the old soil which had nourished their ancestors, while others betake themselves to the town to seek pleasure and less toilsome work. In these books the author extols the honorable and peaceful life of the tiller of the soil and opposes it to the pretended advantages of living in the populous city. It is clear that René Bazin bases his preference for country life on a love of nature. He is not content with giving us, in this last named book, pictures of rustic life, which possess an exquisite charm—"une grace seduisante." At the same time he portrays the calm sweetness of chaste love and domestic affection. "Il sait dire aussi la profonde douceur des amours ingenues et des sentiments familiaux."

Here, then, we have a representative of the better type of realism in French lyiterature—a realism which, while it is faithful to actual conditions, does not unduly emphasize the hideous moral defects that

[2] Eléments de la Littérature Française. 1907.

characterize certain sections of the social body. How refreshing to escape from the mephitic atmosphere of works like Zola's *Nana* and *Assomoir,* into the wholesome life unfolded in *Les Oberle?* The lives of the writers of the naturalist school are often a sad commentary on the conditions under which their work was produced. Thus Guy de Maupassant, a true child of his age, one of the best known of the short story writers, preferring the horrible, and taking his themes mostly from the darker side of city life, died at the early age of forty-three in a lunatic asylum. Alfred de Musset, the "French Byron," another brilliant but misguided "enfant de son siècle," having wasted his last lease of life in debauchery, passes away at the early age of forty-seven, from the effects of overindulgence in absinthe. Paul Verlaine, frequently picked up dead drunk in the streets, and spending night after night in the prison cell, wretched, cynical and discontented, sings the song of despair, "reflecting the idle and wasted side of life." In fact a great number of adherents of the naturalistic and ultra-realistic school, were men of neurotic disposition, who purposely sought the abnormal, the horrible, the fantastic. Many of them gloried in the name "Décadents," and themselves victims of a self-induced nervous hallucination, they made perverts and degenerates the bearers of their woeful message to the world, purposely refraining from introducing normally developed characters.

Who, then, can reasonably take it amiss if productions of this type are placed under the ban and if young readers especially are warned against them? Works of this class seek the abnormal in life and art, in preference to that which is true, sincere, and wholesome. But it is only genuine and typical emotion—only those ideas and sentiments which appeal to, and can be appreciated by, the normally developed mind and heart, whose adequate expression constitutes literature.

## The Question of the Pentateuch

Acting upon a suggestion by P. Fonck, S. J.,[1] that detailed scholarly investigations into the several books of Holy Scripture will contribute more towards solving what is known as "the Biblical question," than endless discussion of the general principles of inspiration, Professor Alfons Schulz of Braunsberg, in Vol. XIII, Heft 1, of Dr. Bardenhewer's *Biblische Studien,* analyzes divers passages of the Pentateuch with a view to ascertain the truth or falsehood of the theory

[1] *Der Kampf um die Wahrheit der Heiligen Schrift.* 1905. pp. 12 sq.

that a number of separate and independent documents must have entered into the composition of that important portion of the Old Testament. (*Doppelberichte im Pentateuch. Ein Beitrag zur Einleitung in das Alte Testament.* vi & 96 pp. 8vo. B. Herder. 1908. Net 75 cts., unbound).

The passages he examines are: Gen. 1, 1—25 (the account of the Creation); Gen. vi, 5—9, 17 (the deluge); Gen. xi, 1—9 (the tower of Babel); Gen. xvii and xxi (the age of Ismael); Gen. xviii and xix (Abraham's mysterious visitors); various events in the history of Jacob (Gen. xxvii, 42—xxviii, 9; xxviii, 18—22; xxxv, 6—15; xxxii, 25—29; xxxv, 9 sqq.); several incidents in the life of Joseph (Gen. xxxvii, 25—30; xxxvii, 39; xxxix, 1—xli, 10. xlii, 7—xliii, 7; xlii, 25—35; xliii, 21; xlv, 9—xlvii, 12); the call of Moses (Ex. iii, 3—7); the plagues (Ex. vii, 17—viii, 3); the unleavened bread (Ex. xii, 8, 34); the passage through the Red Sea (Ex. xiii, 17 sq.; xiv, 2—4); the spies (Num. xiii and xiv); Core, Dathan, and Abiron (Num. xvi and xvii).

It is useless to deny that the historical sections of the Pentateuch contain a number of minor incongruities. In one place the deluge is said to have lasted forty days, in another, one hundred and forty; in one passage Joseph's brethren find the money on the return journey, in another they do not discover it till they have arrived at home; etc., etc. Of course, these discrepancies are too small to affect the trend of the history of the Chosen People, especially their immediate governance by Jehovah Himself. To attribute them to one and the same author, Dr. Schulz believes would lead to conclusions incompatible with the dogma of inspiration. There seems to him to be no other way out of the difficulty than to assume that the redactor of the Pentateuch incorporated into his narrative extracts from different sources. But if we assent to this theory we shall evidently have to relinquish the Mosaic authorship. Dr. Schulz thinks that the credibility of the Pentateuch would not be affected by such an assumption, any more than the authenticity of a modern Bible history is impaired by the synoptical method of composition employed by its compilers. In fact, he believes that the credibility of the first books of the Old Testament would be increased in consequence of the multiplication of the number of witnesses who independently testify to the facts narrated. The tradition that holds Moses to be the lawgiver of the Old Testament, can easily be harmonized with the assumption that the historic events of his life have been handed down to us by others. We know that Christ, the lawgiver of the New Testament, did not write His own life, but left this task to the Evangelists. Dr. Schulz reduces Kaulen's

objection: "We can think of no man more fit to write the Pentateuch than Moses,"[2] *ad absurdum* by the simple remark (pp. 95—96, n.): "If—a hypothesis which is surely not unthinkable—all intelligence had been lost of the authors of the Gospels, we could assert with equal right that Christ wrote the Gospels."

The query will naturally suggest itself: Is Dr. Schulz's view tenable under the famous decision of the Biblical Commission of June 27, 1906?[3]

The Professor himself answers this question as follows (p. 96): "If we examine the decision closely, we find that it does not assert that Moses is the author of the Pentateuch. It simply decides that the arguments hitherto "amassed by critics to impugn the Mosaic authorship" are "not of sufficient weight.... to justify the statement that these books have not Moses for their author"....[4] This declaration does not, of course, exclude the possibility that those arguments will at some time in the future be admitted, or that other arguments will be discovered that will prove sufficiently weighty. Admitting this possibility, no scholar can be denied the right to subject said arguments to a renewed examen. It would be very unwise, under certain circumstances,[5] to leave it to non-Catholic exegetists to establish fully their stringency."

The more conservative school of Hoberg *et al.*, as our readers will remember,[6] insists that *all* the arguments hitherto adduced against the Mosaic authorship of the Pentateuch "can be refuted," and that from among the ranks of the negative critics themselves there are latterly arising men (e. g. Jakob, *Der Pentateuch.* 1905) who take the ground that "the now generally accepted analysis of the sources is untenable."

We are anxious to see how Hoberg and his school will receive Dr. Schulz's *Doppelberichte im Pentateuch.*

## The Church and Divorce

Within the last twenty years over one million two hundred thousand divorces were granted in this country alone; the same number of homes were wrecked by the action of our divorce courts; nearly two million innocent children were worse than orphaned with the full approval of their parents and the State. At this very moment

[2] *Einl.* 4th ed., II, 12.

[3] See the CATHOLIC FORTNIGHTLY REVIEW, xiv, 6, 167 sq.

[4] We quote the very words of the decision, which Dr. Schulz does not do in this passage.

[5] [That is to say, under the assumption that the arguments of the higher critics are convincing.]

[6] Hoberg, *Die Pentateuchfrage.* 1907. pp. 31 sqq. See the CATHOLIC FORTNIGHTLY REVIEW, xiv, 6, 169.

some three hundred thousand men and women are living in legalized adultery, and these moral outcasts, who bring shame and ruin upon their offspring, and upon the society of which they are members, enjoy all the social honors and prestige that are accorded to pure men and women.

What is this awful state of things owing to? Ultimately to the fact that self-styled reformers laid their hands upon the work of God; that they dragged down the Sacrament of Matrimony to the level of an ordinary contract; that they transferred the guardianship over the marriage bond from the Church to the State, and so made the most sacred institution of nature, and the holiest ordinance of Christ, "a merely worldly thing." Before the Protestant Reformation such a thing as divorce and remarriage was unheard of; but no sooner had Luther announced to the world that "marriage was but a worldly thing," than the divorce mills were set in motion, and they have been grinding the nations into dust ever since that day. Nay, Luther himself actually encouraged divorces by openly announcing from the pulpit that after the example of the Assyrian king, every husband who was not satisfied with his wife could subsitute Esther for Vashti, and put the servant in place of the mistress. (Sermon on Marriage, Wittenberg, 1522.) And worse still, if indeed matters could be worse, he even permitted plurality of wives, stating in a letter to the Chancellor of the Duke of Saxe-Weimar: "The Scriptures prevent me from forbidding any one to take several wives at the same time. It is a commendable practice, but I would not be the first to introduce it among Christians." Nor was this mere theory, but he actually reduced his teaching to practice, when together with Melanchthon, Bucer, Corvinus, Lenning, and Wintfert, he authorized the Landgrave of Hesse to take a second wife in addition to the first, by whom he had already eight children, and from whom he did not intend to separate. What wonder that the sheep should go astray, when guarded by such shepherds.

Possibly some will say that there are not a few Catholics among those who have recourse to the divorce courts. Yes, that is unfortunately true; but it must not be forgotten that they are for the most part Catholics only in name, whose sole connection with the Church consists in the fact that their names are found on the baptismal records. If practical Catholics ever obtain a divorce, it is always with the explicit understanding that the marriage bond remains intact, and that no new marriage can be contracted until one of the parties is taken away by death. Such a divorce is merely a legal separation, and is at times for very grave reasons, permitted by the Church. But a

divorce strictly so called, which implies the severing of the marriage tie, is never asked for by a Catholic who intends to remain a practical Church member. Every child of the Church knows that Matrimony is a Sacrament, and that as such it lies wholly beyond the jurisdiction of the court. Catholic men and women may at times be sorely tempted to follow the example of their non-Catholic brethren; yet with the grace of God, which is given them in virtue of the Sacrament, they rise superior to the temptation and remain faithful unto death.

Well, therefore, have the most thoughtful men of the present day, irrespective of creed or denomination, come to the conclusion that the Catholic Church has conferred upon the world an inestimable blessing by her staunch defense of the sanctity and indissolubility of Christian marriage. Within her pale alone can the wife surrender herself without misgiving to the husband of her choice; within her pale alone can children rest assured that nothing but death will ever deprive them of the authors of their being. Herself the beloved spouse of Christ, and the fruitful mother of this children she defends with all her God-given power and fearlessness the sacred precinct of the Christian home. She says to the men and women of the twentieth century what Christ said to the Pharisees in the days of old: "What God hath joined together, let no man put asunder." Earth-born reformers may call marriage "a worldly thing," but she holds fast to the doctrine of her divine Founder as promulgated by the great Apostle of the Gentiles, when he said: "This is a great sacrament; but I speak in Christ and the Church."[1]

## As to Mixed Marriages

As we have repeatedly noted, there is a salutary tendency to make mixed marriages more difficult, with the ulterior aim, no doubt, of preventing them altogether, because they are a curse to souls and a source of grief and loss to holy Church.

In the Diocese of Denver, if we are correctly informed, dispensations are no longer granted to Catholic men to marry Protestant women.

In San Antonio, Tex., Bishop Forest, under date of Feb. 2, 1908, has issued a Lenten pastoral, in which, appalled by "the great increase of mixed marriages.... so pregnant with ruin to souls," he

[1] The above article, taken from the last chapter of *The Sacramental Life of the Church by Rev. Bernard J. Otten, S. J.* B. Herder. 1907. 30 cts. (per dozen $2.70), will give a better idea of the contents of this valuable booklet and the author's mode of treatment, than could a formal review within the limits of our literary department. We cordially recommend the little volume to our readers.

descants touchingly on "the evils of mixed marriages," which, he justly says, "are too great, too fearful for words to express."—"Do not flatter yourselves," he tells his people, "that the dispensation from the Bishop remedies all the evils. A dispensation is a mere act of toleration, and never an act of approval. It averts from you the curse of excommunication or grave sin, but it certainly dispenses no blessing. Prefer never to marry rather than to risk your own salvation and the salvation of the children that may be born to you."

In the Green Bay Diocese, Bishop Fox has taken steps to limit the number of mixed marriages by imposing conditions to which the average Protestant will not care to agree. In a pastoral instruction on the new marriage law, issued under date of Feb. 17, the Bishop says, among other things:

"In future no dispensation for mixed marriages will be granted unless the non-Catholic party has taken instructions from the priest twice a week during six weeks on Catholic doctrine as well as on the sacrament of marriage in particular, and the duties connected with married life. Therefore application for a dispensation should be made only after the six weeks' instruction have been given.... No marriages of any kind are allowed to be performed in private houses. Mixed marriages must be performed in the pastoral residence, nor are these allowed after 6 o'clock P. M."

In Australia, where according to the Sydney *Catholic Press* (No. 630), no less than 35½ per cent. of all marriages before priests during the decade 1891—1901 were mixed marriages, His Eminence Cardinal Moran, Archbishop of Sydney, has also made use of the opportunity of promulgating the new marriage law, to inaugurate a vigorous campaign against what his semi-official organ dolefully calls "a grievous state of affairs."

"The Church," he says in a strong pastoral letter issued Jan. 1, 1908, "has always set her face against such marriages, and permits them only under certain conditions, and in order to prevent greater evils. The reasons why mixed marriages are disapproved may be briefly stated:—

1. In such marriages the religious education and the training of the children to piety is beset with many difficulties.

2. Experience teaches the sad lesson that too often such marriages do not lead to concord in family life and the happiness of the contracting parties.

3. The Catholic party, when little instructed in matters of religion, as too frequently happens, is exposed to great danger of losing the faith.

4. The pretexts for divorce which have taken hold of the Protes-

tant mind, and are, alas! nowadays too prevalent, may occasion untold misery to the Catholic party.

5. Indifference to moral duties and to all religion, as a result of such marriages, is a lesson that everyday experience teaches.

6. Many special graces and blessings are forfeited which are conferred in sacramental marriage for the mutual sanctification of the husband and wife.

7. The contracting parties cannot aspire to the perfect unity of life and will, which should be the outcome of Christian marriage.

8. Such a half-religious marriage cannot be regarded as conformed to the type of Christ's union with Holy Church, and it consequently forfeits the high ideal with which the teaching of the Apostle has invested it." (Sydney *Catholic Press,* Jan. 16, 1908.)

We think reason No. 4 in the Cardinal's list is one that ought to be more emphatically insisted upon than has hitherto been done, at least in America.

In Australia, as in our own country, those who have given most thought to the mixed-marriage evil, are inclined to lay the major portion of the blame at the door of the gentler sex.

"Public opinion would persuade us," says e. g. the *Catholic Press* (l. c.), "that the Catholic girl of the new century is captious and difficult to please, and requires altogether too much in the way of worldly goods and domestic ease from the young man who would wish to take her in marriage. And cynics have been heard to declare that not only does she put far too high a price on herself, but she has really nothing but superficial and ephemeral attractions and accomplishments to offer in return, being more proficient at a piano than at a sewing machine, and never less at home than when she has to spend an hour or so in her own domestic circle. It is not our present purpose to discuss these charges, but we imagine we are not far wrong when we surmise that there would be fewer mixed marriages if our girls were as excellent as housewives as they are as hostesses, and were not quite so ambitious of moving in circles in which their mothers and fathers and brothers would not be quite at their ease. The Catholic young man may be somewhat slow in coming along, but very likely his very tardiness proceeds from a conviction that the Catholic girl of his own station has notions far more exalted than his own."

## Epigraphic Forgeries

In view of the great importance attached to "original sources"—contemporary documents, records, inscriptions, etc.,—in present-day historical research, a paper by Professor Abbot in a recent number of *Classical Philology* (Vol. III, No. 1) is of special interest. It is entitled "Some Spurious Inscriptions and their Authors" and has particular reference to inscriptions found in that monumental collection, the *Corpus Inscriptionum Latinarum*.

The editors of the *Corpus* were aware of the fictitious character of many of the inscriptions, and therefore marked them with an asterisk to distinguish them from genuine records. But the immense number of spurious epigraphs found in almost all countries that were once subject to Roman sway, and dating from the fifteenth century to the middle of the last, seems to indicate that the path of the conscientious historical writer is today beset by new obstacles. To quote from Professor Abbot, "it was easy two or three centuries ago to compose an important inscription, and to win distinction by publishing it to the world, and so difficult to detect its spurious character, that many scholars yielded to the temptation. Furthermore, the opportune publication of a forged inscription might save a weary search in establishing a point, furnish a missing link of evidence, or administer a *coup de grace* to an opponent."

However, we are scarcely prepared to hear that in a total of 144,044 inscriptions, recorded in the *Corpus*, or occasionally in epigraphical journals, no less than 10,576 are spurious or suspected.

We must not imagine that this species of literary forgery flourished only among one or two nations. For, "in point of fact, all the continental peoples of Europe—the Italians, the Germans, the French, and the Spanish—have had representatives in the art of forgery, and an examination of the spurious inscriptions shows that the composition of them is characteristic of a particular period rather than of a given region." . . . . . But "since Italy furnished the most fruitful field for epigraphical study at that time (from the middle of the sixteenth to the middle of the seventeenth century), as it does today, and since, consequently, Italians outnumbered others in cultivating it, it is not strange that Italian forgeries are more numerous than those from other sources. It is also true, . . . .that two or three Italian scholars were very prolific in this field and, therefore, have brought up the national average."

If impositions of this kind are less frequent today, this is not due to our higher standard of truth, but to the fact that our means of detecting falsehood are multiplied. If the Italian Felix Felicianus of

Verona, of the fifteenth century, may be regarded as the father of epigraphical forgery, his countryman, the Neapolitan Pirro Ligorio, of the following century, has justly been called "the prince of forgers." "His audacity," says Professor Abbot, "was incredible. Many of his forgeries he pretended to have found in the gardens or libraries of well-known houses in Rome (cf. *C. I. L.*, VI, pt. 1, p. lii, col. 1), and as a rule he mentions the exact location."

What prompted men to palm off gross counterfeits as genuine records of the past?

Sometimes it was a desire on the part of a pedant to curry favor with a powerful patron, to enrich the latter's collection of antiquities, or to bring distinction to himself or to his native town. Again, in the opinion of Professor Abbot, "the motive which actuated most forgers was a desire to win distinction by the number or importance of their discoveries; some of them wished to prove a point, or to establish the antiquity of their families."

All these facts seem to point to two conclusions. First, as we have already stated, that the historian's task has by no means been lightened by the labors of the archaeologists, who have placed new materials at his disposal. For now he has the additional burden of carefully testing every epigraphic record by all available evidence. The second is that, when a writer has critically sifted and scrutinized all monuments of this kind which bear upon his work, the final result of his researches thereby possesses more weight and authority.

As a model we may refer to the monumental work of Cavaliere G. B. De Rossi, *Roma Sotteranea.* It is based largely on the inscriptions and glyphs discovered in the Roman catacombs and has entitled its author to be known to future generations as "The Founder of Christian Archaeology".

## St. Catherine of Siena and the Temporal Power of the Papacy

In his new book, *Saint Catherine of Siena* (London: Dent. 1907), Mr. Edmund Gardner gives, in an appendix, the Tuscan text, hitherto unpublished, of six of St. Catherine's world-famed letters. The numerous extracts in translation which run throughout the book he has been at pains to correct and complete from other than the printed sources, e. g. Codices in the Casanatense Library and the British Museum (Harleian MSS.).

An attentive study of Mr. Gardner's book shows that there is urgent need of a complete critical edition of the letters of Saint

Catherine, restoring the numerous passages which in early editions, slavishly copied by later editors, have been suppressed as insignificant, or startling, or not directly tending to edification.

Mr. Gardner writes with a rare freedom from prepossessions. Yet there is one prejudice that vitiates his book—his opposition to the temporal power of the papacy, yesterday, today, and forever. "It is evident from Saint Catherine's letters," he writes, "that she had no thought or desire of seeing Gregory return to Rome as a temporal sovereign." And again he would have us believe that Saint Catherine aimed at "the return of the Church to her primitive state of poverty and purity by the loss of her temporal possessions." Yet, as a learned Protestant critic points out in the London *Saturday Review* (No. 2,729), "all she does in the letter which Mr. Gardner cites as his authority is to exalt the spiritual above the temporal, to deprecate insistence on the temporal rather than the spiritual, a sentiment to which Alexander VI would have subscribed whatever he might have thought of it *in foro interno*. Indeed in this very letter the Saint acknowledges that Pope Gregory is 'bound in conscience to preserve and recover what belongs to Holy Church,' and further on she expounds to him the true spirit in which he should set about the business of recovery. Even Mr. Gardner's fine gift of translation deserts him where his frankly acknowledged prepossessions come into play. 'So that, supposing (poniamo che),' he makes the Saint say, 'you are bound to conquer and preserve the treasure and the lordship of the cities that the Church has lost, much more are you bound' etc. Now 'poniamo che,' as Girolamo Gigli in his *Dizionario Cateriniano* very strongly insists, is good Sienese for 'although'; 'although you are bound to conquer,' etc., which gives the sentence a very different ring. You are bound to conquer cities with the sword, and yet you are to be no temporal Lord: such is the impasse which Mr. Gardner has created for his clear-sighted, far-seeing heroine. We say deliberately that there is no evidence in Saint Catherine's letters to show that she wished and intended to bring the Pope back to Rome merely as spiritual head o fthe Church, or that she ever endeavored to make him lay down the temporal power altogether."

# MINOR TOPICS

### A "SCHOOL QUESTION"

The American and English Protestants who provide no schools at home for their own children, educate, we are informed, 20,000 pupils in Burma. They are Baptists. In India the Methodists have 37,000, the Baptists 15,000, the Congregationalists 15,000, who take care in Ceylon of 10,000. The Presbyterians in India have 10,000. In Corea they have 125 schools, in Turkey several colleges, and they lead in education in Bulgaria. In Turkey the Congregationalists have 400 schools and 21,000 pupils. In Egypt the Presbyterians claim 19,000 scholars, the Baptists 8,000, the Congregationalists 6,000, the Methodists 4,000. In Mexico and South America the Methodists have 4,000. In Japan they have 5,000 pupils, while the Congregationalists have 5,000.

Two questions naturally arise: Why do they have schools among these pagans and none among their own people; and why do they object to Catholics having separate schools?—*The Messenger,* xlx, 6.

### KELT AND TEUTON: A STARTLING PROBLEM

Mr. Charles J. O'Malley writes in a letter to the Syracuse *Catholic Sun* (xvii, 1, 2):

"Really, does it always take people of Irish blood to appreciate things Keltic? We know that Zeus and Zimmer, both Germans, were pioneers in the movement to restore the Irish language, and that the foremost Keltic scholar today in the world is Kuno Meyer, a German professor of Keltic in Liverpool. It was a German, too, who patiently delved through the horde of Irish manuscripts at the great abbey of St. Gall in Switzerland, and unearthed the fact that the Irish have the oldest music in the world, as Grattan Flood relates in his monumental *History of Irish Music*. We have heard, also, that history has a way of repeating herself. Just now she seems bent upon getting a joke on the Hibernians of this city [Chicago] somewhat to their amazement. This is how it is taking place. Nolan's *History of Ireland* is studied in twenty-eight parochial schools of Chicago. Most of those who attend these schools are the children of Irish parents—but not all, unfortunately. This year, in order to foster a study of Irish history the Ancient Order gave diplomas to all eighth-grade pupils who passed a 95 per cent. examination in the same. J. S. Hyland, the Irish Catholic publisher, presented a gold medal to that pupil of each school who, on graduating, produced the best essay on Ireland and her history. And here comes the surprise. .....When the list of diploma-winners was read it was found that nearly one-half of the young people who won them bore distinctly German names ! Nor does the amazement end here. Quite a large number of Hyland's gold medals were won by Germans, also. In his own very parish a girl named Anna Pachter carried off his special gold medal right before his eyes! A little daughter of mine gave him some encouragement by carrying off a diploma in Irish history, but the next name called as winner was that of a girl named Preisser. The city press is giving the Hibernians [the

laugh] about the fate of their beautifully printed diplomas to this minute, and the publisher is timid about meeting his friends. Since it is against the law to slay the children of German parents who happen to attend Irish schools, it can be seen that the Hibernians are fronting a startling problem."

**ROME AND THE GERMAN SPEAKING CATHOLICS OF THE U. S.**

When the Central Verein's Roman pilgrimage was received by Pius X the other week, President Oelkers told the Holy Father how thousands of Germans had been forced, by revolutions etc., to leave the Fatherland. In order to maintain their faith they founded amongst themselves schools, churches and societies. Eventually in 1885 the idea arose to bind themselves together in one large association, which soon had over 135,000 members. Proud of their religion and of their language they count themselves amongst the best citizens of the country of their adoption. They vaunt that they have never lent ear to the pernicious doctrines of Americanism or of Modernism, so justly condemned by the Supreme Pontiff. They strive to be the most fervent of America's Catholics and from all their congresses have sent greetings to their Holy Father who has always blessed them through his Delegates. For years they had desired to send representatives to the Vicar of Christ and this desire is now realized on the auspicious event of the sacerdotal jubilee of His Holiness, to whom their hearts go out fully, wishing him health, happiness and length of years and imploring his Apostolic Benediction. The Holy Father responded, expressing his satisfaction that the German Catholics in the U. S. had so well combated error and kept the faith of their fathers. "Having founded churches and schools in the far off regions of the States, he said, you have verily been missionaries, and Catholic Germany need not be ashamed of her exiled children. God will reward your labors and will bless your efforts and noble aspirations, so that you will always be examples of living faith and Christian virtue to all the people of North America and to your own countrymen. May the angel Gabriel, who has guided you hither, be with you on your return and may the Apostolic Benediction be of comfort to you, which I give to you, to your families, to those dear to you and to your Association."

*Rome,* a weekly Catholic newspaper published in the English language in the Eternal City, comments on the incident editorially as follows (Vol. III, No. 21, p. 242):

"Twenty or even ten years ago the address read last Thursday by Mr. Oelkers to the Holy Father in the name of the Centralverein, and the Pope's reply, might very easily have been misinterpreted—indeed they could hardly have been uttered without danger to the peace. But now it is generally recognized that the German-American Catholics can be excellent American citizens and continue to proclaim from the housetops their devotion to their own language and to all the best traditions they took with them from their old fatherland to their new adopted country. Nowadays nobody thinks of the forcible Americanization of anybody—on the contrary the great danger is lest the millions that are pouring into the United States should lose the good they have

brought with them from their own countries before they have had time to acquire what is best in American life."

**A CASH REGISTER AT THE CHURCH DOOR**

Talk about the Catholic Church being impervious to modern inventions! "A cash register at the entrance of a church to receive the offerings of worshipers," says a Worcester (Mass.) item that lately made the round of the daily press, "is the latest application of modern business methods to religious affairs. The visitor at St. Casimir's Lithuanian Roman Catholic church of this city now passes at the doors a brand new 'National' in the charge of four collectors. Although the familiar ring of the bell is wanting the machine does a very lively business. The reason given for installing the cash register is that the receipts from the admissions to the masses did not come up to the calculations of those who thought they knew what they should do. The Rev. rector said he would settle that point by placing a cash register in the church. It is the custom at the church to charge an admission fee of 10 cents from all who attend the masses."

The ten cents demanded at the door of St. Casimir's is most probably not "an admission fee." No Catholic church charges an admission fee for Sunday mass. It is simply as in other churches, a seat tax or pew rent. While a cash register at the door of a church looks quite modern and progressive, there are doubtless a few Catholics, even among the Lithuanians, who are old-fashioned enough to think it would be more in keeping with the spirit of the Church if that Massachusetts pastor would engage pew rent collectors upon whose honesty he could depend without the control of a cash register.

**SHALL WE EVER HAVE A "SANE FOURTH"?**

The gruesome effects of our barbarous Fourth of July celebration each year lead to a renewed and more emphatic agitation for "a sane Fourth." Lately the city council of Cleveland has undertaken to put an end to the slaughter in at least one city by passing an ordinance which strictly forbids the explosion of fireworks and shooting of every kind. But,—as our learned confrère Mr. Frederick P. Kenkel points out in the columns of the St. Louis *Amerika,* which he edits with such exceptional ability, (daily edition of July 22)—it is not likely that Cleveland will be more successful in this regard than was [Mr. Kenkel's native city] Chicago, when after the great fires of 1871 and 1874 it undertook to put an end to the dangerous celebration of the Fourth. Mr. Kenkel thinks that such radical measures cannot possibly prove effective, because no government can eradicate deeply rooted customs from among its people by passing peremptory laws. "A better way would be to proceed against the grosser and more dangerous abuses (such as shooting with revolvers, the exploding of giant crackers, etc.), and for the rest endeavoring gradually to substitute better customs for such as are bad. The Cleveland council, we are told, 'wisely' determined to indemnify the people by a public fireworks display in the parks at municipal expense; but only the future can tell how the people will take this. Whoso knows the American people will incline to the opinion that they will prefer each his little individual fun, shooting off his own

fireworks at his own door, to any public *en masse* celebration, no matter how gorgeous, that could possibly be arranged. We Americans are individualists and have no social sense." .....

Mr. Kenkel goes to the root of the whole important question when he says in the concluding paragraph of his article: "It is not an easy thing to refine and ennoble popular festivals, for the reason that they hang together closely with a nation's degree of culture. The popular celebration of the Fourth of July as at present in vogue throughout the land is the expression of the reckless, anti-social, and immature spirit of the American people, and much will have to be overcome by education and good breeding before we can hope to obtain popular favor for 'a sane Fourth.'"

**A CATHOLIC METROPOLIS AND ITS CATHOLIC PRESS**

St. Louis is still—*quod minime reris*—an overwhelmingly Catholic city. Rev. Dr. J. C. Armstrong, editor of the *Central Baptist*, recently gave out a summary of denominational statistics, in which the Catholic Church in St. Louis is credited with 350,000 members. He places the Jews next with 50,000; but it is not likely that there are 50,000 *orthodox* Jews in St. Louis. The German Evangelicals number 13,080; the Lutherans 12,000, the Presbyterians (North, South, United, and Reformed) altogether about 13,500, the Methodists (Southern and Episcopal) about 13,000, the Baptists (white and colored) 13,323, the Episcopalians 5,631, the Campbellites 4,620, the Congregationalists 3,333, the Christian Scientists 1,200.

So far as the denominational press is concerned we regret that we have no statistical summary. The 350,000 Catholics of St. Louis have no reason to be proud on this score. For if we except the German newspapers (one daily, one semi-weekly, one weekly, and the monthly *Pastoralblatt*, a technical magazine for the clergy,) there are but four Catholic weeklies—and of these but two published in the English language, which is today the favorite medium of daily intercourse of the great majority of St. Louis Catholics. Of the remaining two Catholic journals, one is issued in the Bohemian and the other in the Polish language.

It seems a shame that in a great city with 350,000 Catholics, of whom all but 10,000—at a liberal estimate—read and speak English, there does not exist a Catholic English daily newspaper. What makes the situation much worse is the fact, which Father Phelan of the *Western Watchman* pointed out in a public speech some years ago, that the daily newspaper most widely read by St. Louis Catholics is the *Post-Dispatch*,—by far the most insipid, the most sensational, and the "yellowest" of all the St. Louis dailies.

Archbishop Glennon, shortly after he had assumed the management of the Archdiocese, seriously considered the feasibility of establishing an English Catholic daily, but was forced to give up his noble plan for lack of interest among those who should have been the first to aid him in the undertaking. There is plenty of capital among the Catholics of St. Louis to start a daily, and there are more than enough Catholic families to support it adequately; what is sadly lacking is

the spirit that made the Catholics of Germany such a power in the Fatherland, and the absence of which has plunged the Catholics of France into abject misery.

**THE MUTUAL AID UNION OF ROGERS, ARKANSAS,**

is the name of an entirely new "life insurance proposition", which, according to its own explanation, is destined to revolutionize the insurance business, at least in Arkansas, and protect the people there "against the enormous expense that is charged them by insurance companies, etc."

We quote from a circular before us: "Our plan is based upon equity to all, and *its feature is cheapness.* [Italics ours]. We write this insurance in circles of 1000 members, and the policy is written on a graduating plan". [Follows an explanation of rates]; "you will then be a policy-holder in a roll containing not more than 1000 policy-holders. *Your assessments from the beginning depends solely on the number of deaths in the particular circle or roll, to which you belong, and statistics show, that the deathrate per 1000 of insurable people amounts only, from one to six to the thousand,* according to the locality, in which they live; thus your liability to be assessed would be at the death rate which would be very small indeed, not like insurance propositions who assess you from twelve to sixteen times a year on a deathrate of six per thousand."

We have given this remarkable statement in full, as printed, punctuation and all, and will now examine "the milk in the cocoanut".

The first circle of 1000 members was completed May 16th. The title page of the circular bears date 1908; so that this concern has already an "experience" of about three months!!! The death rate of that circle will be "one to six per 1000 according to the locality, in which they live". Taking even the maximum figure as given by the Union, it will take 166 years before the last member of the original 1000 dies. Assuming minimum age at entry to have been twenty years, a considerable number of these people will reach over 100 years before their policies become claims.

The 1000 members of the first circle (if the pamphlet were correct), during 50 years, at an annual death rate of 6 per 1000, would be reduced by 300 deaths to 700 men, all at least 70 years old. The normal death rate for that age is 62 per 1000, and making allowance for the most favorable conditions of life in Arkansas, we doubt very much whether the laws of nature can be permanently suspended in that state, even by the managers of the Mutual Aid Union. How it will be possible to get new members for a "circle" in that condition, passes our comprehension, since there is nothing to prevent young men from forming a class or circle of their own, leaving the older members to take care of their own "insurance". That "circle system" is certainly a sure and quick way to inevitable failure.

Some of the assertions made in the "Union's" pamphlet are amusing. Says e. g. the treasurer: "I wish to say to the public that the *bond of $20,000 required by the state of Arkansas, guaranteeing the protection of the policy-holders,* as provided in the by-laws, has been

made and *it is approved by the insurance commissioner, as evidence of the safety of this proposition.*" (Italics ours).

That gives the impression that the state of Arkansas guarantees the Union's "insurance", at least to the extent of $20,000, while in point of fact this bond merely insures the proper handling of the funds received by the treasurer.

Upon the theory that the less certain people understand of a proposition, the quicker they are ready to commend it to others, the promoters of this scheme have secured an endorsement of their plans from the pastor of a M. E. church, also one from a preacher of a "Christian church," and even one from a county judge, all of whom speak of this "protection" as "equal to the best now given by any life insurance company in the United States"!!

Such enthusiasm after two months' experience with the first class of 1000 members is puerile.

**CATCHING GUDGEONS AMONG THE CLERGY**

It is marvelous what tricks are constantly employed to get clergymen to invest their savings in doubtful business and speculative ventures. One of the most flagrant cases in point recently brought to our notice is a circular issued by Mr. Joseph Misko, consulting engineer, of Buffalo, N. Y. It reads as follows:

Rev. Dr. Theophilus Semelka, Rector of St. John Kanty R. C. Church, is now fairly on his way to become a millionaire. He is anxious that his brother Catholic priests should share in his prosperity. Extra income for old age is his idea. He had me write you and his friends a letter, a printed copy of which you will find enclosed, designated as No. I. The inquiries and cash subscriptions were large. Many priests have sent in money. But they are mostly well-to-do. And Father Semelka is desirous of also helping those with less income. He read a copy of my letter to you (No. I) after it was mailed, and complained that I said nothing of my business qualifications; that making the lowest subscription $50 was cruel to those who could not spare that amount, and that making a time limit of 3 days to answer was unfair. To correct this I now enclose a description of myself, designated as No. II; I offer to make the lowest subscription $5, and give you time to inquire by writing to Father Semelka or to any of my multi-millionaire friends whom I have given as references. I offer you a 30 day option to buy 3 times the amount of shares you may buy now, at the same price, namely: at 33⅓ c. on the dollar, even if the shares should become worth much more by that time. After this, no one can consider me unfair, and if Father Semelka will not hear from you within ten days, I will know positively that you do not care for his friendly efforts toward you. Nothing ventured, nothing gained. But if you care to seize the opportunity offered to you, send to Father Semelka any mony you can spare, and he will forward you a receipt and option, and later your shares, when the organization is completed. That you will be treated with fairness; that you will be proud of your investment; that you will make money with us within a very short time—many to one on the amount you may invest—you are assured by Rev. Dr. Semelka and by Yours truly, J. Misko.

P. S. Did you know that a well-known Catholic priest in Pennsylvania sold his wireless telephone patents for $250,000, built a $100,000 church, and

has the income of a prince? How much money will we make when I shall have my indestructible mantle fully completed alongside of my present 9 to 1 light?

On the reverse side of the above-quoted circular is the following open letter from Rev. Dr. Semelka.

To Whom It May Concern: I have a great deal of faith in Mr. Misko's new gas lamp. It is a wonderful invention and I have bought a large interest therein. Having all the necessary evidence before me, I am capable of judging the man, the article and his business prospect, and I can safely vouch for his honesty and ability, for the great merit of his article and for the exceptionally great opportunity to make vast sums of money thereon. I am convinced that I will soon make enough money out of the Misko lamp to carry out my ideal, namely: to pay off the $100,000 mortgage on the church; to establish a Catholic Polish High School, and to still have enough money left to keep the wolf from my door during my old age. Mr. Misko does not need Catholic priests to help him in his enterprise. But the invention first saw daylight by my aid, and I have a right to give vent to my feelings, namely: I want my brother Catholic priests to share in my good luck and prosperity; I want to see them all make money; I want to see them all benefited in a direct manner, and I want to see those that need it enabled to lay something aside for old age. (Signed) Rev. Dr. Theophilus Semelka, 86 Brownell St., Buffalo, N. Y.

Mr. Misko and Father Semelka, we are sure, will not object to our giving their clever appeals the benfit of a little extra circulation. Our readers, on the other hand, and all those outside of the category of "lambs," need not be told what to think of such proceedings.

### "CHARITY"

At last the press is beginning to wake up to the fact that "charity" balls, fairs, dramatic performances and other "charity" entertainments are not intended essentially for charity as much as for the entertainment of those who participate: the "social value, the fun, the expression of one's talents."

The following is from the New York *Tribune* (quoted by the N. Y. *Call*, i, 37):

"The *Tribune* published last month an account of a fair for the benefit of a charitable institution in this city, which was a 'grand success,' until the bills came from the heartless tradespeople. Then the word 'failure' was substituted for 'success,' because an expenditure of about $4,000 left only a nominal sum to be given to the worthy charity. Similar cases have been noted in various parts of the country since then. The latest notable instance is in connection with the statement made by the women under whose direction the Paint and Powder Club, of Baltimore, gave a series of dramatic performances for the benefit of three Baltimore charities. According to the Baltimore *News* only $907.10 was realized for the Home for Incurables, the Hospital for Crippled Children and the Union Protestant Infirmary. In order to obtain this small sum,' $7,724.81 was expended."

### THE WORKING CLASSES AND THE CHURCH

Our Catholic papers are wont to assume, quite complacently, that the alienation of the working classes from the churches, about

which so much is heard now-a-days, always refers to Protestant working people and Protestant churches. Rev. Dr. John A. Ryan, of St. Paul Seminary, writing in the *Ecclesiastical Review* (xxxix, 2, 118), intimates that we may not have sufficient ground for this assumption. "Are not large sections of our working people rapidly becoming indifferent to their religious duties?" he asks. And he continues: "We are fond of asserting that our congregations are made up not of the rich but of the poor; but is it not a fact that those whom we call the poor, the common people, the working people, in our city congregations, belong mostly to the middle class, or receive salaries rather than wages? The United States census has recently informed us that in 1904 about 58 per cent of the four million adult males employed in our manufacturing industries, receive an annual wage of less than six hundred dollars. It is safe to say that the per cent of underpaid is equally large among the several million wage-earners engaged in occupations other than manufacturing. An investigation which would enable us to know what proportion of the Catholics in this class, and of their families, are regular church attendants, in the large parishes of the large cities, would be a most valuable if not reassuring piece of work."

**IS OUR DAILY PRESS FAIR TO CATHOLICS?**

We hear much about the fairness of our secular daily press towards the Catholic Church and her representatives. To our mind this fairness is decreasing rather than growing. We fully agree with the *Casket* when it says (lvi, 28):

"Whether it happens by accident or design, the fact is that the utterances of the Catholic clergy, from the Pope down to the most obscure parish priest, seldom appear in the secular press except in a garbled form, except when the speaker, or some one acting on his behalf, prepares a summary for publication. An eloquent Jesuit once told us that he made a practice of summarizing his sermons for the daily papers, because of the unsatisfactory reports they had so often given him. All his good points and arguments would be missed; some phrases taken from here and there would be gathered into a disjointed, unintelligible paragraph; whereas anything startling, anything likely to offend non-Catholics, would be given a prominence which it did not have in the discourse. We are accustomed to see bitterly partisan political papers garble the speeches and editorials of their opponents, so as to make them talk nonsense or at least deprive their utterances of all the weight which they contain. This is done deliberately, with malice aforethought. Yet the garbling which Catholic speakers and writers endure from the secular press is very nearly as bad. Is it any wonder that we sometimes ask ourselves whether the conspiracy against the Church which we know exists among the press agencies of the Continent of Europe, controlled by Jews, is extending itself to English-speaking lands?"

**THE AMERICAN TRAMP**

In a paper in the *Atlantic Monthly* (Vol. 101, No. 6, pp. 744—753) Mr. Orlando J. Lewis, under the above-quoted heading, sets

forth the results of certain researches, from which appear: (1) the extent of vagrancy; (2) its terrible cost in life, health, property, money, and misery; (3) the needlessness of much of it. Mr. Lewis urges that the vagrancy problem be earnestly attacked, both for the sake of the vagrant and for our own protection.

As to what should be done, these are, briefly, his suggestions:

"We are at present making and perpetuating vagrants by inconsistent and inadequate methods of dealing with them. We regard them in turn as humorous or terrifying. They furnish copy for weekly jokes and for daily headlines. Abroad, long-tried efforts have been made to relieve the unemployed, of which class the vagrant is the substratum; in this country, passing-on, short or suspended sentences, jail-idleness, demoralizing lodging-houses, indiscriminate charity, and unenforced laws, all tend to perpetuate and render more acute our problem.

The conditions here outlined are but certain phases of the vagrancy problem, but these conditions are such as to be readily recognized, and they can be changed when we make up our minds to change them. Here are certain very apparent cases of society's neglect. We cannot say that society is wholly responsible for vagrancy, for about vagrancy we know too little. We cannot say that the tramp is the product of his own free will, for we know really very little about him. But we can say that conditions which demoralize, or cripple, or kill, or infect with disease a human being, shall be remedied and done away with. That, it seems to me, is society's first duty in the better treatment of vagrancy.

Briefly, then: vagrancy must be recognized as a national problem, and for the present the treatment of vagrancy should be deterrent. Able-bodied vagrants must work, or be imprisoned at hard labor. It follows that opportunities for temporary work must be provided for the vagrant who is willing to work in return for food and shelter. The wayfarer's lodges of the city must become suggestions for similar small lodges (dubbed "tramphouses" in Massachusetts) in rural centres. Vagrancy laws must be enforced, if adequate; amended, if inadequate. Sentences of vagrants should be cumulative, to deter repeaters, or those who gladly winter in jail, and vagrants trespassing on railroads should be arrested and imprisoned at hard labor.

Greater coöperation is necessary between towns and railroads in prosecuting vagrants. The cost of the prosecution and maintenance of vagrants should be made a state charge. Railroad-trespass laws should be adopted, or strengthened and enforced. Special state police officers should be appointed to aid in prosecuting vagrants. In cities troubled with vagrants and beggars there should be at least one special mendicancy officer, in plain clothes. Beggars are wary of a blue uniform or a helmet. The Department of Health in city or state should prescribe adequate rules to govern the maintenance and supervision of common lodging-houses. Missions giving food and lodging to destitute men should, except in special cases, require a reasonable amount of work in return."

## FLOTSAM AND JETSAM

William J. Bryan's mule was formally notified at Lincoln the other day that he had been chosen as the mascot of the Democratic party. There was a parade, with speeches and brays. All of the principals in this political campaign now have official knowledge of the honors that have been thrust upon them.

*

At a meeting of the Catholic Total Abstinence Society of Chicago, June 28th, Miss H. O'Connor, the secretary, was reported to have expressed the opinion that, if the government had a right to blow up the forts of the enemy in time of war, or if the city had a right to blow up buildings in time of conflagration, the people should have the right to eliminate the saloon by the same unconventional means.

It was to be expected that capital would be made out of this incendiary utterance of an addle-brained bluestocking. And, sure enough, here comes the *Appeal to Reason* (No. 659) and says:

"Certain Catholic priests have charged Socialists with being anarchistic and planning the destruction of property, but who ever heard of a Socialist using language like that? Of course, this is not the sentiment of either the Catholic church or the temperance movement, as a whole, yet Socialists are often held, under equally unjust assumptions, as sponsors for fool propositions made by half-baked capitalists."

*

The *Catholic World* has purchased *Donahoe's Magazine,* of Boston, Mass., which with its July number ceased to be published. We had not seen *Donahoe's* for some time; but if it was until lately what it was some seven or eight years ago, we are not surprised that it went to the wall. When will Catholic publishers learn that it takes something more than a printing press, a business manager, and an advertising agent to get out a magazine that will appeal to a sufficient number of people to make it self-supporting?

*

Comparing what was said of Grover Cleveland recently, upon the occasion of his demise, with what was said of him in 1889 and 1897, we get light upon the way in which historical judgments are formed. Neither the earlier nor the later estimate of the man can be said to be detached. A generation or more must pass before a final opinion is made up. The court of history is deliberately slow. But the flight of twenty years is enough to show in what direction the general verdict is inclining; and in Mr. Cleveland's case there can be no doubt that it has steadily tended to heighten his fame.

*

"Children run for the daily newspaper's comic supplement every Sunday. Only the exceptional child takes an interest in any young folk's department in any Catholic publication. Who will explain the reason of the difference?" *(Catholic Columbian,* xxxiii, 28).

The fundamental reason is that the comic Sunday supplement appeals to strong brutish instincts which the Catholic paper must make

it its business to ignore or even to suppress. But doubtless there are other reasons. Let our Catholic editors explain their views on this interesting and important subject,—important because, if the Catholic newspapers can't hold the youngsters, it is to be feared that they will soon have very few adult readers left.

*

In reply to the communication of Mr. A. B. Suess in our No. 14, pp. 436 sq., Mr. J. W. Freund, one of the managers of the Widows' and Orphans' Fund, asks us to state:

The laws of Illinois make it impossible for an insurance company to be conducted on religious lines. For this reason the new charter of the Widows' and Orphans' Fund contains no provision excluding non-Catholics. On the other hand, however, the State does and cannot prescribe to whom we shall offer our insurance benefits. The officers of the Fund as well as the agents, are all loyal Catholics. They will address themselves only to Catholics. It is not to be expected that non-Catholics will rush in *en masse* unsolicited. Our shares of stock are sold to Catholics only, and while we can prohibit no shareholder from re-selling his stock to non-Catholics, still there is little or no danger that this will be done to any alarming extent. Now, inasmuch as the Widows' and Orphans' Fund is a company operated for and controlled exclusively by Catholics, it has a plain right to call itself "Catholic," even if in the course of time a few non-Catholics should become sharers in its benefits. The name Catholic was omitted from the charter simply because the incorporators disdained to make capital out of the Catholic name. Life insurance is purely and simply a business and should be carried on as such.

Mr. Freund concludes: "I am firmly convinced that the W. and O. Fund will in the long run be more of a credit to the Catholic cause than the societies which parade the Catholic name on their policies and circulars, while at the same time they foist inferior insurance upon gullible Catholics."

*

It used to be "Ketteler of Cologne" (Archbishop Ireland). Now it is "Ketteler, the great Archbishop of Mayence" (Dr. Ryan in the *Ecclesiastical Review*, xxxix, 2, 115). Wilhelm Emmanuel, Freiherr von Ketteler, the "great pioneer Catholic social reformer of modern times," as Dr. Ryan rightly calls him, was Bishop of Mayence or Mainz.

It is an encouraging sign of the times that Ketteler's name is beginning to occur more frequently in the American Catholic press. Some clever writer would do the good cause a real service by publishing a condensed English version of Rev. P. Otto Pfülf's magnificent three-volume life, *Bishof von Ketteler* (Mainz: Kirchheim. 1899).

*

ORGANIST. A young man thoroughly experienced in all forms of Catholic church music desires a good position as organist and choir director. The last three years he held a good position in N. Y. City. Good references.

# BOOK REVIEWS AND LITERARY NOTES

—Fr. Lemius' *Catechism on Modernism,* recommended in our No. 13, p. 397, can be had in English under the above-quoted title, translated by Rev. John Fitzpatrick. (xii & 135 upp. Benziger Brothers. Brochure. 20 cts.) On the work itself we have said enough. Regarding the translation Cardinal Merry del Val writes to Fr. Fitzpatrick (p. vii) that he has rendered an important service in making it and thereby placing the *Catechism* within the reach of the English-speaking world.

—Rev. P. Auguste Hamon presents a popular edition (the text minus the critical excursions and most of the foot-notes) of his life of Blessed Margaret Mary Alacoque. The original edition, with its critical apparatus, is said to combine the strict historical method with devotional unction.[1] The present popular edition certainly is devotional, and as such will no doubt serve its purpose. *(Vie de la Bienheureuse Marguerite-Marie d'après les Manuscrits et les Documents originaux par Auguste Hamon. Troisième Mille. Édition complète sans l'appareil ni les notes scientifiques.* xii & 520 pp. 16mo. Paris. Gabriel Beauchesne & Cie, 117 rue de Rennes. 1908. 4 fr. 25 postpaid.)

—*Psychologie de l'Incroyant par Xavier Moisant* (340 pp. 16-mo. Paris: G. Beauchesne & Cie., 117 rue de Rennes. 1908. 3 fr. 75 postfree) forms volume VI of the excellent "Bibliothèque Apologétique," published by the firm of Gabriel Beauchesne. The author reduces modern unbelievers to three types: that of the scoffer, of which Voltaire is the archetype; that of the positivist, a school of which Auguste Comte is the founder; and that of the "intellectuel," whose chief representative in France is Charles Renouvier. M. Moisant's "incroyants" are not, however, conventional types, but living, breathing men, whom the author depicts in such fashion as to set forth effectively their intellectual weakness.

—*Die betrachtende Ordensfrau. Handbuch für barmherzige Schwestern von P. Gerhard Diessel C. SS. R.* (2 Bde. B. Herder. 1908. $2.85 net.) Our German-speaking Sisters of Mercy will be glad to find in this practical manual of religious perfection a sure, enlightened and encouraging guide through the whole field of the spiritual life. To each day a short meditation is assigned, comprising a consideration, application, aspiration, and resolution. The chief merit of the book lies in the fact that it touches upon all those points which are of importance for the maintenance of fervor, concord, and spirituality in religious communities. The volume is full of valuable and practical suggestions, and we earnestly recommend it to all those of our German-speaking sisters, who are engaged in works of charity.

—*Myths About Monarchs* is as funny in its couplets as some of Tom Hood. The captions of the poems, such as "A Day in the Life of Pharaoh," "The Sacred Chickens," "Business," etc., indicate the serio-comic strain. Pharaoh, for instance, arose at nine, ate his

"This labor done, his next would be
To view the spacious factory,
Wherein with joy he saw
In each dim cell some five or six

[1] Cfr. e. g. *La Revue Bénédictine,* Oct. 1907.

Unhappy Hebrews making bricks
With insufficient straw."

—*Althea or the Children of Rosemont Plantation by D. Ella Nirdlinger.* (Benziger Brothers. 60 cts.) Recollections of a happy childhood, and the experiences and pastimes of that bright period when the heart is young, form the theme of this little volume. These experiences were shared by four merry brothers, a sister, and the beloved parents. We all at times like to dream back to the days gone by, and therefore even readers of maturer years may find it interesting to dip into these memories, though the book is, of course, especially written for the young. The latter will gladly follow "the twins" on their rambles and will laugh over the improvised "circus." Of course, there is a healthy moral tone, and the book deserves a place on the shelves of our school libraries.

—*The Beckoning of the Wand* is a title suggesting the glamor and romance of a land where once dwelt the fairies and where mischievous elves plied their craft. In this case it is well chosen; for it is prefixed to a book which offers us "sketches of a lesser known Ireland." It was genuine patriotism that inspired the authoress, Alice Dease, to address these sketches to her friend "Joan," whose love for the Green Isle was weakened by reading "Letters from Ireland," written by an Irishman who had toured America and thereafter spoke of his native land as a place of "idleness, apathy, and dirt." The authoress shows that though the sons and daughters of Erin have their faults "there remains another and a higher side of Irish nature which must not be ignored, if, even without being merciful, we wish to be just, to our own." In pages full of humor and good nature she describes her beloved country, introducing us to characters who are above all conspicuous for the quality that has given rise to the phrase "the spirituality of the Irish race." (B. Herder. $1 net).

—We have carefully looked over Scanlan's *Rules of Order for Societies, Conventions, Public Meetings, and Legislative Bodies* (by Charles M. Scanlan, LL. B. Second Edition. Milwaukee: Reic Publishing Co. 1907. 110 pp. 50 cts.) and must say that it is the handiest and most concise compilation on this subject that has yet come to our notice. The rules it lays down are based on those of the national House of Representatives, as revised in recent sessions, but modified and adapted for general use. The chapter on "Laws Governing Societies" is new and important. The duties of officers, motions and debate, notice, quorum, voting, etc., which raise so many legal questions, are fully explained. A concise table of motions (pp. 46 sq.) will enable any intelligent reader to master the general principles of parliamentary practice almost at a glance. We have not compared Scanlan's manual with Cushing's, but we notice that the *Manchester* (N. H.) *Union,* which appears near Cushing's old home, (edition of March 25, 1907), says that Scanlan's contains some detailed information which Cushing omitted. One thing we can assert of certain knowledge: a presiding officer who has mastered Scanlan's

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—*Aux Catéchistes—Programme pour le temps présent, par l'abbé F. Gellé, profeseur de Pédagogie catéchistique.* (Librairie Gabriel Beauchesne et Cie, rue de Rennes, 117, Paris. 1908. 0,75 fr.)—This small pamphlet has been written by an experienced pedagogue with a view of forming and guiding catechists so as to enable them to undertake successfully the arduous task of gathering children and instructing them in the elements of religion. Although designed to meet present conditions in France, the booklet may be of value also to teachers and educators in this country. The author insists especially on the *education* of the child, which he sums up in the words: "faire penser, faire sentir, faire agir, faire prier les enfants." We recommend the little volume for the amount of practical psychology and educational experience it contains, hoping that it will give our teachers some new inspirations as to how they must qualify themselves to bring up the young generation for the service of God.

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

*The Works of the Right Reverend John England First Bishop of Charleston. Edited with Instruction, Notes, and Index under the Direction of the Most Reverend Sebastian G. Messmer, Archbishop of Milwaukee. With Portraits.* Seven volumes. $24.00 net.

*A Torn Scrap Book. Talks and Tales, illustrative of the "Our Father" by Geneviève Irons. With Preface by Rev. R. Hugh Benson.* $1.00.

*Cords of Adam. By the Rev. Thomas J. Gerrard.* $1.50 net.

—*The Church of the Fathers. By John Henry Cardinal Newman.* $—.75 net.

*A Maiden up to Date. A Novel by Geneviève Irons.* $1.60 net.

*Well Spent Quarters. Fifteen-Minute Meditations adapted to the Young to which is added A Three Days' Retreat by a Sister of Mercy.* $—.75 net.

*Priest and Parson or Let us be one. By Rev. James H. Fogarty.* $1.25 net.

*A Common-Sense View of Christian Science. By Father V. H. Krull, C. PP. S.* $—.15 net. Doz. copies $1.20 net.

*A Commentary on the Present Index Legislation. By Rev. Timothy Hurley, DD. With a Preface by the Most Rev. Dr. Clancy, Bishop of Elphin.* $1.35 net.

*Pioneer Priests of North America, 1642—1710. By the Rev. T. J. Campbell, S. J.* $1.60 net.

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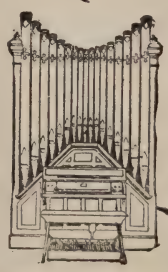

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# The Catholic Fortnightly REVIEW

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## Henry Charles Lea on the Spanish Inquisition

I

THE fourth and last volume of Lea's *History of the Inquisition of Spain* has at last appeared and has been hailed with a chorus of approval from the book-reviewers of America and of England. It is almost tiresome to read through the long register of praises elicited by this production. From the multitude of notices before us, we select a few that are typical.

The Macmillan Company (publishers of Lea's works on the inquisition and on sacerdotal celibacy) thought fit to insert the following eulogy of the author in its "Monthly List of New Books" for March 1, 1908, under the caption: "America's Greatest Historical Work:" "Not long since Mr. Owen Wister named Dr. Henry Charles Lea among the three American men who stand in the first rank of living scholars. Only a little earlier a conservative critic had pronounced Dr. Lea's *History of the Inquisition of Spain* on the whole the greatest historical work yet produced in America. The four volumes of that work seemed a fitting completion of the task to which for more than forty years the historian has devoted himself. But for good measure and to prove that his great learning and acumen are still unimpaired, he has produced a supplementary volume on the *History of the Inquisition in the Spanish Dependencies.* It would be superfluous to enlarge on the qualities that distinguish this book. It is of a piece with those in which Dr. Lea has covered his chosen field and which have placed him among the foremost scholars America has produced. The new volume, like its predecessors, is simply indispensable to every historical library, public and private." We add a few specimens from what the same booklet calls "Praise from the Critical Press": "There is no greater living authority on the history of ecclesiastical institutions than Dr. Lea." *New York Herald.*—"The only thorough work in English on.... what the author justly calls one of the most remarkable organizations in human annals." *Review of Reviews.*

This is certainly the acme of puffery. As a quasi-introduction to the "greatest historical work yet produced in America" Lea had previously issued *Chapters from the Religious History of Spain Connected with the Inquisition* (London, Bernard Quaritch. 1901, XII & 463), which calls for no further notice. Then appeared *The Moriscos of Spain,* which treats at greater length a chapter from the history of the Spanish Inquisition. In the preface Lea accounts for its separate publication as follows: "...it not only embodies a tragedy commanding

the deepest sympathy, but it epitomizes nearly all the errors and tendencies which combined to cast down Spain, in little more than a century, from its splendor under Charles V to its humiliation under Carlos II." We ask the reader to note these words. They summarize what Lea considers the main result of his studies in this field, viz., that Spain's combats to maintain the integrity of faith and race are almost exclusively responsible for her economic, and, consequently, political, decline.

If religious affairs in Spain had been allowed to follow the course of development which they began to take towards the end of the fourteenth century, Islamism would have become the religion of the nation. Even the writer of the laudatory notice in the London *Saturday Review* (Jan. 25, 1908, page 110) concedes this point. He writes: "It is difficult for us to appreciate the peril to European Christianity which thoughtful and zealous men from the earliest days apprehended from a circumambient and penetrating Judaism. The complaisant intercourse between Jew or Moor and Christian fostered by Arian Goths scandalized the Crusaders, and must in the end have produced a mongrel, syncretic form of creed." Alphonse VI of Castile (1072—1109), the "shield and the light of Spain," had already taken the title "Imperador de los dos cultos," and the union between Moors and Spaniards in political, social, and municipal relations, in spite of frequent wars and battles, was making greater progress. Hostile forces were systematically undermining Christian faith and Christian views of life. If the Church did not wish to remain an idle spectator, it behooved her to resort to those means of self-protection and self-preservation which were suggested by conditions then prevalent and by the spirit of the age. The successfully planned campaigns against the Albigensians pointed out a way of defence. The prolonged wars of conquest which had been waged by the Spanish rulers, and which were seldom undertaken from purely religious motives, now received a special sanction by sharing in the material and spiritual privileges of the Crusades. Even the Templars and Knights Hospitalers were allowed to take up arms in Spain against the infidels.

Of this very natural attitude of the Church towards the great dangers of the "cohabitatio" of believers and unbelievers, which the cultured minds of the period disapproved as much as did the common people, Lea speaks on page 4 of his book as "intolerance." Where a larger number of subject Moslems dwelt together, the Church insisted on strict separation of the races. The Lateran Council held under Innocent III, prescribed a distinctive habit to be worn by Jews and Saracens for purposes of recognition. This ecclesiastical ordinance,

regarded by all contemporaries as a matter of course, gives Lea occasion to write: "The Church was succeeding in gradually awakening the spirit of intolerance, but its progress was slow." (page 9).

The Jews and the Mudejares, as the subject Moslems were called, are depicted even in the opening chapter in such glowing colors and are praised so highly for their intellectual and commercial superiority over the Spaniards, that the latter seem to have been mere simpletons. Assertions of this kind crop out at frequent intervals in the volume, which reads like a running apology, if not an apotheosis of the Jews and Mudejares, while there is absolutely no recognition of the grave danger which these foreign intruders betokened for a Christian realm. Injustice always attaches to the Spaniards, the Church, the Inquisition, the Kings; right and equity are invariably found on the side of Jews and Saracens. That serious methodical defects should be the offspring of this warped view will not surprise any one versed in the ecclesiastical history of Spain. Those faults of the Spaniards which are incomprehensible to us—bringing about forced conversions, leaving a choice between baptism and exile, neglecting to instruct Christians thus "gained over," the vacillating policy of civil and spiritual rulers, and many other deplorable conditions—fail to furnish even a flimsy pretext for the unhistoric and unscientific party spirit just described.

A person validly baptized remains a Christian for life; "a hideous principle," interjects Mr. Lea, "which was duly carried through the canons and served as a justification for vitiating in practice the essential genius of Christianity and as an excuse for unnumbered ohrrors" (p. 71). This sort of comment prevades the whole volume (inspite of Lea's boasted "freedom from moralizing") and tells plainly with what insight the author approaches all matters bearing on theology.

The grand expulsion of all Moriscos from Spain in 1609 is the end of the drama which Lea treats in eleven chapters: 1. The Mudéjares; 2. Ximenes; 3. The Germania; 4. Conversion by Edict; 5. The Inquisition; 6. Conversion by Persuasion; 7. Condition of the Moriscos; 8. The Rebellion of Granada; 9. Dangers from Abroad; 10. Expulsion; 11. Results. Then follows (pp. 403—444) an Appendix of fourteen Documents and (pp. 445—463) the Index. The gathering of the material, consisting partly of unprinted "Archivalia," is a meritorious task as far as the mere collecting is concerned. When there is question of interpreting, and still more of supplying lacunae in the series of records, the cautions already noted in a previous paper of this series find full application.

The first volume of the *History of the Inquisition of Spain* (completed in MS. in October 1905) appeared in January 1906, the second

in September of the same year, the third in January 1907, and the fourth in October of last year.[1] Referring to the immense flood of records concerning the Inquisition in the extensive Spanish archives, the author remarks in his preface: "There can be no finality in a history resting on so vast a mass of inedited documents and I do not flatter myself that I have accomplished such a result, but I am not without hope that what I have drawn from them and from the labors of previous scholars has enabled me to present a fairly accurate survey of one of the most remarkable organizations recorded in human annals." Despite the large number of works on the Inquisition, little has been done in the way of preparing systematic monographs as a basis for a more comprehensive history.[2] The superabundance of *acta* will therefore permit an adequate control of the vast material only when the spheres of action of the Inquisition in the various provinces, and its relation to the different tribunals and their agents, have been fully investigated. The caution contained in the words of Lea just cited is therefore a pertinent one, inasmuch as it reminds the reader in good time that the definitive history of this institution is still a task for the future. Hence Lea would have done well in choosing for his own work a less pretentious title than "A History of the Inquisition of Spain"; e. g. "Contributions to the History...." or something similar.[3]

The whole work is divided into nine books: 1. Origin and Establishment; 2. Relations with the State (Vol. I); 3. Jurisdiction; 4. Organization; 5. Resources; 6. Practice (first half), (Vol. II); 6. Practice (second half); 7. Punishment; 8. Spheres of Action (Vol. III); and 9. Conclusion (Vol. IV).

We reproduce the second paragraph of the Preface (p. v, Vol. I), as it gives some explanation of Lea's method. "In this a somewhat minute analysis has seemed to be indispensable of its [the Inquisition's] structure and methods of procedure, of its relations with the other bodies of the state and of its dealings with the various classes subject to its extensive jurisdiction. This has involved the accumulation of much detail in order to present the daily operation of a tribunal of which the real importance is to be sought, not so much in the

[1] New York: The Macmillan Company; London: Macmillan & Co. (xii, 620; xi, 608; xii, 577; xii, 619 pp. with a Table of Statistics.)

[2] The best monograph on an important episode we owe to German industry: *Beiträge zur Geschichte des spanischen Protestantismus und der Inquisition im sechszehnten Jahrhundert. Nach den Originalakten in Madrid und Simancas bearbeitet von Dr. Ernst Schäfer.* 3 Bände. Gütersloh, Bertelsmann, 1902.

[3] In the magnificently documented work (Urkundenwerk) of Finke, *Acta Aragonensia.* 2 Bände (Berlin, Rotschild 1908) a number of documents concerning the Inquisition are given in Abschnitt XVII, pp. 840 sqq.

awful solemnities of the *auto de fe,* or in the cases of a few celebrated victims, as in the silent influence exercised by its incessant and secret labors among the mass of the people and in the limitations which it placed on the Spanish intellect—in the resolute conservatism with which it held the nation in the medieval groove and unfitted it for the exercise of rational liberty when the nineteenth century brought in the inevitable Revolution."

This excuse for the insertion of endless, trifling details is valueless. The same purpose could have been attained far more readily and concisely than by this trumping up of wearisome minutiae, of which a few specimens would have sufficed to enlighten the reader. The comfortable diffuseness with which the author expatiates on the unprinted material, excerpted for him by archivists, is not always in proportion to the importance of the matter. Lea begins the second chapter, "The Jews and the Moors" (p. 35), with one of his characteristic "moralizing" statements, as follows: "The influence under which human character can be modified, for good or for evil, are abundantly illustrated in the conversion of the Spaniards from the most tolerant to the most intolerant nation in Europe." It was of course, in Mr. Lea's opinion, the persecuting policy, the repressive legislation, the woful intolerance of the Church which brought about such a change. He is entirely consistent when he judges laws and regulations which at that epoch were received without demur by all cultured men, nay, were even accepted as self-evident, and may consequently be regarded as a clear, dispassionate expression of the mentality of the people—entirely according to modern conceptions and brands them with the epithets "shameful" and "infamous."

As to the position of the Inquisition in Spain, Lea finds that "the Inquisition represented not only the pope, but the king; it practically wielded the two swords—the spiritual and the temporal." It was this combination which "gave to the Spanish Inquisition its peculiar and terrible efficiency." Ferdinand allowed its introduction only under condition that the power to appoint and dismiss the inquisitors should remain with him. He wrote to Sixtus IV, telling him that he would admit only men of his own choice as inquisitors. "As the institution developed and became more complex he nominated to the Pope the individual to whom the papal delegation as Inquisitor-general should be given and he appointed the members of the Suprema which became known as the Consejo de su Majestad de la santa General Inquisicion. Although the papal commission granted to the Inquisitor-general faculties of subdelegating his powers and appointing and dismissing

his subordinates, thus rendering his action indispensable, Ferdinand was careful to assert his right to control all appointments and to assume that at least they were made with his assent and concurrence." (Vol. I, 290). This fundamental declaration of the king at the establishment of the Inquisition ever after practically retained its force. Even prolonged controversies between Spain and the Curia concerning the appointment of the Inquisitor-general made no essential change.

If the biographic and other details concerning the several inquisitors-general (Vol. I, pp. 300 sqq.) are not more reliable and critical than those about the German Jesuit Nidhart (pp. 310—313 and 500 sq.), they merit only slight consideration.

A surprising instance of Lea's ignorance in the simplest matters is seen in Vol. I, pp. 361 sqq. "In 1635, at Valladolid, the inquisitors required that when the Edict of Faith was read," the bow customarily made to bishops should be made to them. Lea offers this gloss in explanation: "It was the custom that the celebrant should make a bow to the bishop, if present, and in his absence, to the Eucharist." After a bitter quarrel between the canons and the inquisitors the king decided against the latter and ordered "that in the absence of the bishop" they were not to be so honored, but "the reverence must be made to the sacrament." Any beginner in rubrics could have instructed Lea in this matter.

A study of Lea's volume, even when taken up by one prejudiced in his favor, shows that the author's aim was to demonstrate that the Spanish Inquisition, under the close patronage of the king and the highest rulers, developed into a tribunal which proceeded recklessly in the attainment of its objects and employed means which were not always beyond suspicion. It is by no means necessary to set that great store by the purposely exaggerated details, which Lea does with ill-concealed eagerness. Even without this mass of minutiae before us, we may readily believe that lust for power at times did lead the various tribunals to transgress permissible limits and that injustice and avarice prompted many a decision.

Many of the historical questions treated incidentally by Mr. Lea need more investigation before his interpretation can be accepted by the critical student. We may mention, as an example, the long drawn out discussion of the "Case of Archbishop Carranza of Toledo" (Vol. II, pp. 45—85), which must be read cautiously, especially the insinuation regarding the prelate's death, on pages 84 and 85.

*(To be concluded.)*

## Can Living Spring From Non-Living Matter?

In his interesting volume, *What is Life? A Study of Vitalism and Neo-Vitalism* (xii & 147 pp. B. Herder. 1908. $1 net), Professor Bertram C. A. Windle points out—and it is an important thing to keep in mind—that, though the genesis of living from non-living matter has never yet been demonstrated, it is not, therefore, impossible that it may some day fall to the lot of some fortunate investigator to announce such a discovery and to have his discovery recognized by a scientific jury.

"If this were to be the case," says Professor Windle (pp. 83 sq.), "we may be quite sure that there would be hosts of persons prepared once more to announce the annihilation of all religion by the last great scientific discovery."

Yet we must not forget the fact that "the theory of spontaneous generation was held by many, perhaps by all the Fathers of the Church, and that St. Thomas Aquinas himself, when rebuking Avicenna for teaching spontaneous generation, did so because Avicenna held the thesis that it was by the power of matter alone that life arose, whereas, as St. Thomas says, if matter does produce life, it is because the Creator has given it the power to do so."[1]

Professor Windle thinks that "such a transition from non-living to living matter at some period is far the most likely thing to have occurred." .....Of course, "if it occurred, it did so at the will of the Creator and by virtue of the powers which He gave to it, nor do we deny that it is possible that that power is still inherent in non-living matter and may even be continually manifested, though we are unable to recognize the fact."

As Fr. Sharpe says in *The Principles of Christianity* (another volume of Dr. Aveling's *Expository Essays in Christian Philosophy*, to which the present work by Dr. Windle belongs), "If, against all probability, life could be shown to be spontaneously generated from matter, this would merely mean that the sentient or vegetative soul is a resultant from certain chemical combinations and not, as has been supposed, the direct work of the Creator. But there is no more inherent impossibility in holding that animal life is brought into being by a certain combination of chemical substances than in the converse belief, which is incontestable, that it is brought to an end by the dissolution, natural or artificial, of that combination. If we can destroy an animal's soul, as we certainly can, there is no *a priori* reason why we should not be able to make one" (p. 56).

[1] *Summa Theol.* 1, q. 71, art. 1, ad primum.

However, as Professor Windle shows, no approach has so far been made to any synthesis at all that would constitute living matter. It must even be admitted that those syntheses of organic compounds which have been arrived at, do not afford any help in the direction in question.

In confirmation of this latter assertion Dr. Windle quotes Sir Henry Roscoe and Professor B. Moore.

Sir Henry Roscoe[2] says: "It is true that there are those who profess to foresee that the day will arise when the chemist, by a succession of constructive efforts may pass beyond albumen and gather the elements of lifeless matter into a living structure. Whatever may be said of this from other standpoints, the chemist can only say that at present no such problem lies within his province. Protoplasm, with which the simplest manifestations of life are associated, is not a compound, but a structure built up of compounds. The chemist may successfully synthesize any of its component compounds, but he has no more reason to look forward to the synthetic production of the structure than to imagine that the synthesis of gallic acid leads to the artificial production of gallnuts."

Professor B. Moore, speaking of "the products formed interstitially within the cell,"[3] declares: "Most of these [products] are so complex that they have not yet been synthesized by the organic chemist; but even of those that have been synthesized, it may be remarked that all proof is wanting that the syntheses have been carried out in identically the same fashion and by the employment of the same forms of energy in the case of the cell as in the chemist's laboratory. The conditions in the cell are widely different, and at the temperature of the cell and with such chemical materials as are at hand in the cell, no such organic syntheses have been artificially carried out by the forms of energy extraneous to living tissue."

## The Larger View of Socialism

It is urged by the *Toledo Record* (III, 46, June 26, 1908) that "Just as there are no Catholic Lutherans and no Catholic Methodists, so too there is not a single Catholic Socialist in the world today," for the reason that, "when one who has been a Catholic professes Socialism he by that fact renounces his faith and his Church..... Even if these Catholics still go to Mass and receive the sacraments unworthily it does not prove that they are Catholics." ....Nor can a Catholic

[2] Presidential Address, Brit. Ass., 1887.
[3] *Recent Advance in Physiology and Bio-Chemistry,* ed. L. Hill, 1906, p. 10.

excuse himself by saying that he will become a Socialist only for the sake of some economic good that he thinks he finds in Socialism. He might as well take a drink of carbolic acid for the sake of the water that may be mixed with it."

There can be no doubt that scientific Socialism, or the Socialist philosophy, is incompatible with the Catholic faith. "Socialist philosophy,"—thus Rev. John J. Ming sums up the argument of his new book *The Characteristics and the Religion of Socialism* (p. 231), "most certainly is, as we have proved, materialistic and embodies historical materialism as its very soul and essence, and for this very reason, with logical consistency, so exposes the worship of a personal deity to hatred and contempt as to demand its complete extinction."

Yet not all of those following the standards of the Socialist parties are scientific Socialists, who understand and embrace the philosophy of Marx, Engels, *et al.* It is overshooting the mark to say, as the *Toledo Record* says, that "when one who has been a Catholic professes Socialism he by that fact renounces his faith and his Church." It might perhaps be said that such a one denies his faith materially; but to constitute apostasy, or even heresy, there is required the *formal* element, which, we make bold to say, is distinctly absent in the case of most, if not all, of those Catholics who in this country have cast their lot with the Socialist Party or the Socialist Labor Party.

The *Record's* statement would be unobjectionable if it read: There is not a single Catholic in the world today among those who are thoroughly imbued with scientific Socialism and who with full understanding have embraced the principles and teachings of the Socialist philosophy. For when a Catholic does that, he formally renounces his faith and his Church, because scientific Socialism formally denies the entire system of revealed dogma, so that, in the words of Bebel, "Christianity and Socialism are opposed to each other like fire and water."

In instructing our Catholic people, however, we must not be unmindful that, in this country at least, however wrongly, Socialism is looked upon by the unsophisticated and uneducated not so much as a philosophy or world-view, but as a purely economic and political movement aiming at certain social reforms, the desirability and necessity of which it were vain to attempt to deny.

It is not by denouncing socialistically inclined Catholics as heretics or even apostates that we can succeed in stemming the dangerous movement, but by convincing them that they have been led into error: that Socialism is not purely a movement for the accomplishment of a number of laudable and necessary reforms; but that over and above

that it is a philosophical system which, being radically and essentially materialisctic, must needs deny the existence of a personal God and consequently antagonize any and every form of religion, looking as it does upon all religion as the outgrowth of prevailing economic conditions and, like these conditions, not divine, not stable and above time, but changeable, waxing and waning, utterly dependent on the ever-changing and ever-succeeding economic status of mankind.

Along these lines Father Ming's recently published volume[1] is sure to do much good, and we wish it a wide circulation. Especially our editors and other Catholic writers ought to imbue themselves with its arguments. As the REVIEW has again and again urged, Socialism today is the greatest danger threatening both State and Church, and we cannot fight it successfully unless (1) we learn to comprehend it thoroughly by a careful study of the writings and doings of its leading exponents;[2] unless (2) we detect, distinguish, and accept the truth which it misapprehends, misinterprets, or misapplies—for it is in this rather than in detecting and exposing its fallacies that the real refutation of a false philosophy lies—; and unless (3) we hasten to alleviate the misery of the working classes, which is the efficient cause of Socialism, by curbing a greedy capitalism and effectuating such needed social relief measures as have formed and still form the major portion of the political programme of our Catholic brethren e. g. in Belgium and Germany.[3]

Taking a larger view of the situation, we believe with Rev. Dr. Kerby (see the *American Catholic Quarterly Review* for April 1905, p. 243) that "we need a spiritual judgment of Socialism in its mildest, least objectionable form.... We might then construct the whole line of defense and meet Socialism always with the discrimination that justice demands and the fairness that truth imposes."

[1] *The Characteristics and the Religion of Socialism. By John J. Ming, S. J.* Benziger Brothers. 1908. Price $1.50.

[2] As Brownson pointed out many years ago, we cannot understand even an erroneous system till we understand its truth.

[3] It is unfortunately a fact what John Spargo asserts in his *Socialism: A Summary and Interpretation of Socialist Principles* (McMillan 1906) that "there is no country in the world in which the interests of the workers have been so neglected as in the United States. There is practically no such thing as employers' liability for accidents to the workers; there is no legislation worthy of mention relating to the occupations which have been classified as 'dangerous' in most industrially developed countries; women workers are sadly neglected. Whenever a law is passed of distinct advantage to the workers, a servile judiciary has been ready to render it null and void by declaring it to be unconstitutional." (p. 154 sq.)

## A Plea for the Retention of Latin in the Philosophy Course

To the Editor of the Catholic Fortnightly Review:

Permit me to offer some remarks on your recent article "In What Language Ought Scholastic Philosophy be Taught?" (C. F. Review, xv, 10, 303 sqq.)

The gist of the exposition seems to be summed up in the quotation: "It has been the experience of the writer for many years that of those who have been taught philosophy, and especially Scholastic philosophy, only in Latin, not more than one in half a dozen had brought away with him much more than a set of formulas, with only a very imperfect notion of their meaning, though not unfrequently accompanied by a strong determination to cling to them all, indiscriminately and at any cost." (Hogan, *Clerical Studies,* p. 70).

I fully grant that such may be the result if Scholastic philosophy is taught *only in Latin.* But is there not a middle course? Excluding ecclesiastical seminaries and confining ourselves to the lay students, —we hold that even with these lay students it is possible and immensely profitable to give to them, and to make them study, the skeleton of philosophy in Latin and to lay the matter before them in concise, clear Latin theses, but to offer further explanations and remarks in the vernacular and to stimulate the reading of well-tried authors who have written on the subject-matter more *in extenso* in the vernacular, and after the true principles have been fully established, bring to the lecture room non-Scholastic authors, even modern materialists and idealists, and then promote healthy criticism in analyzing their vagaries. I know from a personal experience of more than fourteen years that such a procedure is possible and extremely advantageous.

The reasons for teaching the outlines of philosophy in Latin are as follows:

In the first place to express the skeleton of thought in Latin necessitates clear and concise thinking.

Secondly, if the lay student never studies philosophy in Latin, the greater treasures of Scholastic philosophy, including the best books of Neo-Scholasticism, will ever be sealed books for him.

Thirdly, if professors content themselves with teaching philosophy in the vernacular, they themselves by their *vis inertiae* will be tempted to ignore gradually the great Latin classics and thus to cut themselves off from the standard sources of Catholic philosophy. It has come to pass already that in some ecclesiastical seminaries philosophy is taught only in the vernacular and some clerical brethren are at times

heard to advocate the seminary teaching even of Catholic dogma only in the vernacular.

The only question to solve is: Can the Latin language be so taught in the preparatory years that the students may be expected to handle it as far as necessary to take up at least the skeleton of the Latin philosophy and to make it a tool that would serve in a disputation in which ordinary difficulties are proposed? If the study of the Latin language is systematically and intelligently pursued, if during five and sometimes six years Latin is taught every day, if Latin conversation and composition are in a graded measure insisted on, it is possible for the average student to handle the Latin tongue as a ready instrument with which to acquire that clearness of conception which the Latin is so well adapted to provide.[1])

Let us not forget that Latin is the language of the Catholic Church, that it should be the pride of every Catholic teacher to instill into his pupils a love of and appreciation for the Latin tongue. He who is able to understand philosophy in Latin will find it easy and enjoyable to follow understandingly all the prayers in the liturgy of the Church.

The writer has known a brilliant, whole-souled Catholic man, a self-made scholar who had no educational opportunities above the common school, but who, possessed by a staunch love for truth and for the Church, advanced so far as to be able to read the *Summa Theologica* of St. Thomas in the original Latin.

There is a strong incentive in making the young layman attempt a great aim, in making him realize that by knowledge he equips, strengthens, and elevates his mind, is brought into personal contact with the great luminaries of all times. Let us aim high. Let us

[1] Another college president, to whom we had an opportunity to show the above communication before it was put into type, curtly said after perusing the above sentence: "It is possible, concedo; but 'a posse ad esse non valet illatio.'" The fact of the matter is, as Rev. Dr. Dyer, Rector of the Baltimore Seminary, pointed out in an address delivered at the fourth annual meeting of the Catholic Educational Association (see Report of the Proceedings, pp. 134 sqq.), our colleges do *not* give their students any thorough grounding in Latin, i. e., "simply the ability to give the sense of any ordinary piece of Latin after an attentive reading and a little reflection, to explain it grammatically, and to express simple thoughts in correct Latin, with the help of an English-Latin lexicon." In Dr. Dyer's experience, "many of the papers handed in [at the examination for admission to the seminary] by young men holding a certificate of A. B. graduation [from various Catholic colleges] would have been thoroughly discreditable to any bright boy after one good year of Latin." There you have *the real situation* limned as it were by a flash light. And there you also have the crux of the question under consideration. Our esteemed correspondent, with whose arguments for the rest we fully agree, does not attempt to remove this difficulty.—A. P.

properly prepare for the great task and let teachers try at an early date in the scholar's Latin studies to make him not only read Latin but to hear Latin addresses and to express his thoughts in Latin. We deeply deplore the tendency of excluding all Latin from the teaching of philosophy to lay students. We deplore it in the name of thoroughness and we lament the superficiality that would necessarily creep into the branch of philosophy which needs most of all thorough and deep thinking. Thoroughness and depth can of course be obtained only at the price of earnest and constant efforts.

A Catholic College President

## The Radical Defect of Public School Training

The New York *Evening Post* (July 20) notes a growing preference, on the part especially of "the well-conditioned people in many of our communities," for private as against the public state schools. Our scholarly contemporary does not attribute this phenomenon "to any very general extent to the absence of religious instruction in public schools, except among the Catholic population in certain places," but finds "the main causes" to be: "the supposedly higher social consideration attaching to the private school, and the greater degree of personal attention which the individual pupil may obtain under private tuition."

The first-mentioned motive the *Post* is inclined to ascribe mainly to snobbishness. The other set of reasons, however, it admits to be "operative in the majority of cases."

"This desertion of public schools," our contemporary concludes, "though confined to but a small percentage of our entire population, suggests a rather disconcerting alternative. Either our public schools must everywhere be brought up to something of the standard of the best private schools, or we must expect in the future a further educational stratification which is not at all in consonance with the traditional democracy of our public school system. President Eliot has pointed out that the item of expense is one serious barrier against the public school's approximating the efficiency of the private school. When the ratio of teachers to pupils is often three times as great in the public institution, the opportunity for individual observation and instruction of the pupil grows proportionately less. This is perhaps the best-founded critique of our public school system. It is a vast machine, suggestive of the steam-roller. It crushes down to a uniform level a vast amount of material, and the unruly elements are either elim-

inated or carried along as an irritant and obstacle, only because they cannot be sloughed off. The recent convention at Cleveland of the National Educational Association showed how seriously leaders in public school work are attempting its betterment. When public schools were established in this country, the boys supplemented their schooling with work on the farm, and the girls their lessons with housewifely tasks at home. The 'three R's' were in no danger of occupying the entire horizon. But while industrial pursuits have since become wondrously varied, the out-of-school conditions of child life have too often lost their educational powers. Both the changed home environment of the child and the varied capacities of different children demand an intelligent readjustment of our public school system."

Here we have again, essentially, the same view of our "incomplete" public school system that was discussed at some length in No. 14, pp. 424-428 of the CATHOLIC FORTNIGHTLY REVIEW. As the readers of that article know, the situation is even worse, and far worse, than the New York *Evening Post* is willing to admit. Many of our best educators make no bones of the fact that they consider the methods of instruction in the public state schools as radically deficient. The deplorable feature of the whole agitation for better methods is that its advocates are so utterly wrong in diagnosing the real disease, that they expect it to be cured by the introduction of industrial training. We have here the same fundamental fallacy that Orestes A. Brownson pointed out in Socialism as early as 1849, the "assumption that our good lies in the natural order." (*Works*, x, 95). The trouble with our public school system is that it neglects to train the heart. Industrial courses will never remedy this radical defect.

## The Liquor Question

Again, for the *x*th time in the history of this REVIEW, we have received a violent letter from an advocate of the noble cause of total abstinence.

This time we are upraided for misrepresenting the position of the Catholic Church with regard to the temperance cause, by telling our readers that the principle of prohibition is un-Catholic, and that a proper Sunday observance does not involve the closing of the dram-shops, etc.

As for the last mentioned point, we believe it is sufficiently disposed of in the letter of His Grace the Archbishop of Cincinnati, which we quoted in our Vol. xiv, No. 10, p. 331.

With regard to our opposition to the principle of prohibition, we believe we are likewise in full accord with the great majority of the American episcopate, one of whose most respected members, still living, declared as long ago as 1892 in the *Ecclesiastical Review*:

"To prohibit [the sale of strong drink by law] would be neither wise nor just to the community; not wise, because it would be nugatory, and meet with the fate such measures have met with everywhere. Evasion and hypocrisy, and secret drinking on a large scale, have been the result of such compulsory measures. It would be unjust to the community, because the moderate use of stimulants.... is not wrong, but, on the contrary, useful, wholesome, and at times necessary. To attempt to prohibit a few at the expense of the many is not wise legislation; as we have said, those who indulge to excess in drinking are comparatively few; and besides they will get what they want. All that can be done is to limit the traffic to prevent, as far as possible, abuse."

Bishop Chatard—for it is he whom we are quoting—thinks that the most effective means for limiting the liquor traffic is "high license, which will have the effect of diminishing the number of saloons, and in all probability of limiting the dispensing of spirituous stimulants to a more responsible class of people, whose interest it is to prevent excess in drinking." (Chatard, *Occasional Essays*. 1894. p. 336.)

We need not recall how often we have advocated the same measure; nor yet how frequently and earnestly we have insisted, as Msgr. Chatard insists in the essay quoted, upon stringent measures to prevent minors from frequenting saloons and to abolish the "wine-rooms."

We believe with but few exceptions American Catholics are a unit in advocating these measures. What other means the State might employ to aid in suppressing intemperance, is a question on which much has been said in this REVIEW with which we cannot expect all of our coreligionists to agree. But we are sure we have never misrepresented the teaching of the Church, because there is no defined teaching of the Church on this question, every Catholic being entirely free to form his own conclusions and to express them with due respect.

## A Mathematical Formula for Disease

With a degree of good will and study almost anything may be compressed into a mathematical formula. Thus a physician proposes this formula for the essence of disease:

$$D = \frac{M+V+N}{R}$$

that is to say: D (disease) is equal to the microbes (M), their virulence (V), and their number (N), divided by the power of resistance (R) of the organism affected. Which means that the danger of a sickness is by so much smaller, as the resistance of the body is greater than the product of the microbes, their virulence and number.

A medical journal suggests a modification of this formula by which the physician would find a place among the factors; which would make it read:

$$D = \frac{M+V+N}{R+P}$$

P standing for Physician. The meaning of this augmented formula is clear. But is it correct? We fear not.

In the first place: is it right to assign to the doctor a position of equal importance with the resisting-force of the body or the curative power of nature? Again: are there not diseases into which microbes do not enter? What about diabetes, for instance? If one factor of the formula is null, the whole formula is valueless. Then there is the factor of immunity in contagious diseases—if it be the intention of the author to limit his formula to this category. The unequal disposition of individuals ought to find expression in the factor V, to which might be added an index letter (e. g., $V^1$) to express individual susceptibility. And the *number* of the microbes (N) should be eliminated as not affecting the essence of disease.

The worst feature about this formula is, that it is apt to impress lay readers as a strong argument for the overwhelming power of microbes, thus confirming them in the notion that the spittoon, for instance, is of greater importance in fighting consumption than healthy dwellings and wholesome social conditions.

To our mind the formula might be improved by making it read something like this:

$$D = \frac{M+V}{R-(F+Q)+D}$$

F standing for faith cure (Christian Science) and Q for quack doctors and patent nostrums. Unlike the original inventor, however, we do not claim for this improved version any measure of mathematical or scientific accuracy.

# MINOR TOPICS

### THE CHURCH AND THE ELKS

We read in the New York *World* of July 14 under a Trenton (N. J.) date-line:

"The funeral of John H. Golden, who was a prominent Elk and was a Catholic in religion, was delayed two hours to-day by an order sent by Vicar-General Fox, that the family must decide whether Mr. Golden's pastor or his lodge of Elks should conduct the funeral services. The lodge had been preparing for the services for several days and insisted that they be allowed to take charge of the ceremonies. Several Protestant relatives of Golden sided with them, but the Catholic relatives outnumbered the Protestants, and the priest took charge of the funeral..... The Elks say that heretofore the Catholic Church services have followed lodge services in this city and vicinity, and they object to the new order, but Msgr. Fox is firm, and in the future secret societies will take a back seat when funerals of their fellow-members who were Catholics are in progress. The Monsignor says the Elks officiated here before the Catholic service only in cases when the priests were not aware that the secret society had officiated. He says that a rule of the Church is not to officiate with any secret society at the funeral of a Catholic."

More power to Msgr. Fox!

### DR. WM. BARRY AND "THE TRADITION OF SCRIPTURE"

We never reviewed *The Tradition of Scripture,* first published in 1906, because we loathed to attack its author, the Rev. Dr. William Barry, to whom we owe such an exquisite volume on our favorite Newman. A new edition of the *Tradition* has lately appeared, but we are pained to learn from the *Western Watchman* (Sunday edition, Vol. xxi, No. 31) that, despite recent Roman pronouncements, Dr. Barry has not experienced a change of heart. *"The Tradition of Scripture"*—says our contemporary—"was published in 1906. Since that time the 'Pascendi Dominici' has called an abrupt halt to Rationalism masquerading as Catholicity. It has dealt most unkindly with the kernel and husk theory, the truth of adaptation theory, the insertion and assertion theory, and many another theory of kindred tendency. What happens? Dr. Barry is bringing out a second edition of his book. He withdraws some things and substitutes other things. What does he withdraw? The views propounded in his book and the perfidy and futility of which are set forth in the Encyclical? Not at all. Dr. Barry omits one paragraph in regard to the authorship of the Pentateuch and substitutes another giving what the Biblical Commission has to say on the matter. Also, the decree in favor of the Johannine authorship of the Fourth Gospel gets the place until now occupied by some highly refined inferences of his own. Beyond these, he artlessly assures us, in a new 'advertisement,' he has found nothing to correct in the volume! It seems sinful to break in upon the sweet self-complacency of this good man. No doubt, the ignorance and sycophancy of reviewers who love showy writing are, in a great

measure, responsible for his frame of mind. A writer in the London *Tablet*, in sympathy with him, has the impudence to refer to the acts of the Holy See—which called for the latest changes and additions—as 'the recent drastic decisions.' To have compared *The Tradition of Scripture* with the Encyclical and to assert that the teaching of the one was compatible with the teaching of the other would require such monumental dullness that we must decline to take Dr. Barry seriously. Furthermore, false notions and foolish theorizing in the body of a treatise are not cancelled by a general submission or disavowal in an advertisement or a preface; and he knows it. Loyalty to Catholic faith demands something more reassuring than trifling of this character. We do not believe that the author should make any further corrections: there are too many things to be corrected. We are convinced that the best service Dr. Barry can render to the cause of Catholic apologetics is to burn his book."

### PROTESTANT PROPAGANDA IN THE PHILIPPINES

An Australian priest, Rev. E. Merg, M. S. H., who has recently visited the Philippine Islands, writes in the Sydney *Catholic Press* (No. 649, pp. 18 sq.):

"Protestantism is using every means in its power to spread religious division amongst the once-united Filipinos. American money is its lever, and flows in abundantly to support the efforts of its ministers. In order to better attain their end, these ravening wolves do not hesitate to put on the clothing of the good shepherd. In the diocese of Vigan two Anglican ritualist ministers wear the soutane in the streets, celebrate Mass, ring the Angelus, allow the people to kiss their hand, and conform in all things to Catholic customs.

But, worst of all, the old Spanish schools in the whole land (which, needless to say, were all Catholic) are in the hands of the Americans, and the bad example of the teachers, mostly Protestants or indifferent to religion, will have a deplorable influence upon their pupils, even in the supposition that they will not directly attack the Catholic faith. The adults are proof enough against Protestantism, but the young generations will suffer from the evil breath of Protestant unbelief. It is not that Protestantism will gain much ground in the Philippines; no; the progress of the evil will have a different result from what is expected by the Protestant agents, and whilst they are zealously sowing the seed of Protestantism, they will, like in Armenia, and in the Orient, reap nothing but rationalism, or unbelief in its worst form. But, in spite of all these difficulties, there is little fear that the faith will disappear from those islands. The solid work of 300 years is not easily undone. No; the Filipinos are not ripe for the cold and stiff Protestant religion. Let them have good, solid and zealous priests and numerous Catholic schools, and despite the efforts of the enemy, the Archipelago shall remain Catholic."

### CATHOLIC MISSION STATISTICS

We have before us, with the compliments of the reverend author, an interesting little volume, entitled *Katholische Missionsstatistik. Mit einer Darstellung des gegenwärtigen Standes der katholischen Heiden-*

*mission von H. A. Krose S. J. (97. Ergänzungsheft zu den "Stimmen aus Maria-Laach."* B. Herder. 1908. 90 cts. Brochure).

In the Preface Father Krose states that our mission statistics stand in sore need of revision and completion, and he establishes his contention more fully in the introduction. The object of the book is to remedy this deficiency. In refuting the assertion of G. Warneck—a well-known Protestant authority on missions—that "Unto this day all Roman Catholic statistics are not only a bungle, serving fixed party purposes, but also a wild mass of conflicting figures,"—P. Krose shows that even before the rise of the modern statistical methods Catholic missionaries had summarized their work in excellent statistical tables. It may be interesting to mention some of these earlier attempts at mission statistics.

In the eighteenth century the Jesuit missionaries of Paraguay took great pains in compiling accurate statistic tables of their work. P. Krose gives an extensive "Doppel-tabelle" of the year 1738, concerning missionary work in Paraguay, which he says, "from the standpoint of statistics must be considered a model." It is taken from a collection of letters and notices of missionaries of the Society of Jesus by P. Probst: Des neuen Welt-Botts Tomus IV (Wien 1755).

If, says Fr. Krose, we had a dozen similar reports of the years immediately preceding or immediately following, they would supply us with most valuable population statistics concerning extent, sex, families, number of children and deaths of a wide-spread Indian stock of the eighteenth century. Such figures would be valuable not only for the history of missions but also for the purposes of ethnography and anthropology.

We possess also an eighteenth century report of the Franciscan mission in the province of Canton, China, according to which this mission in 1765 numbered 3,112 baptized Christians in three main mission centres and in 58 sub-stations; in the province of Fokien there were 1173 Christians. Of the Jesuit missions in China in the seventeenth century there are also very complete reports. From these we gather that in the year 1664 there were in the whole land 114,200 baptized Christians, spread over eleven provinces of the vast Empire. There were 30 main missionary centres, 273 sub-stations, and 142 churches. There were also numerous chapels and rooms of prayer. The number of missionary priests was only 27, assisted by three Chinese lay-brothers. The number of persons baptized from 1650—1664 amounted to 96,180, or on the average 6,870 a year. In the South the Jesuits residing at Macao had established three mission centres with three churches and ten sub-stations.

After having thus shown what had been accomplished in the early days of mission activity in the way of gathering statistics—with special reference to such great works as the *Annales de la Propagation de la Foi* (established at Lyons in 1822), the *Katholischer Missionsatlas* of P. K. Streit, S. V. D., and finally Msgr. P. M. Baumgarten's magnificent volume *Das Wirken der katholischen Kirche auf dem Erdenrund*—Fr. Krose gives some luminous chapters on the meaning, object, and value of missionary statistics. Catholic missionary enterprises as at present conducted in various parts of the world are

treated in five chapters: A. Asia (with seven sub-divisions); B. Australia and Oceania; C. Africa (with five sub-divisions); D. America (with three sub-divisions); E. General Review.

It is, of course from the twenty tables of figures which P. Krose presents that we gain the best idea of the work carried on by our "heralds of the faith" in distant regions; from them we learn, too, how that work needs to be strenghtened and, consequently, how we may help and support it.

**ABOLISHING PEWRENT**

We know of pastors who have introduced into their parishes the custom of renting pews and deem it a step ahead and in the right direction. The venerable Father John O'Brien, whose triple jubilee the *Sacred Heart Review,* which twenty years ago he founded, recently commemorated by issuing a *Souvenir,* (133 pp. illustrated. 50 cts.), long ago in his church at East Cambridge, abolished pewrent and built a magnificent parish plant with the voluntary offerings of his people.

"When Father O'Brien was sent to East Cambridge [thirty-five years ago] to build a new church, he found that most of the pews in old St. John's Church were owned by the occupants, who paid a small yearly tax. The income from this source was consequently meagre. There were only two masses said in the old church, but Father O'Brien immediately added other Masses at which the pews were free to all, and, as these low Masses increased in number, the letting of pews by the quarter or year, according to the old system, gradually fell into disuse, the people preferring to be at liberty to attend any Mass they pleased. In this way the hiring of pews gradually discontinued, and the revenue thus lost to the church was made up by the offerings made every Sunday on the occasion of hearing Mass. Since that time, any one, rich or poor, may occupy any seat he likes.

"Could we have a uniform practice in this matter, the people would like it better, and the matter of church revenue would be more practically and thoroughly assured. The spirit of the legislation of the Church appears to forbid the exacting of money as a condition of hearing Mass. Our dependence, therefore, would seem to be upon the faith and piety of the people, who know that the necessary expenses cannot be met except by money received from them.

"The custom here is this: At the offertory, an offering is received from those who attend Mass. It is not a payment for seats; it is a voluntary offering. The people, on the occasion of attending Mass, make, whether they are standing or sitting, an offering to help meet the current expenses of the church, the salaries of the clergy, the payment of debts, the providing for new buildings that may be in process of erection, and for all such purposes. Father O'Brien believes that St. Paul in principle introduced this system of providing for the religious wants of the people, as we see in his first epistle to the Corinthians, last chapter, and in several places in the second epistle; and elsewhere he orders collections to be made, on the first day of the week, at the Holy Sacrifice, 'according as God has prospered them.' Almsgiving is free, and the amount is left to the discretion of the giver.... Almsgiving on the Lord's Day will be an atonement for

sins committed in the week past, and also a means of preservation from sin the week following. This is the teaching of the Saints and Fathers of our Holy Church; and Father O'Brien has found by experience that when this duty is thus placed before the people on these religious grounds, even aside from the direct law of the Church, they will aways be generous. He has also found that the system, when properly administered, is no hardship to the people, and no burden upon them, even in the case of the poorest. A person may give something on one Sunday, and, on the next Sunday, he may, for one reason or another, give nothing at all; but the average amount is good and satisfactory. 'Paying for seats' is an expression never allowed in the Church of the Sacred Heart, East Cambridge."

**THE KNIGHTS AT CACTUS LANDING**[1]

The local Knights of Columbus assembled last Sunday afternoon at two o'clock, to do honor to the memory of their patron. The program was brief and tamely carried out, and consisted mainly of a speech by the lecturer entitled "Why I am It." The meeting was held in the school house, behind closed doors, and the janitor held his hat over a broken window in order to hold in the secrets of the privy council. The minutes of the preceding meeting were read, but as no one was paying attention to the reading, the minutes stood approved as read.

The first business on hand was to take some coal dust out of the stove pipe, immediately over the head of the chairman of the meeting.

The chairman was called upon for a speech, but owing to the fact that he has been unusually busy getting in the winter's wood, he was unprepared and declined to orate, for which he was given a rising vote of thanks. Thus encouraged, he made a few extempore remarks and started to read an editorial from the *Wichita Dazzler*, but he had not proceeded far when a fellow in the rear of the house asked the reader if he took the assemblage for walking unabridged dictionaries. Being sustained in his objections by the house, the objector insisted that the chairman forego reading and resume the chair.

The chairman, having caused his coat tails to dissolve partnership, was, as he thought, about to resume his chair, which he undoubtedly would have done had not a fellow knight been holding it down back of the stove.

During the meeting the following resolutions were passed:

"Resolved, that we, the members of Council 23 of the Knights of Columbus, resolve to thank sincerely our patron, Christopher Columbus, for his gallant act in changing the name of Dona Felipa de Perestrello to Mrs. Columbus.

Resolved, furthermore and hereafter, that we do not hold Christopher Columbus responsible for the unpronounceable names of islands discovered by other navigators; be it also

Resolved, that we hold Christopher Columbus to be the greatest man since Shakespeare."

The weather and other interesting topics were discussed and timely and appropriate views of the occasion were feelingly expressed.

[1] From *A Voice from the West by I. T. Martin.* St. Louis. 1908. pp. 222 sq.

The most impressive view presented before the house, however, was from Knight Murphy, when he missed the cuspidor.

When the meeting was in full blast a motion was made to admit the Daughters of Isabella as an annex. Just then a member rose and addressed the chair. Another member was on his feet in an instant, and asked if the motion of adjournment was in order.

The chairman responded "It is," whereby the motion was made and immediately seconded by seven members.

The meeting then adjourned sine die, with the understanding that the next regular meeting would not be held in the school house.

PATRICK UEBERSTEIN,
*Secretary and Chairman of Committee.*

**DR. HYSLOP AND SPIRITISM**

The "messages from the other side" which James H. Hyslop records in his new book, *Psychical Research and the Resurrection* (Boston: Small, Maynard & Co.) are, as Dr. Hyslop himself admits, with only a few slight reservations, dreadful rubbish; but he denies their worthlessness as proofs of identity and personality on the ground, among others, that trivialities and not big things are the invariable resort in cases of like difficulty among the living. This is good argument as far as it goes. For other peculiarities of the communications —their incoherence, their frequent falsity, their suggestiveness of dreams—he offers anew the theory, already familiar to the students of the better sort of the Spiritistic literature, though unknown to a huge majority of Spiritists, that the dead, too, must go into a state analogous to the medium's trance before they can manifest themselves to us in any way. Telepathy Dr. Hyslop limits absolutely to the conveyance, in some supernormal way, by a mind active and intentional at that very moment, to a recipient mind of a thought or impression. And he has his doubts about the possibility even of that! Anything else—the getting of selected information from what may be called the forgotten memories of another mind, and especially *"telepathie à trois"* —he declares lacking in even a hint of evidence, and he has only scorn for those who, merely to avoid the spiritistic hypothesis, have an easy credulity for these monstrous assumptions.

The professional mediums, according to Dr. Hyslop, are all frauds; materializations, siate writing, spirit photographs, telekinesis—the moving of distant objects without physical contact—table tipping, raps, he treats as cheap jugglery. As yet he has found veridical and evidential value only in the automatic writing and the apparent "possession by disincarnate personalities of a few strictly amateur and unpaid "psychics," of whose honesty he has been able to assure himself by what he thinks convincing tests. Here, clearly, his own credulity comes into play. His own famous Mrs. Piper plainly belongs in the same category with the "professionals."

**"SIMPLIFIED SPELLING"**

"Simplified spelling" is growing—that is the burden of a pamphlet just published on *The Problems Before Us,* by the President of the

Simplified Spelling Board, Prof. Thomas R. Lounsbury. "Progress has been altogether greater than two years ago any of us had a right to expect," states Prof. Lounsbury, who doubts "if any one can recall a movement of modern times, apparently so unpopular with the mass of men and to some so exceedingly distasteful, which has unexpectedly found arrayed behind it so great a weight of highly educated opinion." In corroboration of this statement the reader is told that "on the roll of signers" pledging themselves to the use of the simplified spellings recommended by the board, "are now more than 20,000 names. Every day brings in accessions. Furthermore, these come not merely from our own country, but from every part of the world where English is spoken."

Having achieved this result, Prof. Lounsbury discusses the future work of the board in the matter of enlarging the list of words to be spelled phonetically, and to this end finds it desirable to have a "committee of specially trained experts" to whom might be referred "all disputed representations of sounds" as a prelimiary to the advocacy of additional "simplified" spellings.

### WHY AMERICANS DO NOT WRITE GOOD ENGLISH

Attention has repeatedly been called in this REVIEW to the criticisms so frequently made in recent years of the lack of power to write good English that is a disgrace to so many of the graduates and even of the professors of our American universities. The *Evening Post* of New York suggested that it was not so much a failure to write good English that characterized the professors at our universities as the lack of such mental development as would enable them to put their thoughts into the form in which they would be properly impressive. They had evidently suffered from a dearth of such mental discipline as would enable a man to make the best of his own powers, to think out his own thoughts to their logical conclusions and then arrange them in such order that others would follow them readily and, as it were, perforce.

Taking up this cue, Dr. James J. Walsh writes very sensibly in the *Extension Magazine* (iii, 3, 8):

"It may be remarked that in England a corresponding complaint with regard to lack of ability to write English is not heard. There, on the contrary, it is well recognized that the graduates of universities have above all the power to express themselves in vigorous English and to think straight on important subjects. Many of our politicians are university men, yet how seldom do we hear of them writing serious books. Many of the English political leaders are the authors of distinct contributions to serious thinking and have treated profound subjects in a way entirely worthy both of the authors and of the subjects. Ambassador Reid, on a visit to this country last Christmas time, talked before the Association of Teachers of English in this country and said that the schoolboys or even the servants in England wrote better letters than many of those educated in universities in this country, and, occasionally, even than university professors. ....Even admitting, that there may be some slight exaggeration in the remark, it is curious to realize that while the English are educated at their uni-

versities by the study of the classics, which still maintain their time-honored place, and Americans receive all their teaching in the modern languages, most of it in English, it is the English pupils who are better able to use their mother tongue, and the American is sadly handicapped by something or other in the method of instruction employed in this regard. Things are not always what they seem in education; and it would appear very plain that it is not so much learning about things, as developing the mind so that it may comprehend, that counts for most in educational systems.

"The bother in this country of course has been the coquetting with the elective system. Our universities set out to imitate the German universities. There was no doubt at all that scholarship was developed at the German universities, therefore German methods must accomplish a like result here in America. Unfortunately it was forgotten that the training preliminary to the university received by our students is very different from that given in Germany. There all those who go to the university have had a gymnasium or *realschule* training. In the gymnasia there is no such thing as the elective system. One has a serious study of the classics as the foundation. This is continued through some six years. It carries one almost as far as do the undergraduate departments of our university, certainly as far as the junior year. After a training like this a boy may be depended on with some hope properly to elect the subjects of his education. He has had a thorough mental discipline. *Mental discipline has been the thing most lacking in our American universities, and it is this that is the cause of the slip-shod manner of expression*, the looseness of English that Ambassador Reid bewails and the formlessness which characterizes the work even of American college professors."

**AN ANCIENT TALE REVAMPED**

In the *Missouri Historical Review* for July 1908 (Vol. II, No. 4, pp. 298 sq.) in a paper entitled "Missouri Old Settlers' Day Tales," we find the following anecdote about a certain Isaac Vanbibber, who came to Missouri in 1800 with Nathan Boone and for many years conducted a tavern on the main road leading from St. Charles to the Boone's Lick country:

"Isaac Vanbibber was very eccentric and became a very noted citizen. He omitted no opportunity to declare and enforce his belief that every six thousand years there was a recurrence of the same events in the world's history and of course in the history of all of its inhabitants. He was active and persistent in the defense of this peculiar philosophy.... A few years before his death, (in 1836), three young Kentuckians rode up on horseback to his tavern and stopped for the night. After supper Vanbibber, as was his custom, boldly declared his six thousand years recurring philosophy and defended it as best he could against the objections, ridicule and quibbles of the disbelieving Kentuckians. Next morning, when preparing to leave on their journey westward, the Kentuckians concluded to play a practical joke on Vanbibber and to subject his professed faith in

[1] Italics ours.—A. P.

his philosophy to a business test. They said: 'Now, Mr. Vanbibber, you believe we will all be here again just as we are now, six thousand years hence; to test your belief in this doctrine we propose to give you our joint note for the amount of our bills, at 10 per cent interest, payable six thousand years after date.' For a moment Vanbibber was in an embarrassing dilemma. Recovering from it, however, he replied: 'You are smart young fellows all the way from Old Kaintuck, and I would at once accept your note and let you kap [?] on, but I remember all three of you were here six thousand years ago and left without paying your bills, and now I am afraid to trust you. So you will have to "shell out."' And 'shell out' they did."

Folklore students will recognize in this anecdote a chestnut of very ancient date. Oskar Dähnhardt, in his *Schwänke aus aller Welt* (Leipzig: Teubner. 1908) gives it in an old German version as follows:

*73. Alte Zechschulden. (Altdeutsch.)*

Zween Gesellen kamen in ein Wirtshaus, darin sie wohl bekannt waren, fingen an zu zechen und guter Ding zu sein. Und als man die Zech macht, fingen sie an und sagten zum Wirt: „Herr Wirt, Ihr wisst wohl, dass man sagt, dass die Welt vor vierzigtausend Jahren gestanden sei wie jetzunder; und nach Vergehung der jetzigen Welt werd die Welt über vierzigtausend Jahr abermals anfangen, da wir dann all wieder zusammenkommen und beieinander sein werden wie jetzund. Und dieweil wir aber jetzund nicht wohl Geld haben, bitten wir Euch, ihr wöllet bis auf die selbig Zeit warten; alsdann wöllen wir wieder zu Euch kommen, bei Euch zechen und ein Zech mit der andern bezahlen; darum was wir hier schuldig sind, schreibt uns an, und wenn die selbig Zeit kommt, legt uns für, so wöllen wir Euch bezahlen." Der Wirt aber war ein schalkhaftig Mann, merkte bald, dass sie um die Zeche betriegen wollten, und sprach: „Es ist wahr, lieben Herren, dass die Welt vor vierzigtausend Jahren wie jetzt gestanden ist und über vierzigtausend Jahr wieder wie jetzt stehen wird und wir auch beieinander wie jetzt sein werden. Und dieweil ihr vor vierzigtausend Jahren auch in meinem Haus gewesen seind und die selbig Zech aufgeschlagen, so gedenket, dass ihr mir nit aus der Stuben weichen, bis ihr mir beide Zech miteinander bezahlt haben." Und nahm ihre Röck zum Pfand. Was wollten die guten Gesellen tun? Wollten sie ihre Röck haben, mussten sie dem Wirt zwo Zechen zahlen oder ohne Rock zu Haus ziehen. Also traf Untreu ihren eigenen Herren.

Which may be freely translated thus:

"Two journeymen came to a tavern, in which they were well known, began to drink and be jolly. When the bill was presented, they said to the inkeeper: Mr. Innkeeper, You know very well, that people say, the world was forty thousand years ago just the same as it is today, and that after the present will have passed away, the world will begin anew forty thousand years hence, when we shall all meet again and sit together as we are sitting together today. And inasmuch as we are not well able to pay our bill just at present, we would ask you to wait until then; forty thousand years hence we shall come back and take some more drinks with you and pay the old bill together with the new;

therefore, charge us up with what we owe you, and when that time comes, we will pay you. But the innkeeper was a cunning man; he noticed that they were trying to cheat him out of his due and said: It is quite true, my dear fellows, that the world was forty thousand years ago just as it is now, and that it will be the same again forty thousand years hence. And since I remember that you were here forty thousand years ago and left without paying your bill, I am minded not to let you go this time without you paying both your old bill and the new. And he took their coats for a pledge. What could the two journeymen do? They had to pay the innkeeper double to get back their coats. Thus were they caught in their own trap."

## FLOTSAM AND JETSAM

In a parish church of the Diocese of Belleville, the other week, the pastor with deacon and subdeacon had to wait an unusually long time for the arrival of a funeral cortège. Upon enquiry he was informed that a Lazarist priest from St. Louis assisted by several lay "Knights of Columbus," was conducting a "K. of C. requiem" at the house of the mourners!!

*

Lest the *Appeal to Reason* or some other anti-Catholic newspaper succeed in misleading the public by reprinting "the bull of excommunication uttered by Pius IX against Victor Emmanuel," which is just now making the round of the anti-clerical press of Europe, we will state that this alleged bull with its horrible execrations is a crude and base forgery. Victor Emmanuel was never nominally excommunicated for robbing the Holy See of its temporalities. It is a fact, furthermore, that Pius IX, after the occupation of the Eternal City, sent to the misguided king a paternal letter of admonition, toward the end of which he even blessed him. When Victor Emmanuel lay dying, the Pope sent his own confessor, Msgr. Marinelli, and it was no fault of either the Holy Father or his delegate that the extraordinary dispensations granted to the latter by the former in favor of the expiring monarch were rejected at the Quirinal.

*

The subjoined news item, clipped from the New York *Evening Post* of July 28, reads like a satire on secret societies; yet it is no doubt meant seriously and based on fact:

"Denver, July 28.—For the first time the 'work' of a secret order will be transmitted by long-distance telephone when Manley J. Hemmens, supreme councillor of the United Commercial Travellers, will sit in his home at Green Bay, Wis., and listen to the initiation of fifty candidates by Pike's Peak Council, No. 15, on Saturday night, August 8. That absolute secrecy may be insured, it has been arranged to place members of the order in charge of all connections along the line as well as at Green Bay and Denver."

The New York *Evening Post,* far and away the most scholarly daily newspaper in the United States, "to aid its readers in selecting the most suitable school for their sons and daughters," has established a "School Information Service," where there are on file catalogues from over 4,000 schools of every kind in the United States, Canada, and foreign countries. This Bureau (Room 408, Evening Post Building, New York City) answers free all enquiries about schools, colleges, and universities. Catholic schools ought to see to it that their catalogues are on file there with those of secular and Protestant denominational institutions.

*

Our talented confrère Matt of the St. Paul *Wanderer* (Vol. 41, No. 43) hits off the political situation in this country cleverly as follows:

"Bryan is the appointed spokesman of a large portion of the American people, though he is unable to be unto them a leader to salvation. If he were called to the presidency, what sort of a change should we see? A few reform measures perhaps, then a system-less wobbling to and fro, a series of experiments and piecemeal legislation —in short, much the same spectacle, though not perhaps quite as discouraging a one, as that offered by the ruling party for a number of years. And that is the way things will go on, to the distant day when Socialism will begin to work out its dreams, brutally forcing upon the better part of the people the conviction that, unless the country is to go utterly to the 'demnition bowows,' it will have to wend its way back to the fountainhead of all justice. It is still a far cry till then."

*

"The rule of the people in political affairs will inevitably grow in extent, directness, and intensity. But political democracy tends more and more to become economic in its content, aims, and motives. Whether this developed and expanded democracy, this industrial democracy, shall be converted, or corrupted into Socialism, or be confined within the limits of reasonable social reform, will depend largely upon the ability of the teachers of religion to understand, assist, direct, and restrain this powerful and far-reaching movement."

On this indisputable statement Rev. Dr. John A. Ryan, in the *Ecclesiastical Review* for August, bases a strong and timely plea for "The Study of Social Problems in the Seminary," which we sincerely hope will bear abundant fruit. It is unfortunately a fact, in the words of the same writer, that "the great majority of our clergy in the United States have not yet begun to study systematically or take more than a superficial interest in the important social problems of their age and country."

*

A Chicago firm that advertises altar chimes in the columns of the *Extension* Magazine (iii, 3), prints as a part of its advertisement the following letter:

"Mr.——Permit me to thank you for the beautiful new Sanctuary Chimes. I am sure everyone who hears them feels *a new motive of piety* spring up in his soul.—J. A. Ballman, Rector St. Francis Xavier's Church." (Italics mine—A. P.)

# BOOK REVIEWS AND LITERARY NOTES

—Our old familiar friend, Denzinger's *Enchiridion,* comes to us in its tenth edition in a new and thoroughly "fashionable" dress. It appears that the great international publishing house of B. Herder some time ago acquired the rights of publication of this most useful and labor-saving work and commissioned Rev. P. Clement Bannwart, S. J., to revise it and bring it up to date. The result its an "editio decima" with the slightly altered title: *Enchiridion Symbolorum, Definitionum et Declarationum*[1] *de Rebus Fidei et Morum Auctore Henrico Denzinger. Editio Decima, Emendata et Aucta, quam paravit Clemens Bannwart, S. J.* (Friburgi Brisgoviae: Sumptibus Herder. MCMVIII. xxvii & 628 pp.) Father Bannwart has done his work thoroughly. Omitting from the pages of this theological classic all irrelevant and unauthentic passages, he has added many new ones of greater importance or *actualité.* Thus the *Enchiridion* now contains not only divers older documents missed by various critics, but also many new dogmatic declarations from the encyclicals etc. of Leo XIII and Pius X, including the brief "Testem benevolentiae" on "Americanism" and, of course, very generous extracts from the encyclical "Pascendi" against Modernism. He has also arranged the contents in chronological order and added to the lefthand page headings the date of each pontiff's reign etc. Modern methods of editing are employed throughout, and the typographical appearance of the new volume is gratifying to a degree. The editor's principal care, however, as he says in his preface, has been to get at the most authentic text of all the documents cited—which must have involved a vast amount of research. He was aided in this "labor improbus ac diuturnus" (p. x) by several learned fellow Jesuits and the scholarly P.Reginald Walsh, O.P., of Rome. The carefully wrought indexes (one systematic, another alphabetic, and still another chronological) render the work still better adapted for reference purposes. A "Clavis Concordantiarum" at the end enables the user to verify quotations from previous editions. All in all the "new Denzinger" is a most creditable piece of work—creditable alike to the editor and the publisher, more indispensable[2] and more useful than ever to the student of theology, the preacher, and the catechist. (B. Herder. $1.75 net).

[1] The word "Declarationes" was prudently inserted in the main title, "ne forte omnia documenta hoc libro contenta ad proprie dictas fidei 'definitiones' referri viderentur." (p. viii).

—We are indebted to our friend Rev. Dr. G. Péries, of Paris, formerly professor of Canon Law in the Catholic University of America, for a copy of his essay *Épiscopat et Presbytérat,* which forms No. 4 of the "Collection Arthur Savaète à ° franc 50." (34 pp. Paris: Arthur Savaète. 1908. fr. 0.50). Dr. Péries, after animadverting briefly (pp. 1—13) to the most prominent errors that

[2] "The new 'Denzinger' is so far superior to all previous issues, that it must necessarily replace them in all theological libraries and in the hands of all serious students." (*The Month,* No. 530, p. 217.)

have been taught at various times on the subject of the episcopacy in its relation to the priesthood, gives a succinct but clear and satisfactory exposition of the traditional Catholic teaching on this important subject. He shows that the distinction between episcopate and priesthood reaches back to the earliest days of the Church; that everywhere and at all times there have been "bishops superior to their priests." Therefore it is unreasonable to assert that the hierarchy did not exist in the Church from the very beginning.—We have but one criticism to make, viz. that the citations in the author's foot-notes, especially those from German works, are inaccurately printed.

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### LATIN

*Bibliotheca Ascetica Mystica: Ven. P. Ludovici de Ponte S. J. Meditationes de Praecipuis Fidei Nostrae Mysteriis. De Hispanico in Latinum translatae a Melchiore Trevinnio S. J., de novo in lucem datae cura Augustini Lehmkuhl S. J. Editio altera recognita. Pars II: Complectens Meditationes de Incarnatione et de Infantia Christi eiusque Vita usque ad Baptismum, similiter de eiusdem Gloriosa Matre Maria.* xvi & 266 pp. Flexible leather binding. B. Herder. 1908. Net 95 cts.

*..Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum Auctore Henrico Denzinger. Editio decima, emendata et aucta, quam paravit Clemens Bannwart S. J.* xxvii & 628 pp. B. Herder. 1908. Net $1.75.

### ENGLISH

*St. Michael's Almanac 1909.* 121 pp. Techny, Ill.: Society of the Divine Word. 25 cts.

*Prayers at Mass for School Children. Arranged by Rev. E. P. Graham.* 30 pp. 32mo. Cleveland: The Catholic Universe Publishing Co. 1908. $3 per hundred.

*The Mission Remembrance of the Redemptorist Fathers or The Way, the Truth, and the Life for the Heavenly Pilgrim who has made the Mission. A Book of Practical Direction and Devotion in the Spirit and Words of St. Alphonsus by Rev. Peter Geiermann, C. SS. R.* 538 pp. Benziger Brothers. 1908. 50 cts.

*The Man's Hand and Other Stories by R. P. Garrold, S. J.* (The St. Nicholas Series Edited by the Rev. Dom. Bede Camm, O. S. B.) Benziger Bros. 1908. 197 pp. 12 mo, with six colored illustrations. 10 cts. net.

*The Myth of a Free Press. By William Marion Reedy. .An Address Delivered before the Missouri Press Association at Excelsior Springs, Mo., May 28, 1908.* 31 pp. 32 mo. St. Louis: The Mirror. 1908. 5 cts.

*Religious Unrest: The Way Out. Comments on Lectures of Rev. Alfred G. Mortimer, D. D., Rector of St. Mark's P. E. Church, Philadelphia, by James P. Lafferty of the Philadelphia Bar.* 48 pp. Brooklyn: International Catholic Truth Society. 1908. 10 cts. (Brochure).

*Little Manual of St. John Berchmans' Altar-Boys Society. Containing a Short Sketch of the Life of the Saint; Object, Rule and Spiritual Advantages of the Society; Mass Prayers, Vespers and Hymns at Benediction.* 48 pp. 32mo. New York: J. Schaefer. 1908.

*A Treatise of Spiritual Life. Translated from the Latin of Msgr. Charles Joseph Morozzo, Cistercian Abbot and Bishop of Bobbio, by Rev. D. A. Donovan, O. Cist. Second Revised Edition.* x & 513 pp. 8vo. Fr. Pustet & Co. $1 net.

### GERMAN

*Der Tabernakel einst und jetzt. Eine historische und liturgische Darstellung der Andacht zur aufbewahrten Eucharistie. Von Felix Raible, weiland Pfarrer in Glatt (Hohenzollern). Aus dem Nachlass des Verfassers herausgegeben von Dr. Engelbert Krebs. Mit 14 Tafeln und 53 Abbildungen im Text.* xxii & 336 pp. B. Herder. 1908. Net $2.25.

*Jahrbuch der Naturwissenschaften 1907—1908. 23. Jahrgang. Herausge-*

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*geben von Dr. Max Wildermann. Mit 29 Abbildungen.* ix & 509 pp. B. Herder. 1908. Net $2.15.

*Eucharistie und Busssakrament in den ersten sechs Jahrhunderten der Kirche. Von Gerhard Rauschen, Dr. theol. et phil., ao. Professor der Theologie an der Universität Bonn.* viii & 204 pp. B. Herder. 1908. Net $1.40.

*Biblische Studien: XIII. Band, 3. Heft: Die Dauer der öffentlichen Wirksamkeit Jesu. Eine patristisch-exegetische Studie von Dr. Wilhelm Homanner.* v & 123 pp. B. Herder. 1908. Net 80 cts. (Paper covers).

*Biblische Studien: XIII. Band, 4. Heft: Das Hohelied. Übersetzt und erklärt von Joseph Hontheim S. J.* 111 pp. B. Herder. 1908. Net 75 cts. (Paper covers).

*Geschichte der Kreuzwegandacht von den Anfängen bis zur völligen Ausbildung. Von Karl Alois Kneller S. J. (Ergänzungshefte zu den "Stimmen aus Maria-Laach."—98.)* ix & 216 pp. B. Herder. 1908. Net 95 cts. (Paper covers).

*Leben des seligen Kaspar del Bufalo, Kanonikers der Basilika S. Marco, Gründers der Kongregation der Missionäre vom kostbaren Blute unseres Herrn Jesu Christi, beschrieben nach den Akten des Seligsprechungsprocesses von Msgr. Vinzenz Sardi, Sekretär der Breven ad principes Pius X. Deutsch bearbeitet und herausgegeben von "Konradi" und Gregor M. Jussel, C. PP. S., z. Z. in Schellenberg, P. Nendeln, Fürst. Lichtenstein.* 220 pp. Feldkirch 1908. Verlag für Amerika: St. Josefsdruckerei, Collegeville, Ind. Kr. 2.60.

*St. Michaels Kalender 1909.* 127 pp. Techny, Ill.: Society of the Divine Word. 25 cts.

*Die Kirchenbauten der deutschen Jesuiten. Ein Beitrag zur Kultur- und Kunstgeschichte des 17. und 18. Jahrhunderts von Joseph Braun S. J. Erster Teil: Die Kirchen der ungeteilten rheinischen und der niederrheinischen Ordensprovinz. Mit 13 Tafeln und 22 Abbildungen im Text.* (Ergänzungshefte zu den "Stimmen aus Maria-

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Laach."—99 u. 100). xii & 276 pp. B. Herder. 1908. $1.30 net (paper covers).

*Reichtum und Eigentum in der altkirchlichen Literatur. Ein Beitrag zur sozialen Frage. Von Otto Schilling, Repetent am Wilhelmsstift in Tübingen.* xii & 223 pp. B. Herder. 1908. $1.35 net.

*Geschichte der St. Marien-Gemeinde in rand Rapids, Mich. Herausgegeben bei Gelegenheit des goldenen Jubiläums 1907.* Grand Rapids, Mich. 1907. (Courtesy of Rt. Rev. Msgr. Joseph Schrembs, V. G.) $1.

FRENCH

*Épiscopat et Presbitérat par G. Péries, docteur en théologie et en droit canonique, ancien professeur à la faculté de théologie de Washington.* 34 pp. Paris: Arthur Savaète, éditeur, 76 rue des Saints-Pères. 1908. frcs. 0.50. (Brochure).


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## To Endow Catholic Periodicals

HE CATHOLIC FORTNIGHTLY REVIEW has repeatedly expressed the opinion that we ought to have a few sterling Catholic newspapers and magazines in this country sufficiently endowed to be able to speak the truth at all times and on all subjects without fear of perishing through withdrawal of support in consequence of courageous championship of truth and justice. This is not the time to repeat the various reasons we have adduced why wealthy Catholics should earnestly consider the plan of endowing Catholic periodicals. We recur to the subject merely to mention that the idea has been making some headway. In the *Souvenir* lately issued by the Boston *Sacred Heart Review* in honor of the triple jubilee of its zealous founder, the Rev. John O'Brien, we read among other things (pp. 127 sq.):

"There are many good Catholic papers in the country; but they are provincial, local, or parochial in character. A really representative Catholic paper should be, in a sense, the mirror of the Catholicity, the comprehensiveness, the influence and the scholarship of the Church. While there is room for several such papers in the country, we must acknowledge that we have as yet not one. It is time that a beginning were made. New England, with over 2,000,000 Catholics, is the place where this should be done. The virile *Sacred Heart Review,* now of age and good repute, and crippled by no embarrassing traditions, is ready at hand. An endowment, however, of three or four hundred thousand dollars is needed. In these days, all kinds of institutions are being generously, even lavishly endowed. Who will come forward and endow a Catholic paper? Several persons have already offered for this purpose $3,000 each; and one Catholic layman, whose name is a synonym for liberality, has offered to be one of the many who should give $10,000 apiece. Equipped with such an endowment, the Catholic paper could have on its editorial staff, besides the usual workers, specialists in theology, history, apologetics, philosophy, the arts, the sciences, general literature and sociology. Books published on any of these subjects in any country should have a masterly and scholarly review in these pages."

The writer of the above-quoted lines, who, to judge from the concluding paragraph of the chapter on page 131, is none other than Father O'Brien himself, seems to have in his mind's eye a periodical —half newspaper, half magazine—of the London *Tablet* type. Needless to say, such a highclass weekly for many years to come would not make expenses in this country, where the Catholic people are still

far from realizing the dangers of the present situation and take no interest in what Father O'Brien calls "the ideal Catholic press" in contradistinction to the political sheet, the diocesan organ, the church calendar, and the ordinary weekly gossip monger. To endow such a periodical would undoubtedly be a meritorious work. Yet we incline to think that if an endowment of half a million, or even a quarter of a million dollars could be obtained from generous Catholics, a first-class *daily* newspaper in one of our metropolitan cities would be the better investment. It would fill a want far more real than that of an American *Tablet,* and could accomplish much more good for the cause. By means of a carefully prepared weekly or semi-weekly edition it could be made to reach the Catholic people in every part of the land and would appeal to them more powerfully because of its popular tone and character as opposed to the distinctly academical tone of a Tablet. If one or two endowed reviews or magazines would be added, to supplement and round out the work of the daily, the field would be well covered for a while. Even a magazine of the caliber of the CATHOLIC FORTNIGHTLY REVIEW, we venture to opine, which could be endowed with a comparatively small capital, would prove of effective service to the cause if it were lifted beyond the vicissitudes of the average newspaper or magazine by having its operating expenses assured. Without capital or exceptional ability the present writer has been able to keep this REVIEW a-going for fifteen long years, during which there have appeared in its pages many articles that, according to the testimony of not a few competent readers, bishops, priests, and laymen, have done much good, and of which the series on landownership and the Single Tax, that on American Freemasonry, and the criticism of G. H. Putnam's unfortunate excursion into the history of the Roman Index have been judged worthy to be perpetuated in book form and in that form are finding a wide sale. What could not an editor of superior genius and ability do along these lines, who would not be obliged to spend half of his precious hours in book-keeping and other clerical occupations, and who, at the same time could command ample means to conduct his journal liberally and rest easy in the assurance that no matter where the chips would fall in the hot fight for truth and justice, no enemy and no aggregation of enemies had it in their power to impede or destroy his usefulness by withdrawing subscriptions or advertising from his paper?

## How Socialism Is Making Headway Among American Catholics

1. Some incredulity having been expressed with regard to our repeated assertion that Socialism is making headway among American Catholics, we have lately paid closer attention than before to the straws indicating that particular current. Here are some of them gathered in less than one month:

"The writer [of a letter to the editor] told us that Catholics were continually attacking Socialism, and that he had gotten so tired of it he was going to leave the Church." (*Extension* Magazine, July 1908, p. 13.)

* * *

2. *"Roman Catholicism and Socialism by Patrick J. Cooney.* Written from the standpoint of a Roman Catholic. Temperate in treatment. Gives no offense. An antidote to the anti-Socialism of the Catholic hierarchy and press. Ideal for purposes of propaganda among Catholics. Dispels prejudice. Brief but convincing. An immediate propaganda success. Some opinions: 'More Socialism in fewer words than I ever dreamed was possible.' 'You prove that a Catholic may be a Socialist.' 'Your case is made with consummate skill.' 'Destroys prejudice among Catholics.' 'Your peculiar argument never occurred to me.' 'I have sold a half dozen to Catholic friends.' "It's excellent," they say.' 'Your parallel grips.' 'Well written.' 'Very interesting.' 'Your chapter, The Early Church, is a revelation.'—10 cts. Progress Pub. Co., Bridgeport, Conn."—(Advertisement in *New York Evening Call,* June 24, 1908).

We ordered the brochure advertised in the above clipping and found that, according to the author's "Foreword," it "is written by one who is a layman of the Catholic Church and at the same time a member of the Socialist Party of America," with the purpose of dispelling "those erroneous opinions and impressions of Socialism prevailing among our Catholic people."

Mr. Cooney appeals to "the Catholic working people of this country" to "investigate this question for themselves," instead of following the lead of the Pope, who, "when [he] writes on Socialism or labor.... gives his opinion as a man," and whose opinions, "when he talks as a man, with all of man's frailties, we may accept or reject." As yet "the Pope.... has not spoken *ex cathedra* on the question of Socialism," and therefore, "one may be a Socialist and enjoy unchallenged membership in the Roman Catholic Church." (p. 31).[1]

[1] Mr. Cooney is a fair specimen of the simple-minded, uninstructed Catholics that espouse Socialism. When they become immersed in it, as a rule, they see things differently. "I once cherished the illusion," says e. g. Robert

* * *

3. It is no doubt with this bait that the "Irish Socialist Federation" is trying to catch gudgeons among Irish Catholics in and outside of New York.

The *Chicago Daily Socialist* of June 30, 1908 (Vol. ii, No. 210), published the subjoined item:

"New York, June 30.—The Irish Socialist Federation, which was established to spread Socialism among the Irish wage workers in America, at a meeting here passed resolutions calling upon all Irish toilers to cast their votes for the Socialist Party and thus hasten forward the emancipation of the race. The federation heretofore recognized equally the claims of the Socialist Labor party to stand as the representatives of the Socialist movement in America. A strong effort has been made by the federation to form organizations among the Irish in and out of New York, and as a result there are many Irish Socialists in New York today."

The Irish Socialist Federation, by the way, publishes a monthly magazine of its own, called *The Harp* (749 Third Ave., New York City. 50 cts. per annum), which "appeals directly to the sons and daughters of the Green Isle." There is no mistaking the fact that the *Harp* appeals strongly, if not chiefly, to *Catholic* Irishmen. In its June (1908) issue, for instance (p. 11), it tries to make believe that the late Archbishop Hughes was a Socialist, or at least a pro-Socialist sympathizer.

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4. We are confirmed in our opinion that Socialism is making inroads among the Irish Catholics of this country also by the editorial notes appearing every now and then in the columns of our Catholic weeklies in reply or in reference to letters from Socialistically inclined readers. Here is one of the latest of them, taken from the editorial page of the Buffalo *Catholic Union and Times*, Vol. xxxvii, No. 15:

"When 'Catholic socialists' send communications to this paper it were more manly that they append their names. That would at least give the impression that they are not ashamed of their leanings."

Now and then one does append his name and gets his communi-

Dell in the London *Socialist Review*, (his article is reproduced in the N. Y. *Call* of Aug. 19 sqq.; this particular quotation may be found in the *Call* for Aug. 21), "that the Papacy and Socialism could be reconciled. In a pamphlet published some nine years ago.... I tried to explain away the Papal condemnations of Socialism.... The condemnations of Socialism by Pius IX and Leo XIII, the anti-Socialist policy of Pius X, are not the expressions of mere individual opinion, or the symptoms of a passing reaction. They are the logical application of the principles of the Papacy," which, we need hardly add, are the principles of the Catholic Church and, therefore, of true Christianity.

cation published. Thus the *Catholic Columbian* in a late issue (Vol. 33, No. 31) printed a letter signed John P. Deibel, who says he is "a Catholic and a Socialist" and attempts to defend Socialism against the charge that it advocates robbery and revolution.

A writer in the Dubuque *Catholic Tribune* (No. 499) quotes "a leading Catholic (?) Socialist in a large industrial city"— "a studious, well dressed mechanic, a 'puddler' in a branch of the American Steel Trust earning fifteen to twenty dollars a day [?], four days a week, and not given to spend his spare time in the corner saloon, but rather devoting it to study, to observation, to mingling with men in all stations of life"—as expressing this sentiment:

"The Socialist Party need never elect a man to an office, as long as it keeps up an aggressive fight, for we are forcing the dominant parties to adopt our industrial and economic ideas, and this adoption is a gradual one, hence, all the more to be applauded by sincere Socialists, since gradual evolution is more to be welcomed than swift revolution. In fact, this adopting of Socialistic ideals, in the industrial and economic field, is educating the masses up to the justice of our cause, and once this becomes apparent, then Socialism's ultimate end, the complete emancipation of man from all governmental or authoritative restraint is assured."

No wonder some of our Catholic editors and writers are waking up and rubbing their eyes.

"What lessons can true and sincere Catholic men learn from this?" asks Mr. Adolf B. Suess, after communicating the sentiment just quoted to the *Catholic Tribune* (No. 499); and he proceeds to answer the question as follows:

"Several. The first, that Socialism is an actuality or reality. The second, that Socialism is a burning national question and calls for careful study. The third, that lightly dismissing it as a chimera, a utopian dream is a grave mistake. A fourth, that our chosen leaders must lay aside national prejudices, and not find Socialists only in the camp of the ignorant immigrant from Southern Europe, or the erratic scholarship of Germany and France, but discover him [!] at the very threshold of the sanctuary of God, within the very fold of the Divine Redeemer."

In view of the careers of ex-priests McGrady and Haggerty, one is almost prepared to believe that the Socialist is not only "on the threshold of the sanctuary", but already within it, as the New York *Call* (Vol. I, No. 75—Aug. 25) intimates when it asserts that Catholics are represented in that aggregation (mostly) of ministers who go by the name of the Christian Socialist Fellowship of America.

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5. We believe we have already adverted to the fact that there were several Catholic delegates at the national convention of the Socialist party held in Chicago last May. One of them, a Mr. Devine of Ohio, among other things said in an address to the convention: "I stand here as one actively engaged in the factory trying to bring the workers into the Socialist movement..... I know of a comrade in the factory who was refused absolution because he was a Socialist." —(See the *Chicago Daily Socialist,* May 16, 1908.)

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Thus is Socialism making headway among us. And what are we doing to counteract it? Pushing the needed social reforms? Are we not rather furnishing the Socialists weapons? One of the strongest of these weapons is the unintelligent, brutal attitude of a portion of our Catholic press.[2] Another (we cannot mention them all in one article) is—but lest we draw odium upon ourselves, we will let a clergyman speak on this aspect of the question.

The scholarly and wide-awake priest who contributes regularly to the *Catholic Columbian* under the *nom de guerre*[3] of R. C. Gleaner,"

[2] Here is a specimen extract from the Syracuse *Catholic Sun* (Vol. xvii, No. 7):

"Frankly, we believe the CATHOLIC FORTNIGHTLY REVIEW is right as to the growth of Socialism among Catholics of this country. It is simply heart-saddening to a layman who mingles much with his kind to find so many going astray. Still, we may query what more can the bishops do than they have done already? Most of them have warned against it and many of them have solemnly argued against it. The Catholic societies have denounced it and most of the Catholic papers of the country have fought it continually. Perhaps, after all these warnings, *it may be just as well to let the 'Catholic Socialists' go out of the Catholic camp and herd with the Church's eneemies.*" (Italics mine. A. P.)—On sober second second thought, however, the *Catholic Sun* takes a somewhat different view. In its Vol. xvii, No. 13, which reaches us as we read the proofsheets of this article, it comments editorially on a recently published interview with Archbishop Ireland as follows: "We have no objection to the Archbishop preferring Mr. Taft, of course. It is natural he should, being a Republican, but we fear his incessant defending of 'Property' and 'vested rights' and all that sort of thing, which Mr. Bryan certainly is not attacking, is just a trifle unnecessary at this juncture. The Archbishop himself has admitted that the approaching peril is Socialism, and this being true he is unconsciously making the path of the Church in this country a very hard one by perpetually standing up as an advocate of property rights in an hour which finds more than one one hundred Socialist dailies and weeklies declaring that the Catholic Church is the deliberate friend of capital and capitalists and the foe of labor and common humanity. The Saturday utterances of the Archbishop, if correctly quoted, are scarcely of a character to inspire American toilers with a pronounced fove for the Church. His words would actually seem to prove the Socialists' assertion."

[3] We take this opportunity to answer a recent query: "Why do you use *nom de guerre* instead of *nom de plume?" Nom de guerre* is the French phrase for the name that an author chooses to write under. "We, in the pride of our knowledge that *guerre* means war, have forgotten that there is such a thing as metaphor, assumed that an-

writes in a recent issue of that paper (Vol. xxxiii, No. 28):

"A well-informed mechanic, whose life is strictly in harmony with the laws of the Church and whose faith is not impaired by any modern spirit, whose avocation calls him into various parts of this country, told me some months ago that a weapon used by many a shrewd Socialist to convert Catholic men to their ism is this: that the Church demands more of their earnings than even public taxes. It is a foxy weapon and in many places is used to advantage; especially in those places where prudence has not been exercised in church finances. I am not going beyond the bounds of plain statement, when I put in print, what he who runs may read, that there is a growing complaint among our people, the bulk of whom earn their bread by the sweat of their brow, that the demands of the Church upon their purses are very heavy and frequent. While our people are always ready to make sacrifices and have done so in the past, the tendency to build expensive churches and costly school buildings has reached a point where if those in authority do not call a halt, the people will.

"I know (and I am ready to receive it) the outcry this will raise. I am not an alarmist but I am putting down in plain black and white what I have picked up in knocking about this world for a good many years in a good many quarters from a good many people, lay and clerical. Rivalry and prudence have not always balanced on many occasions, and only the other day I heard an old pastor, whose step is commencing to lag and whose hair is fast turning gray, ejaculate in no spirit of complaint but in a spirit of patience tried to the limit —'For 32 years I have been paying debts, which, God help us, I did not contract.'"

## The "Stations of the Cross"—A Question Wrongly Answered

The clearness and precision of the information imparted to enquiring readers of the Pittsburg *Observer* by the Rev. John Price in the "Questions Answered" department of that entertaining newspaper, must be very welcome to those readers; but in many, especially historical subjects, said clearness and precision are simply due to the fact that the Rev. John Price, like Bernardino Amico of the seventeenth century,[1] works largely *a priori* and is not hampered by any inconvenient

other phrase is required for literary campaigning, thereupon ascertained the French for pen, and so evolved *nom de plume*. It is unfortunate; for we now have to choose between a blunder and a pedantry; but writers who know the facts are beginning to reconcile themselves to seeming pedantic for a while, and reviving *nom de guerre*." (*The King's English*. Second Edition. Oxford 1906, p. 34.)

[1] See Thurston, *The Stations of the Cross*. 1906. pp. 98—99.

knowledge of the difficulties presented by such subjects as e. g. the origin of the Stations of the Cross.

"The first Christians," says Father Price in reply to a query in Vol. X, No. 7, of our Pittsburg contemporary, "were converts from Judaism and entered the Church in the Holy City of Jerusalem. To them the spots connected with our Lord's sufferings were objects of veneration, and fervent piety led them to visit these spots frequently and meditate on the scenes of the Passion. In St. Jerome's day, as he relates in his Epistle xlvi, Christians came from afar to the Holy City to pay their pious respects to the places where the mystery of redemption was consummated, and where deliverance from eternal death was wrought and the great victory over hell was gained. The crowds held together and naturally ordered their steps in time and place with the gospel history of the Passion. At the chief places a halt or station was held when prayers were recited and sermons preached. Soon marks designated the journey, at which it was traditionally pointed out that this or that event in the sacred tragedy took place. In the course of time the pilgrims who returned from the Holy Land began to practice the devotion at home in order to satisfy their pious longings and to keep alive the memories of their pilgrimage. The Blessed Alvaro, a member of the Dominican Order, set up in Cordova a number of oratories in which he placed representations, or stations, illustrating the chief facts that occurred in the Way of the Cross. The Friars Minor of St. Francis took up this work in Italy and elsewhere, and introduced the devotion throughout all Europe and the Catholic world, especially after they had established a convent in Jerusalem, A. D. 1342, and undertook to guard and keep in order the venerable spots. To them we owe the fourteen stations which they erected in all their churches, in which the faithful made a spiritual visit to the holy places and meditated upon the last hours of our Lord's life. The devotion was approved by Popes Innocent XI, Benedict XIII, Benedict XIV, Clement XII, and others, and enriched by many grants of indulgences."

In matter of fact, the devotion to certain places in Jerusalem reputed to have been scenes in the great drama of Christ's passion, had scarcely anything, except the devotional spirit, in common with our modern "Stations."

Blessed Alvaro's pilgrimage to Palestine was made in 1420; and it is neither certain nor likely that "the series of oratories" which he arranged in his friary and in which "the mysteries of our redemption were set forth,"[2] resembled our present Way of the Cross.

Father Price's intimation that our "Stations" were "introduced... throughout Europe and the Catholic world" by the Franciscans as early as the fifteenth century, is entirely misleading. Rev. Herbert Thurston, S. J., has shown with quite irresistible evidence, that "the arrangement of our actual stations, though professedly made in imitation of a pilgrimage along the Via Dolorosa [at Jerusalem] owes

[2] Barbier de Montault, *Oeuvres*, vol. viii, p. 152.

[3] *The Stations of the Cross. An Account of their History and Devotional Purpose.* London: Burns & Oates. 1906. $1.25.

less to Jerusalem and the Franciscan custodians of the Holy Places than to the pious imagination of a Carmelite friar who lived all his life in Belgium"—(pp. v—vi)—i. e., Jan Pascha, who died about 1532 (ibid. p. 87 n.) It is not necessary for us to enter into details after the précis of Father Thurston's volume which we gave in Vol. xiii, No. 13, pp. 412 sqq. of the CATHOLIC FORTNIGHTLY REVIEW.

Since the publication of Father Thurston's researches, over two years ago, it ought to be known to all educated Catholics, even in Pittsburg, Pa., that the "Via Dolorosa" of Jerusalem, in the words of Rev. E. R. Hull, S. J.,[4] "fails to manifest any definite existence down to say the fourteenth century and that, instead of the fourteen Stations of the Cross having been imported from Jerusalem into the West, the reverse process really took place—they were first invented (as late as the sixteenth century) in the West, and then gradually transported to Jerusalem."[5]

On the devotional aspect of the subject we must refer the reader to the article we printed shortly after the publication of Father Thurston's book, July 1, 1906, and to Father Thurston's own admirable chapter vii, pp. 136 sqq.

Such queries as that addressed to the *Observer* on the origin of the Stations, usually grow out of that morbid fear of scholarship which unfortunately possesses so many Catholics unfamiliar with historical methods. These timid souls are apt to imagine, to again quote Father Hull, that "the critical investigation of matters pertaining to devotion has a demoralizing tendency, even if it is not actually stamped with the trademark of the Devil." It is the duty of our Catholic press to teach them to understand things as they really are. If done reverently, this cannot hurt true devotion; on the contrary, it will enhance and confirm it. Question boxes conducted—as unfortunately too many are conducted—in the manner of that of the Pittsburg *Observer*, are apt to mislead our people and to discredit Catholic scholarship.

[4] In the Bombay *Examiner*, quoted in this REVIEW, xiii, 13, 413.

[5] Father Thurston's conclusions are borne out fully in the *Geschichte der Kreuzwegandacht von den Anfängen bis zur völligen Ausbildung. Von Karl Alois Kneller S. J.* (ix & 216 pp. 8vo. B. Herder 1908. 95 cts. net), which admirable work reached us when the above article was already in type. We shall review it later. For the present the remark may suffice that P. Kneller's researches confirm those of P. Thurston, but that he traces the devotion of the Stations somewhat further back into the Middle Ages.

## Henry Charles Lea on the Spanish Inquisition

*II (Conclusion)*

The *Kölnische Volkszeitung* (No. 421) of Thursday, May 14, 1908, contains a concise summary of some of the glaring faults of Lea's historical work. As the criticism is exactly along the lines we have been following, we reproduce it in part. It is condensed from a review of Professor Konrad Haebler, chief librarian at Berlin, who is everywhere recognized as an eminent authority on the history of Spain. The review in question was originally contributed to Sybel's *Historische Zeitschrift.* (Vol. 100. 1908. Heft 3, pp. 598 ff.) "Lea's book is a disappointment although he had opportunity to utilize on a large scale the archives and sources (archivalischen Quellen). While the reader has reason to expect information about the original nature of the institution and its external development, with the influences it exerted, with the currents which.... the change of its form and operations brought about, we vainly search the entire four volumes for an historical account not only of its internal but even of its external evolution. Lea pays no attention to genetic and historic sequence in his story of the Inquisition for the entire period from its introduction to its abolition in 1812. His collection of details may be called immense, but when the narrative follows documentary records which chiefly bear on disputed questions, quarrels, reproofs, etc., one side, as may be expected, is emphasized—that one, namely, which does not show the Inquisition from the most favorable point of view. In countless individual instances Lea's exposition rectifies hitherto one-sided condemnations of the institution, but the entire material is disposed with one view—to paint the Inquisition in its darkest colors (ist darauf zugeschnitten der Inquisition ein möglichst umfängliches Sündenregister vorzuhalten). And since the old accusations of cruelty, persecution, spiritual intolerance must now be greatly restricted, they have been bolstered up with a vast congeries of trivial detail in order to present as unfavorable a picture as possible."

Professor Haebler concludes that a history of the Spanish Inquisition is still a desideratum and thinks it deplorable that such a vast mass of "Quellenmaterial" has been overlaid by a surfeit of details. The *Kölnische Volkszeitung* comments as follows: (This is) "a severe criticism; it is a matter of surprise that such a work should have been translated into French and German, or rather, to one who knows conditions in Germany it is not surprising. For a work of such marked tendencies is perhaps nowhere so acceptable as in our Fatherland which has invented the fine word 'Voraussetzungslosigkeit' "

Even at the risk of venturing beyond the limits set for our paper

we quote another striking specimen of Lea's method of shaping facts and material to suit his thesis. No doubt, by this time a number of observant readers have enjoyed the way in which a writer who signs himself H. T., in the *Month* for March 1908, page 311 (No. 525) neatly brought Lea to task for one of his "historically proven" assertions. Under the caption "A Saint Averse to Celibacy" the writer tells us that Mr. Lea in his work "History of Sacerdotal Celibacy" tries to establish that in the tenth century sacerdotal marriage was "defended by St. Ulric of Augsburg". Lea offers in proof a supposed letter of the saint, which, says the writer, "is a notorious forgery which, in point of fact, no serious scholar, Catholic, Protestant, or agnostic, for the last fifty years, has ventured to defend"...."But the worst feature of the case, as the reader will readily perceive, is not that Dr. Lea should have hastily blundered, as any one may do, into accepting a forgery for a genuine document, but that, having make up his mind *a priori* that it was genuine, he should then proceed to convey the impression that he had carefully looked the matter up and found that all 'unprejudiced critics' agreed with his verdict." The note concludes as follows: "Is it too much to say, that a writer who stands convicted of a piece of bluff of this discreditable kind, is the last person in the world who in this, or any other matter can afford to assume the airs of a judicious and 'unprejudiced' inquirer?"

Lest it be said that these criticisms from Catholic sources are prejudiced, we quote just one sentence from the laudatory notice in the *Saturday Review* (London) for January 25, 1908, already referred to. The writer, who calls Lea's *Spanish Inquisition* "this massively learned work" has occasion to point out at least one instance where Lea's learning was not so massive. It is a point, however, on which any Catholic schoolboy could have enlightened him. The reviewer says: "Again Dr. Lea is an authority on the history of sacerdotal celibacy. But what is meant by saying that the Tridentine fathers made it a matter of faith?"

Book IV offers a valuable but perhaps too diffuse exposition of the organization of the Inquisition. Chapter I (Vol. II, pp. 161—204) treats of the Inquisitor-general and Supreme Council (La suprema); Chapter II (pp. 205—262), of the establishment of the various tribunals and of the salaried officials: Inquisitors, the Promotor Fiscal or prosecutor, Notaries or Secretaries, the Alguazil, the Nuncio ("messenger or courier, bearing dispatches to the Suprema or other tribunals"), Portero (who served summonses and was "authorized to take bail to the sum of a hundred reales"), the gaoler, physician, surgeon and steward. Chapter III (pp. 263—284) takes up "Unsalaried

Officials'" who enjoyed great personal privileges, and the fourth (pp. 285—314) discusses Limpieza or Purity of Blood. All officials of the Inquisition were required to show that there was neither Jewish nor Pagan blood in their ancestry. Conversos and their descendants were not eligible. This rule was afterwards extended to the posterity of all those who were ever condemned by the Inquisition, even when there was no doubt that they belonged to the so-called Old Christians. The Observantines were the first religious order who in 1525 obtained from Clement VII the "privilege" of not being bound to admit descendants of Jews and of such who had been punished by the Inquisition. The other orders followed suit. The strange and deplorable movement spread farther; even the Spanish College founded by Albornoz in Bologna admitted only Old Christians. The question of "limpieza" gradually developt into a perfect nuisance; even down to recent times it has exerted a most destructive effect in all state and municipal issues. We can parallel the resulting conditions only with the, on the whole more cruel and arbitrary exclusion, or virtual ostracism of all persons of Indian or Negro blood, in our own country. And he who in these modern and enlightened times, says Msgr. Baumgarten,[1] strenuously supports this condition of affairs, loses all right to sit in judgment on the Spaniards of a past generation and to utter this pronunciamento: "Wild as all this may seem to us, it gives us a valuable insight into the impulses which governed Spain in its dealings with alien races within her borders."

In a footnote Msgr. Baumgarten rightly states that in the United States the race question has settled down to a more uncivilized basis than was ever the case in Spain. What has all our boasted emancipation of the Negro amounted to? Do we grant him perfect social and political equality? When the same nameless crime is committed by the Negro and the white man it is the former who is burnt at the stake. Baumgarten justly paraphrases Lea's statement as follows; "Wild as all this may seem to us in Europe, it gives us a valuable insight into the impulses which govern the United States of America in their dealings with the alien races within their borders." (p. 103).

Book VI, "Practice," embracing pp. 457—586, describes the Inquisition's mode of procedure.

An immense amount of entirely superfluous casuistry is herraked together so that not unfrequently one loses the thread of development. These all-important investigations, unfortunately, do not lead

[1] In his series of papers on which the present article is to a large extend based: *Die Werke von Henry Charles Lea und verwandte Bücher* (Münster 1908). An English edition of this valuable brochure is in preparation.

to any sharp, well-defined exposition of the main point at issue, i. e., the judicial processes of the Inquisition. If formerly there was reason to suspect that from the documents which happened to be before him, Lea carelessly drew general conclusions—in this case the suspicion almost becomes a certainty. We may infer that a more detailed examination of the judicial process will overthrow not a few of Lea's conclusions. (Baumgarten, p. 103).

The following passage from Vol. III, page 146, seems to have been purposely misunderstood by Mr. Lea. "That reconciliation to the Church, which was represented as a loving mother, eager to welcome back to her bosom her erring children, should be regarded as a punishment, seems a contradiction in terms, yet so it was, and the Suprema did not hesitate to speak of those 'who had been condemned to reconciliation.' It would not be easy to invent a more emphatic illustration of the perversion of the spirit of religion by persecuting fanaticism." These well-nigh incredible sentences, which do not emphasize the vast difference between the *Poenitentia publica* as a severe punishment and the *Poenitentia privata* may serve as but one example of the many slurs and slanders with which Lea has so richly adorned his four volumes for the purpose of throwing odium upon the topics treated.

In the last volume he continues "Spheres of Action," first taking up "Mysticism"; here he expatiates on many things which he would have treated more briefly had he consulted Schaefer's book on Protestantism in Spain. With frequently unintelligible diffuseness the sixth chapter treats of Solicitation; the VII takes up Propositions, the VIII Sorcery and the Occult Arts, the IX Witchcraft, the X Political Activity. The XI is entitled Jansenism, the XII Freemasonry, the XIII Philosophism, the XIV Bigamy, the XV Blasphemy. The XVI and last chapter is very aptly entitled "Miscellaneous Business" for it is really "ein buntes Allerlei" which must have struggled hard to gain admittance into this chapter. Book IX Conclusion—in its two chapters "Decadence and Extinction" and "Retrospect" virtually contains, on the basis of multitudinous facts and details, Lea's grand impeachment of the Inquisition. Towards the end this assumes the form of a eulogy of all those who either individually or as members of a class were cited before the tribunal. One thought is frequently emphasized—that worldly wisdom and regard for material interests should have dictated the policy of the Inquisition and of the government. Of higher interests or motives there is no mention, nay more, where they are part of the judicial process, they are ridiculed and laughed to scorn.

Before concluding we think it proper to quote from the un-

stinted encomium which the author has written on the last page of his book on the religious division of the Christian world. He emphasizes that "unity of faith, which was the ideal of statesman and churchman alike in the sixteenth century, is fatal to the healthful spirit of competition through which progress moral and material is fostered." This very singular point of view gives the key to numberless utterances of Lea, especially to his outspoken hostility towards the Catholic Church and all her practices and institutions.

In bringing his critical notice of the four volumes on the Inquisition to a close, Msgr. Baumgarten *(Die Werke von Henry Charles Lea,* pp. 105 sq.) declares that it is no pleasant task to review an author's numerous works and not even once to have occasion to endorse unreservedly his plan, contents, results and methods, or any other point which may be brought to the surface in such a review. If other historians have hailed this last work of Lea with almost unanimous approval, Baumgarten's view, formed after a most careful and conscientious examination, could not thereby be altered. The difficulty of examination was increased for this last work in that the author had command of a vast mass of unprinted documents and refers to them in his notes, without however, excepting very rare cases, letting the sources speak for themselves. Now since experience with Lea's former works has shown that in the use and interpretation of material, more blunders and misunderstandings than is the rule in scientific research of this kind, have crept in, we may reasonably suppose that similar errors have marked his use of this unprinted material. Lea's system of supplying lacunae in a traditional chain by conjectures (to which we have already referred in a former paper) is carried to excess in these four volumes. And that these conjectures without exception should be unfavorable to the pope, to the curia, to the inquisitors, the clergy etc., ought to awaken a suspicion even in the minds of those who are enthusiastic admirers of Henry Charles Lea and of his methods as a historian.

## Church Music Notes

—*Missa in honorem Beatae Mariae Virginis, IV vocibus inaequalibus, comitante organo concinenda. L. Bonvin, S. J., Op. 49.* (Score, M. 3, voice parts M. 0.20. Schwann, Düsseldorf, or J. Fischer and Bro., New York).—*Missa festiva in honorem S. Ignatii, quatuor vocibus inaequalibus, concinenda comitante organo. L. Bonvin, S. J., Op. 84.* (Score, M. 2.70, voice parts M. 0.30). These two masses were first published twelve or fifteen years ago. In this second edition, both

masses have undergone quite a number of changes. Quarter and eighth notes have replaced the former halves and quarters. Some of the numbers have been transported into keys different from those in which they were originally written. Some of the dissonances have been softened and too abrupt modulations have been modified. But the organ part especially in both masses, has been improved and elaborated. Besides their eminently liturgical character, these masses, considered from the stand-point of art, are among the most important and original works written in the modern style, which the Caecilian catalogue can boast. Real musicians and competent choirs will find it to their interest to add these compositions to their repertoire. Once mastered, their performance will be found to be a solace and an inspiration.

* * *

—*Missa Gregoriana Ia., quam secundum rhythmum mediae aetatis ad usum chori unius vocis organo comitati liber accommodavit. Ludwig Bonvin, S. J., Op. 88, No. 1.* (Score, M. 0.80, voice parts M. 0,10. Franz Feuchtinger, Ratisbon). This mass was published in the April number of *Fliegende Blätter,* the organ of the St. Caecilia Society, as musical supplement. The arrangement for voice and organ of Gregorian melodies in accordance with the principles of the so-called mensuralist school has been welcomed by those who have not had access to the works of Father Dechevrens' *Études de science musicale, Les vraies melodies Gregoriennes,* and *Voix de Saint Gall* (which latter publication, unfortunately for historical research and objective discussion, it was necessary to abandon an account of the state of health and advancing years of its editor), where they might have familiarized themselves not only with the historical facts and the principles which furnish the basis for the rhythmical restoration of the chant, but also with a practical demonstration of these principles. Father Bonvin, in his pamphlet *On Gregorian Rhythm,* (which may be obtained from the author at Canisius College, Buffalo, N. Y., for 10 cts.) gives a résumé of the history and theory of "musical rhythm" in the chant, and now, in his "Missa Gregoriana," we find this theory and these principles sprung into life, into a living organism. On playing this eminently musical arrangement, the question suggests itself, whether the restoration of the chant in the manner before us would not end definitely all discussions concerning interpretation of the Gregorian melodies and whether the cause of reform would not greatly benefit by such a step. In a short foreword, the author gives explanations and suggestions which should not be overlooked.

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—*Kirchenmusikalisches Jahrbuch. 21. Jahrgang. 1908.* (Fr. Pustet & Co. $1.00). For the first time in its long existence this important publication comes to us from other editorial hands than those of its founder, the Rev. Dr. F. X. Haberl. Rev. Dr. Weinmann, Professor of musical history at the school of church music in Ratisbon, is the new editor. If possible, the contents of the beautifully printed volume are even more varied and instructive than in former years. Men like Drs. Matthias, (Strassburg), Wagner, (Freiburg, Switzerland), Wolf, (Berlin), Istel, (Munich), Müller, (Paderborn), Schering, (Leipzig), Widmann, (Eichstätt) have contributed articles bearing on the history, theory, aesthetics, and practice of *musica sacra*. One question, however, seems to have been (purposely?) excluded from discussion. In former numbers of the important annual, Fr. Gietmann, S. J., was wont to give us a review of the status of the studies on mensuralism, but in the present number we miss, with regret, the learned pen of this musico-philosopher. "Mensuralism," in the sense of A. Dechevrens, S. J., is not represented, if we except the little flings it receives at the hands of Rev. C. Vivell, O.S.B., and of Dr. P. Wagner. Not even that very important work bearing on the subject, *Origine byzantine de la notation neumatique de l'église latine* (Rev. J. Thibaut, Paris, 1907), is mentioned among the reviews of new books. This omission seems neither fair nor scientific. Furthermore, such a policy is useless, for, as Father Dechevrens wrote recently, "la vérité prévaudra quandmême." Barring this limitation, which will probably be emoved in future volumes, the publication should be read and studied by every intelligent musician, whether lay or cleric. JOSEPH OTTEN.

## MINOR TOPICS

### ARCHBISHOP GLENNON TO THE "KNIGHTS OF COLUMBUS"

The "Knights of Columbus" are in the habit of asserting, especially when they are criticized for some un-Catholic act or practice, that they are "not a Catholic society, but a society of Catholics." Mt. Rev. Archbishop John J. Glennon taught them a useful and necessary lesson on this score, and incidentally also on the score of secrecy, when, in his vigorous sermon at the opening of their late national convention in St. Louis, he said (*Church Progress,* Vol. 31, No. 17):

"When I speak of a society of Catholics, I want also to have it that they are a Catholic society, for a society of Catholics may do anything it wishes, whereas a Catholic society should have as the dominant idea in its institution, the expressing, promoting and fulfilling of Catholic truth. *A society of Catholics should always be a*

*Catholic society, and if it fails its failure indicates that the Church is too restrictive and obedience to it is irksome.*[1]

"Now the test of a society of Catholics being a Catholic society is in its Catholicity. Not the quality of membership; not the form of its initiation; not the breadth of its constitution nor the opulence of its treasury (these are but incidental things), *the great thing is that they shall be at all times and in all places genuinely and generously Catholic.*[1]

"I have heard it said that societies are desirable because of the lessons derived from the conferring of degrees; this, however, is *but an evanescent form* and belongs to what we would call in art, the Impressionist School. Catholicity and Catholic truth is deeper than the lessons read from colors, forms, and platitudes; it goes to the depth of our souls, as it does [*sic!*][2] the highest flight of our imagination and the ultimate goal of our hopes. I have heard it said that secrecy lends forms and vigor to a society of men, but Catholicity is more than secrecy and *Catholics should remember that the 'Discipline of the Secret' has long since passed and that the policy of our Church today is not to hide its light under the bushel, but exhibit it that all the world may see that light and be blessed in its illumination.*[1] It is proper to have such secrecy as ordinary business today demands. It is proper to have such secrecy as may perhaps arouse (although *it is not an exalted motive*)[1] the curiosity of the outsider and thereby allure him to penetrate the mysteries of the council chamber and march unterrified to the plenitude of membership. But more than this, in fact beside this, of vastly more importance, is the consecration of the society in its individual and social activity to the fulfillment and exaltation of Catholic living."

**ALAS! FOR THE "MOTU PROPRIO"**

Five years have now elapsed since Our Holy Father promulgated "Urbi et Orbi" his famous Motu proprio on the reform of Church Music; but in spite of the stringent orders contained therein, there are still many regions in this country which have remained impenetrable to its voice and influence and where the old nonsense and profanity in Church music still hold full sway. Some time ago, I asked a well known Presbyterian minister, who had just lectured on the work and missionary zeal of John Knox, how it happened that, notwithstanding the most violent and persistent proselytism on the part of John Knox and the Scotch Covenanters for nearly two centuries, whole clans of Highlanders and the entire population of some islands had remained Catholic to this day. The answer was that "those clans and islands were so far removed from all communication with the outer world, that the Scotch missionaries could not reach them".

Most forcibly was I reminded of this satisfactory answer, when I read the following "Church Advertisement" in the *Ohio State Journal* of August 22nd:

"To-morrow the Church of St. John the Baptist... of which Rev.

[1] Italics mine.—A. P.

[2] We quote faithfully from the *Church Progress;* but evidently there is an omission or a misprint here.

Father Scovila is pastor, will celebrate the Feast of St. Augustine, special patron of the Sicilians.... There will be solemn High Mass, with a corps [!] of deacons and subdeacons.... An elaborate musical program has been arranged. The quartet of St. Patrick's church will sing the mass. There will be special solos by Miss Maud Brent, contralto; Mrs. James T. Carroll, wife of the editor of the *Catholic Columbian*, soprano. Mr. Robert E. Cleary, after a season of solo work with the Ben-Hur company in New York, will sing 'Salve Marie' [!!!] arranged to the prison scene from Verdi's Il Trovatore."

Observe the "gradual" importance given to the soloists. Mr. Cleary, the New York Ben-Hur soloist on vacation, is mentioned last, as the very climax and center planet around which will gravitate the other soloists and the corps of deacons and subdeacons. He is evidently the main attraction, and everything else is but secondary. Soberly speaking, however, is it not sad and suggestive to be made aware by such senseless and profane advertisements, that there are still many among the clergy and so-called editors of Catholic papers, who after five years of warning and preaching are still so far removed from papal and Roman influences that, like the Scotch islanders, they cannot be reached by any missionaries? Or is it that, not unlike many deaf people, they will only hear what is to their interest and what they fancy to hear?—*A Voice from Columbus, Ohio.*

**FREEMASONRY IN THE UNITED STATES**[1]

In the volume under review, the editor of that useful little publication THE CATHOLIC FORTNIGHTLY REVIEW, has reprinted a series of articles published in his periodical dealing with American Freemasonry. His aim is to explain why is it that an institution which claims to be purely benevolent, to inculcate the fatherhood of God and the brotherhood of man, to insist on the morality of its members, to be hostile to no creed, but to recognize the good in all, to number, accordingly, amongst its members professors and ministers of every religion (but one) and men of every class, including the highest—why is it that such a widespread, charitable, and well-reputed body should be met with the unceasing and unflinching hostility of the Catholic Church. The answer is contained at length in his pages, but may be summarized thus. The Church condemns Freemasonry because it is *not* what it professes to be; the God it adores is not the God of the Christians, the morality it professes is not that of the Gospel, the revelation it accepts is not that of Christ. And Mr. Preuss is not content with establishing that much, but he goes on to show that the essence of Masonry is mere nature-worship, and that therefore it is opposed not only to revealed but even to natural religion. This indictment is supported by extensive references to standard American Masonic books, the works of two prominent Masons, Dr. A. G. Mackey and Mr. Albert Pike, which are subjected to an acute and exhaustive criticism. If these two men have any claim to speak for their order, then it is beyond doubt that esoteric Freemasonry is all that Mr. Preuss

[1] *A Study in American Freemasonry. Edited by Arthur Preuss.* St. Louis: Herder. pp. xii, 434. Price $1.50. 1908.

shows it to be, a godless, pagan organization, the kingdom of Satan in this world. No one who has read the two articles published in the *Month* for July and August of last year on the "Real Authors of the Separation" can doubt that this is true of French Masonry. Mr. Preuss seems to establish it, theoretically at any rate, from the books he cites, in regard to the essence of Freemasonry in the States. The problem is to account for the fact that the exoteric Masons, to whom those publications are presumably as accessible as they are to Mr. Preuss, do not immediately disavow connection with the advocates of such a diabolical creed. We recall the words of a prominent English Freemason, the Dean of Gloucester, uttered last year in his Cathedral, when the true nature of the persecution of the Church in France had become apparent. He regretted "that one great division of the Masonic brotherhood had now ranged itself formally and openly with the declared enemies of Christianity, ranking themselves with no mere agnostics, doubters and inquirers, but with the bitter and remorseless foes of the religion which alone can make a country, as it has done our England, free and great and strong. It is the deliberate conviction of grave and thoughtful men that Masonry, a powerful order in France, our well-loved neighbor, is the seat and home of that bitter, relentless infidelity which is working such terrible havoc."

When we think of these words and then read the revelations of Mr. Preuss, authenticated by references to the works of recognized authorities, we are astonished that a protest has not long ago been raised, not merely against such actions as those of the French Masons but against the vile and immoral doctrines unblushingly advocated by the Masons in America. We shall be interested to see what effect this publication of Mr. Preuss' will have amongst the Brotherhood, both there and at home. In the meantime we cannot but recognize the wisdom and foresight which has impelled the Church, in spite of all specious professions of benevolence and protestations of morality, to declare excommunicate any of her children who should join this secret society.—*The Month,* London, No. 530, pp. 202—203.

**FURNISHING CATHOLIC READING-MATTER TO SECULAR PAPERS**

We read in the ninth annual report of the International Catholic Truth Society (407 Bergen Str., Brooklyn, N. Y.), pp. 4 sq.:

The Secretary reported that the Society was continuing the work of supplying items and comments, of interest to the general reader, to several secular papers of the United States. The President had engaged the services of Lorenzo J. Markoe, of St. Paul, who at present is compiling these 'Notes and Comments' for publication in various cities on the first and third Sundays of each month. Recommendation was made that members of the Society and organizations affiliated with it co-operate in creating a demand for this Catholic column in the daily papers, and the hope was expressed that within the next two months, at least twenty of the leading dailies of the United States and Canada would be giving this semi-monthly service to their readers.

We presume that the reading-matter thus furnished to the secular press, if published at all, is published gratis. When some weeks ago it became noised about that the American Unitarian Association in-

tended to pay thirty-two daily and twenty-one weekly papers for the publication of facts and opinions favorable to the Unitarian cause, such a staunch Catholic journal as the Boston *Pilot* (lxxi, 31) protested that this was an unworthy method of religious propaganda, which would "eventually defeat its own object."

There can, of course, be no valid objection to supplying Catholic reading-matter to secular papers for gratis insertion, provided such reading-matter be carefully prepared and, in the judgment of wise and prudent doctors, apt to appeal forcibly to the non-Catholic public.

Whether any considerable number of secular newspapers will print the matter thus supplied, is another question. Though since the making of the above-quoted report "the next two months" have lengthened out into six, we have as yet nowhere seen Mr. Markoe's "Notes and comments" printed in any "leading" secular journal.

### THE STUDY OF SOCIAL PROBLEMS IN THE SEMINARY

Rev. Dr. John A. Ryan, of St. Paul Seminary, in his admirable paper in the *Ecclesiastical Review*, (xxxix, 2), to which we have already called our readers' attention, gives the following as his idea of what the seminary ought to do towards equipping the priest of the future to deal intelligently with the social problems that are becoming more important and more threatening from year to year:

"He [the candidate for the priesthood] should receive in the seminary an amount of social instruction which will be fundamental and scientific; which will be sufficiently extensive to make him acquainted with the vital facts of current social conditions, tendencies, and doctrines; which will be sufficiently stimulating to give him a lasting interest in these phenomena; and which will be sufficiently thorough to enable him to deal intelligently, justly, and charitably with the practical situations that he will be compelled to face afterward."

In detail, Dr. Ryan thinks the subjoined topics should be treated intelligently and thoroughly: just wages, just interest, just profits, a living wage for the worker versus normal profits and interest for the employer and the capitalist; reducing wages to maintain dividends; the responsibility of stockholders, including educational and charitable institutions, for the improper practices of corporations; stockwatering and other questionable methods of high finance; the aims and methods of monopoly; the aims and methods of the labor union; Socialism, materialistic and non-materialistic.

It is pleasing to learn from Dr. Ryan's paper, that in the provincial seminary of St. Paul, there has been provided, in connection with the course of moral theology, a course of economics which makes possible an organic treatment of all these and kindred subjects. Dr. Ryan's own recent papers in various magazines, notably the *Irish Theological Quarterly*, lead one to think that this course is in able hands. There can be no doubt but what it will by and bye do an immense amount of good.

### WHY CO-EDUCATION IS GROWING UNPOPULAR

Mr. Warton A. Curtis concludes a dispassionate article in No. 3114 of the N. Y. *Independent* on "The Movement against Co-Education

at the University of Wisconsin" with the following general remarks:

"I believe that the whole anti-co-education movement rests upon the present-day competition of women with men. It has gone so far that men are driven out even of machine shops by women. There are even automobile factories, as there were bicycle factories before them, where almost the whole force is composed of women. Think of that. Man is being pushed in all but the coarsest kind of labor—dangerous occupations. Agriculture and transportation are almost all that remain unquestionably his. The one important, transcendently important, the great crucial fact of today, for the future of the race lies in it, is that woman deprives man not merely of his former opportunities for employment, but of herself. I do not believe it is necessary to enlarge upon and dilate this thought. The college girl is visibly preparing herself to compete with the college boy and live without him. The income which his predecessors could confidently expect to have and share with a woman, he sees cut in half by the women. That they, too, are helpless in this grave condition that has insidiously grown up, does not alter things. Misogyny is no mere college phenomenon. It is world wide and woman is hated solely because more and more man is prevented from loving her."

**HISTORY AND DOGMA**

In a notice of Specht's *Lehrbuch der Dogmatik* (2 vols. Regensburg: Manz. 1907—8) in the *Theologische Revue* of Münster, Dr. Bartmann of Paderborn compares the teaching of this, the latest of our Catholic dogmaticians on the Holy Eucharist and penance, with the results of historical research as set forth by Professor Rauschen of the University of Bonn in his recently published volume *Eucharistie und Busszakrament in den ersten sechs Jahrhunderten der Kirche* (viii & 204 pp. B. Herder 1908. $1.40 net).[1] Specht says e. g.: "The Fathers nowhere teach that Christ is present in the Eucharist merely figuratively or in a metaphorical sense; on the contrary, they deny this" (p. 236). Rauschen (pp. 8—10) adduces Clement of Alexandria and especially Origen as exponents of the "allegorical" view (that "body of Christ" means "word of God"), and says of St. Augustine (p. 20) that "he has often expressed himself quite obscurely on the subject of the Eucharist, now and then seemingly even against the real presence."

Dr. Bartmann finds that Professor Specht is rather optimistic in his explanation of various utterances of the Fathers on sacramental confession. Rauschen, he says, (and also Pohle)[2] express themselves

[1] This is a most important work, of which we shall have more to say anon. The *Month* says of it (No. 530, pp. 212 sq.): "It is long since we came across a more satisfactory little monograph..... We can most cordially recommend it to all who are at all interested in the church history of the first six centuries.... The author is thoroughly conversant with the most recent literature of the subject.... Rarely have we come across a theological writer in whom we have found such a complete absense of *parti pris*."

[2] We regret that we have not yet found time to give a formal review of Dr. Joseph Pohle's three-volume *Lehrbuch der Dogmatik*, of which the third edition has recently come to our table from the publishing house of Schoeningh in Paderborn. This work is in our opinion far and away the best textbook of dogmatic theology

much more accurately. The statement that "as early as the time of the fourth Lateran Council it was quite generally held that it is a duty to confess one's sins" (Specht, I, 333), should have been supplemented by the information that "the new practice did not become general without much contradiction" (Rauschen, p. 189), and that "as late as the age of Hugo [who died in 1141], there was opposition against it." (Schanz, *Die Lehre von den heiligen Sakramenten,* p. 575—6).

Dr. Bartmann insists that in questions of this kind the historians are sure to have the last word, and the dogmatician will have to content himself with the results of their researches and frame his explanations accordingly. That and how this can be done without trenching in the least on revealed truth and the tradition of the Church, Prof. Rauschen shows in his above-mentioned volume *Eucharistie und Buszsakrament,* of which we shall have something more to say in a later issue.

**PRIESTS IN THE KNIGHTS OF COLUMBUS**

Under this heading the *Month,* the leading Jesuit periodical of this country, says in the course of a two-page editorial leader in its Vol. L, No. 3, pp. 295—296:

"The regulation made by several of our prominent prelates that in future no priest is to act as chaplain to the Knights of Columbus would seem to be an act of episcopal recognition of that organization, which its members had not expected. Priests, as a rule, do not assume charges or responsibilities in which their ministerial character is involved without the authorization of their ecclesiastical superiors. As official representatives of the Church they should do nothing to identify her with any movement or body of men and women without due sanction. It rests with the bishops to determine whether an enterprise or a society be worthy of priestly attention, and what priests are the proper persons to direct and control it. Long ago a few bishops forbade their clergy to take part in the extravagant forms of initiation to which some had submitted, not without loss of their clerical dignity and influence over those with whom they were associated in council. Hitherto there has been no attempt to control the choice of their chaplains, but without doubt in the near future every bishop will assert this right of veto over the choice of any priest whom he may consider unfit for this charge. Though this action does not imply ecclesiastical sanction for the organization, it recognizes the Councils as societies of Catholic men, amenable in everything to the authorities of the Church. We need not say that for many reasons we consider this a wise and opportune measure, one that was needed not only to safeguard the rights of the hierarchy, but also and chiefly to give every Catholic, who thinks of joining the Knights, the assurance that he is not by so doing compromising his character as a Catholic. The regulation should make for the good of the society. The principles

now available; it is the only one we know that appeals strongly to the modern mind, because it is thoroughly modern in content and method, without being in the least tainted with Liberalism or Modernism. It would prove a godsend to our theological students and educated Catholics generally were it put into good English.

it professes and the aims it has in view are inconceivable without proper ecclesiastical direction. Indeed, to such direction in the past is largely due its rapid growth and Catholic spirit. This very growth and spirit necessitate even more careful and judicious priestly advice than it was possible to have in the beginning. There are signs which without it point to forgetfulness of the intention of its founder, a priest, and to a serious departure from the ideals by which its promoters attracted so many members.

"Allowing for all the good which the society has done, or enabled its individual members to accomplish, even its most enthusiastic panegyrist will not claim that its fruits are at all commensurate with its numbers and its opportunities. The fact that it has provided a society which keeps thousands from joining evil secret associations, inspired reverence for the Church and its priesthood, as well as self-respect, industry and thrift among its own members, or that individual Councils promote certain philanthropic enterprises, is not enough to justify either its elaborate and expensive organization, or its claim to be the leading body of Catholic men in this country. It surely is doing little, if anything, to enable its members to advance themselves intellectually, or become influential factors in public affairs. On the contrary, it would appear that there is among the Knights, not so much among the members, as among the officers, an antipathy to such advancement or exercise of influence. Why, for instance, should its officials fight shy of the Federation of Catholic societies, in spite of the fact that its best members consider it a prime duty of every Catholic body to take part in this movement? At present this seems to be the weakness of the Knights of Columbus; they are so constituted that the entire membership can be swayed by a few, and made to appear antagonistic to any Catholic interest or movement which they should as individual Catholics elect to espouse. In plain words they have bound themselves to act as others determine, and have therefore sacrificed their freedom."

**"LES MISÉRABLES"**

The Rev. Father Victor Stepke, rector of St. Paul's, Mo., requests us to publish the following:

A young lady of my parish went to St. Louis to present herself for examination to the School Board, in order to get the necessary certificate to teach in the public schools of the city. Although besides attending the necessary teacher's course, she hat studied for some time at the Sacred Heart Academy at St. Charles, she failed to get her certificate from the St. Louis Board, because, as a good Catholic girl, she had never read the works of Victor Hugo and hence was compelled to confess her ignorance of the hero and plot of *Les Misérables,* which was made the *pièce de résistence* of the examination. Knowing that Jean Valjean was a favorite with a certain class of examiners, having had her ears dinned full of his praises at the Teachers' Institute at Warrenton a year previously, she had gone to a priest and asked for permission to read Victor Hugo's works. She was told not to read them. After failing in the examination at St. Louis, as above set

forth, she came to me for the permission. I told her that *Notre Dame de Paris* and *Les Misérables* are on the Index. She said that this prohibition precluded her from ever making her mark in the calling she had chosen.

Now, what are we to think of an educational system whose chief exponents insist on the reading of authors of the stamp of Victor Hugo? who make such reading a *conditio sine qua non* of admission to the teaching staff of the public schools? Is this mode of procedure an indication of the wish to eliminate good Catholics from the ranks of the public school teachers? Or is it an insidious attempt to corrupt the teachers, both Catholic and non-Catholic, by forcing them to delve into the mysteries of low Parisian life?

But since God has been banished from the public schools, it is not to be wondered at that morality is likewise being banished. This is but another motive for Catholics to stay away from these schools and for Catholic parents to send their children to Catholic schools, where both faith and morals are properly safeguarded.

**THE HUMAN SIDE OF THE SAINTS**

At the beatification in Rome recently of Ven. Gabriel Possenti, there sat in St. Peter's Basilica, among other, more distant relatives of the young Passionist, his brother, Dr. Michael Possenti. Dr. Possenti, who is now seventy-three years old, and leading physician in Cammerino, had some interesting details to relate about his younger brother. Gabriel was, he says, naturally of a quick, ardent character, and much given to anger; at the same time he was good-hearted, and never lost an opportunity of showing kindness to the poor. Later on he was attracted by worldly amusements; the chase, receptions, evening parties attracted him; and like other youths of his age he loved to be always stylishly dressed with his hair dressed and perfumed, while his mania for the ballroom was notorious among his companions. And yet when only eighteen he took the rough habit of the Passionist Congregation and became a marvel of sanctity within a few years, dying some six years later.

Father D. S. Phelan, of the *Western Watchman,* who attended the cermony, gathered up another interesting circumstance in connection with the beatification of Blessed Gabriel. He reports it as follows *(Sunday Watchman,* xxi, 29, 9):

"When he [Gabriel] suddenly decided to enter the Passionist Order the beatified was engaged to a charming young lady of Perugia. I have discovered that the lady was present at the beatification of her old flame. They told me that she had remained single; but that I found to be untrue. She is now the wife of a high officer of state in Rome. It brings out the beautifully human side of the saints, and shows us how near they are to us in all that is pure and according to nature."

## FLOTSAM AND JETSAM

A recent list of newest books contains this entry: "Morgan, Mary H. How to Dress a Doll. Philadelphia: Henry Altemus Co. 50 cents." No doubt for a certain class of readers a very important work!

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Reviewing a new play, now on the boards in New York, the *Evening Post* of that city (Aug. 19, p. 5) says:

"Why do so many dramatists assume that audacity is the greatest attraction they can offer? Why does nearly every writer in the dramatic field assume that one particular crime makes the most effective situations? Why do they throw decency to the winds, and offer 'problems' which are simple, common, nauseating, and depraved? There is something wrong somewhere and until it is discovered the patient theater-goer must watch the development of a plot which is founded upon scenes which should never be made public; simply because it is the vehicle chosen by writers and managers to exploit their stars, and the public must see the so-called submerged side of life—which is really in the limelight every day—or miss great acting."

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The effect of the famous if legendary blessing of St. Patrick on Ireland seems to be on the wane, for Mr. M. M. Shoemaker, in his amusing book *Wanderings in Ireland* (G. P. Putnam's Sons), records the discovery last year of a snake three feet long.

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The beatification process of Pius IX is now well under weigh. The preliminary investigation with regard to the odor of sanctity in which Msgr. Mastai-Feretti stood in the Diocese of Imola, whose bishop he was from 1833 to 1846, will be completed in two or three months.

*

The second volume of Reports of the "Collis P. Huntington Fund for Cancer Research," lately issued, contains seventeen papers which collectively give a fair summary of present knowledge. Scarcely a month passes without the announcement in the press of a new remedy for cancer, and quacks are constantly advertising "sure cures for cancer" and "cancer cured without the knife." But we may as well face the facts, however depressing. The truth is that no one knows exactly the cause of cancer, and there is no sure cure. An early and radical operation is recommended by the most competent diagnosticians, though X-rays have proved effective with some kinds of superficial cancer, and what is known as "Coley's fluid" has been used with success in certain cases of inoperable sarcoma.

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P. Bartoli, formerly of the editorial staff of the Roman *Civiltà Cattolica*, has somewhat abruptly left the Society of Jesus, but it is not true, if we may credit an interview with him published by the Luzerne *Vaterland* (No. 179, reproduced in the Cologne *Volkszeitung*, No. 672), that he has joined the Modernists. "Modernism and Catholicity," he is there quoted as saying, "are two altogether disparate

things.... I have repeatedly insisted that it is an unintelligible illusion to believe that a man can be at the same time a Modernist and a Catholic."

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Rev. John Talbot Smith will no doubt be gratified at the prominence given to his recent paper in *Munsey's,* on our religious communities, by the *Revue Générale,* of Brussels (Vol. XLIV, No. 2, pp. 177 sqq.). But he will be pained to see the great Belgian Catholic review denominating him "un ministre protestant." While Father Smith has been somewhat of a protestant, in the general and etymological sense of the term, he has never fallen away from the Church, and his recent activity in connection with the Catholic Summer School and the new edition of his book *Our Seminaries* (now *The Training of a Priest*) show that advancing age and growing experience have made him less of a protestor and more of a builder.

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The remarks that we have made off and on about American Catholics in public life, especially in Congress, have doubtless seemed to some of our readers altogether too harsh; in reality they were milder than the subject warranted. Letter No. 10 recently sent out by the "Washington Catholic News Agency," conducted by E. L. Scharf, Ph.D., affords fresh proof, how little reason we have to be proud of the Catholics that occasionally bob up in the national legislature. Speaking of House Bill 21,735, on Catholic Indian Mission school lands, "which is of great importance to our Catholic Indian mission schools, and which ushers in a broader and more liberal policy than has yet been displayed by Congress," by granting "patents in fee" to the Catholic Indian Bureau for the lands on which the mission schools are located, Dr. Scharf says:

"The vote in the House on this bill is noteworthy from the fact that *several Catholic representatives voted against it, some ignorantly, some negligently, and some probably for other reasons.*" (Italics ours.)

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The Albertus Magnus-Verein, established in 1898 at Treves, Germany, during the ten years of its existence has assisted a large number of Catholic students, thereby enabling them to take up or to complete their studies. Assistance is given chiefly in the form of free loans, and according to the society's tenth annual report, recently issued, about half a million marks have already been raised and loaned out for this purpose. We regret to be compelled to say that we know of no such association in the United States, although in a few dioceses the clergy have banded together for the purpose of helping aspirants to the priesthood to get through their courses. The Albertus Magnus-Verein does not limit its charity to students for the priesthood, but is doing yeoman's service in supplying Germany with educated Catholics, both laymen and clerics, who are qualified by a thorough training to take up the defense of the Church and the Christian worldview all along the line of modern thought and endeavor. "Germania docet!"

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WANTED.—Volume XII (1902) of THE REVIEW. Send offers to Rev. A. F. Simard, 32 Pearl St., Claremont, N. H.

# BOOK REVIEWS AND LITERARY NOTES

—A new edition has recently appeared of part III, which had been for some time "out of print," of Rev. P. Wernz's *Ius Decretalium*. It is in two volumes (xii & 318 and xii & 520 pp.) and issues from the Propaganda Press at Rome. Rev. P. Laurentius, S. J., the eminent German canonist, is at work editing the remaining two volumes (V and VI) of Father Wernz's monumental work, which students of canon law all over the world are expecting eagerly. We trust the publication of these two volumes will not be deferred until the codification commission will have completed its gigantic task.

—The first almanac for 1909 to come to hand is *St. Michael's*, published by the Society of the Divine Word, for the benefit of St. Joseph's Technical School at Techny, Illinois. Its contents are, as usual, varied, and there is something in its 121 large octavo pages to appeal to, and to interest, young and old alike. The Jesuit Father Rigge's astronomical contributions, especially that on the planet Mars, are distinctly valuable. Father Pruente writes feelingly on the life and times of Archbishop Plunket of Armagh. Like its German companion, the *St. Michaels Kalender, St. Michael's Almanac* is richly and quaintly illustrated. (Price of each, 25 cts, retail).

—Volume III of the *Catholic Encyclopaedia* (Brownson to Clancy) signalizes the rapid continuation of this grand and necessary undertaking. We fully subscribe to the recommendation given to it by the *Month* (No. 530, pp. 196 sq.): "Without shutting our eyes to the imperfections of the volume before us, or to those which have come under our notice in the two previous volumes, during the twelvemonth these have been on our shelves, we may say without fear of exaggeration that, considering the conditions, which the editors have wisely kept before them, the *Encyclopaedia* is a decided success, and if completed with the same thoroughness and zeal with which it has been begun, will certainly prove an immense boon to English-speaking Catholics. We say,—considering the circumstances which the editors have wisely kept before themselves. They have struck a not unhappy mean between the learned and the popular encyclopaedia. They have not attempted to produce a book for savants, but for the ordinary well-educated reader. It is not a bare abstract, embodying the latest conclusions of specialists, nor does it content itself with mere enumerations of authorities. It is didactic, the articles are set forth at a fair length, and with sufficient explanations to enable the average man to follow from beginning to end. At the conclusion of each comes a series of references to larger works, the best and most thorough with which the writer is acquainted. Intrinsically difficult subjects, such as philosophical and theological problems, are faced boldly and discussed thoroughly; there is no affectation of making them obvious to the beginner. With regard to the contributors, we may also say that the selection seems decidedly

satisfactory. They number for this volume 274, and of these something like half appear to be occupied in the higher education of Catholics at seminaries and universities. Presuming, as we do, that our *Encyclopaedia* should aim at giving us didactic articles, and the opinions commonly received in the Catholic Church, rather than the conclusions of individual savants, a better omen for success could not be desired."

—Rev. Gregory M. Jussel, C. PP. S., of Schellenberg, Austria, has sent us a copy of his German version of the life of Blessed Caspar del Bufalo, written by Msgr. Vincenzo Sardi, who was recently appointed Apostolic Delegate to Constantinople. *(Leben des seligen Kaspar del Bufalo usw.* 220 pp. Feldkirch: F. Unterberger. American agency: St. Joseph's Printing Office, Collegeville, Ind.) This biography of the zealous founder of the Congregation of the missionaries of the Precious Blood, to whom, among others, also the American missions owe much, is "based on the acts of the beatification process" and is evidently written for edification, a purpose which it admirably serves. Will not the Fathers of the Precious Blood give us a critical life, in English, of their saintly and amiable founder?

—No one should be elevated to office who has not the qualities that are necessary to make a good superior. Hence it is a great mistake to elect or to appoint a man to position simply as a reward for past services, irrespective of whether he is fit to rule or not. St. Benedict (Chapter II of his *Holy Rule)* says: "The abbot who is worthy to be over a monastery ought always to be mindful of what he is called and make his works agree with his name of superior..... He should always bear in mind that an account must be given in the dread judgment of God of both his own teaching and the obedience of his disciples." All good superiors and those who wish to become such will welcome the publication by B. Herder of the neat and attractive work of Rev. F. Girardey, C. SS. R., *The Qualities of a Good Superior.* The instructions are drawn from the works of Ven. Father Champagnot, Founder of the Little Brothers of Mary. We would recommend especially Chapters VI—XIV. (Price $1.50.)

—A French edition of Granderath-Kirch's *Geschichte des vatikanischen Konzils* is in preparation. The first volume has recently appeared at Bruxelles under the title: *Histoire du Concile du Vatican depuis sa Première Annonce jusqu'à son Prorogation d'après les Documents Authentiques. Tome premier: Préliminaires du Concile.* (ix & 588 pp. fr. 10.) The translation it by several Belgian Jesuits. It is to be hoped that this indispensible work will also be translated into English.

—*The History of the Passion of Our Lord Jesus Christ Explained and Applied to the Christian Life. By James Groenings, Priest of the Society of Jesus* (B.Herder. $1.50) has passed through four editions in German and now appears in its second English edition. That a second edition should have been demanded is significant of the great merit of the work, for the first English edition was very de-

fective both as to style and typography. In the present form the book has been freed from many errors and from the ambiguities consequent upon the carrying over into English of certain characteristics of the German idiom, and thus the devotion, unction, and simplicity of the original are made accessible to the English reader. Fr. Groenings' book combines learning, devotion, and practical application more completely than any other work on the Passion with which we are acquainted, and it has the further merit of being brief and suited to all classes of readers.

—We have already indicated our favorable judgment of Rev. John J. Ming's, S. J., new work, *The Characteristics and the Religion of Modern Socialism* (387 pp. Benziger Brothers. 1908. $1.50). Socialism is spreading rapidly in this country, and it is imperative that we Catholics acquaint ourselves with its real nature and tendency. Father Ming in the present work abstracts from the economical aspect of the system and limits himself to the demonstration that Socialism rests on a materialistic and therefore un-Christian conception of history and of the world at large, and that it aims at freedom not only from capitalistic domination, but also from the laws imposed by moral and religious convictions. We of the REVIEW read regularly a considerable number of Socialist papers and magazines, but we have so far nowhere seen this book noticed. Like our own *Fundamental Fallacy,* Socialism either ignores such works or brushes them aside as "academic." It is quite true Socialism must be refuted in popular style and from the economic point of view; Father Poland, S. J., has shown how this can effectively be done; but besides popular books and pamphlets on the economic aspect, we also need scientific works showing up the fundamental errors of the system from the standpoint of sound philosophy and true religion, i. e. Christianity. Father Ming does his part of the work thoroughly and his thesis is impossible to refute. We understand he has in press a complementary volume on the morality of Socialism. No one is better qualified to treat of the ethical aspect of Socialism than the author of that scholarly volume, *The Data of Modern Ethics Examined.* We trust both new works will be given a wide circulation. If properly used by intelligent Catholics, they can be made the instruments of much good. For a possible new edition of the present volume we would suggest an additional chapter, or an appendix, on the new "Christian Socialism" of the "Fellowship preachers, who pretend to combine scientific Socialism with the doctrines of orthodox Christianity, and by this dis-ingenuous claim are misleading not a few people who would be repelled rather than attracted by the materialism of the average simon-pure Marxian.

—*St. John's College Quarterly* (published by St. John's College, Toledo, O.) devotes a whole number to the publication of *Ozanam. A Dramatic Dialogue Based on Historical Facts. By Adolph von Berlichingen, S. J. Translated and Adapted by the Members of the Ozanam Literary Society.* We can hardly praise too highly this English rendering of a drama written

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originally for the fiftieth anniversary of the founding of the Conference of St. Vincent de Paul. To make the causes and principles which shape events evident, while depicting the events themselves, and this without apparent effort or obvious machinery, constitutes the real art of the dramatist. This play, or dialogue, is a fine example of what a drama ought to be. The translators have succeeded admirably in their version, which is dignified without stiffness and smooth without monotony. It is to be hoped that the work will become a favorite with the students in our schools. (10 cts.)

## Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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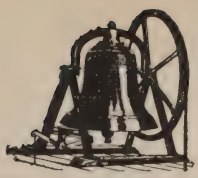

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## George Washington's Relations to Freemasonry

HE *Sacred Heart Review* of Boston recently called attention to an epistle written by John Quincy Adams (the younger), to the Boston *Press,* August 22, 1831, and reprinted in a volume of letters and addresses by that statesman entitled *Letters on the Masonic Institution,* in which he says: "The use of the name of Washington, to give an odor of sanctity to the institution [Freemasonry].... is, in my opinion, as unwarrantable as that of my father's name."[1]

This testimony ought to be of some value. Nevertheless Mr. Martin I. J. Griffin, who is well informed on all matters pertaining to the revolutionary era, poohpoohs it on the ground that Washington's record as a zealous and loyal Freemason is altogether too well authenticated. *(American Catholic Historical Researches,* New Series, Vol. iv, No. 4, p. 383).

Mr. Griffin summarizes Washington's Masonic record as follows:

"On Wednesday, November 4, 1752, George Washington, at the age of 20 years and 8 months, received the Entered Apprentice Degree in Free Masonry in the Lodge at Fredericksburg, Virginia. On March 3, 1753, Washington was passed to the degree of Fellow Craft and on August 4, 1753, raised a Master Mason." And he adds: "Ample additinal evidence has been given and more can be to show that *Washington was in full accord with the principles of the Masonic Order.* It is foolishness for Catholics to be declaring or hinting that he was not a member." (Ibid.—Italics mine.—A. P.)

While we are not at all inclined to set up, against such high authority as Mr. Griffin's, the counter thesis that "It is *not* foolishness for Catholics to be declaring or hinting that he [Washington] was not a member" of the Masonic Order; we are considerably hobbledepoise with regard to the statement contained in Mr. Griffin's second-last sentence.

Has any one ever made an attempt to refute the message presented by Governor Joseph Ritner (who was not a Catholic!) to the Pennsylvania House of Representatives under date of March 8, 1837? We have this message before us in the form of a little pamphlet issued by the well-known anti-Masonic firm of Ezra Cook & Co., of

[1] We have not at hand a copy of Adams' *Letters on the Masonic Institution,* but find the passage correctly copied from his letter "To a Reviewer of Shepherd's Defence of the Masonic Institution" (dated August 23rd, 1831), as given in *Letters of Hon. John Quincy Adams on the Nature of Masonic Oaths, Obligations and Penalties, to Col. William L. Stone, Edward Livingston, and Others.* Chicago: Ezra A. Cook & Co. 1875. p. 24.

Chicago, in the year 1877. It is entitled: *General Washington Opposed to Secret Societies. Official Communication of Hon. Joseph Ritner, Governor of Pennsylvania, to the House of Representatives of Pennsylvania, Presented March 8, 1837, at the Special Request of that Body. Proof from the Records of King David's Lodge that Washington Never Had Been Master of a Lodge and would not like to be addressed as a Masonic Brother. Ample Proof that Washington was a non-Affiliated Mason the last thirty years of his life and twenty years before his death, pronounced Masonry "Child's Play,"* etc., etc.

In the course of his annual message for 1836 Governor Ritner had referred to Freemasonry as a "lawless combination" of the kind "against which the Father of his country sent forth his last and most solemn warning." Thereupon sundry citizens petitioned the House of Representatives to appoint a committee to wait upon the governor "for the purpose of ascertaining and reporting how far General Washington's Farewell Address, and other writings, sustained the said inferences" in his (the Governor's) message. The committee was appointed and drew from His Excellency the remarkable special message with which we are here concerned.

Governor Ritner begins by quoting all the testimony available for the statement that Washington was master of a Masonic lodge, shows that it rests on uncertain authority, and proceeds to pisprove it at considerable length.

His first document is a written statement by the Rev. Ezra Styles, editor of the *Philadelphian,* to the effect that Governor Jonathan Trumbull had more than once told his (Styles') father, that when aid-de-camp to Washington, the latter had, in reply to Trumbull's request for advice as to whether he should become a Mason, replied, that "Masonry was a benevolent institution, which might be employed for the best or worst of purposes; but that for the most part it was merely child's play, and he [Washington] could not give him [Trumbull] any advice on the subject" (p. 12).[2]

Proof No. 2: the authentic records of King David's Lodge, of Newport, R. I., contain a report from a committee appointed to draft an address to Washington, in which that committee declares that, upon enquiry, "they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular Lodge," and that they "think it would not be agreeable to our worthy brother to be addressed" even as "a private brother." (p. 13).

Document No. 3: A letter, dated Sept. 25, 1798, and certified to by

[2] The bracketed page references are to the brochure whose title we have quoted further up in our text.

such high authority as Jared Sparks, directed to a Rev. Mr. Snyder, in which Washington undertakes to "correct an error" the Rev. Mr. Snyder "had run into, of my presiding over the English Lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years." (p. 13).

Document No. 4: A letter from the same Mr. Jared Sparks, Washington's biographer, replying to the query whether he had ever seen or had in his possession any original letter or letters in the handwriting of General Washington, addressed to any body of men denominating themselves Freemasons; Mr. Sparks replies: "I have seen no letters from General Washington of the kind described..." (p. 15).

Document No. 5: A letter from Washington's other biographer and former intimate friend, Chief Justice John Marshall, saying that he had never heard Washington utter a syllable on the subject of Freemasonry. (p. 16).

From these documents, the authenticity of which he challenges the legislature to examine, Governor Ritner draws the subjoined conclusions:

"1. That in 1768, General Washington had ceased regular attendance at the Lodge. This is proved by his letter to Mr. Snyder.

"2. That so far back as about the year 1780, he had become convinced, at least of the inutility of Freemasonry, and called it 'child's play.' This is established by his reply to Governor Trumbull.

"3. That on the 25th of September, 1798, (one year and four months before his death), his opinions on the subject of Freemasonry remained unchanged from what they were thirty years before when he was only thirty-six years old. This is established by his letter to Mr. Snyder.

"4. That up to February, 1781, as appears by the records of King David's Lodge, and up to the 25th of September, 1798, as appears by his letter to Mr. Snyder, he had not been 'Grand Master of North America, nor even Master of any particular Lodge.'

"5. That in 1781, as appears by the same record of King David's Lodge, it was not agreeable to him to be addressed *even as a private Mason.*[3]

"6. That all the letters said to be written by Washington to Lodges are spurious. This is rendered nearly certain: *First,* by the non-production of the originals: *Second,* by the absence of copies among the records of his letters: *Third,* by their want of dates: *Fourth,* by the fact that his intimate friend and biographer, Chief Justice Marshall (himself a Mason in his youth,) says in his letter just given,

[3] Italics as we find them in the text.

that *he never heard Washington utter a syllable on the subject*[3]—a matter nearly impossible, if Washington had for years been engaged in writing laudatory letters to the Grand Lodges of South Carolina, Pennsylvania, and Massachusetts." (pp. 16—17).

Governor Ritner's explanation of Washington's conduct with regard to Freemasonry is as follows:

"He became a Mason when young, and was ignorant of the nature and tendency of the order till after he had taken the oath of secrecy and fidelity forever. At a later period of life, when engaged in the arduous struggle for American liberty, experience, reflection and observation manifested to him the full character of Masonry. But if he had then rashly and publicly renounced and denounced a society with whom defamation is a system, and vengeance is a sworn duty, his reputation, and perhaps his life, would have been the forfeit." (p. 18).... But "Did he take no means to guard his country from the evils of such combinations? He did..... In his Farewell Address, of September, 1796, we find these warnings, which cannot be mistaken: 'All obstructions to the execution of laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe, the regular deliberation[s][4] and action[s][4] of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize [a][4] faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation, the will of the party, often a small but artful and enterprising minority of the community: and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction rather than the organ of consistent and wholesome plans, digested by common councils,[5] and modified by mutual interests.

"However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion." (p. 19.)

We do not know just how these conclusions look to one fully versed in the results of the most recent historical research. At any

[4] The bracketed portions do not appear in the Farewell address as it is printed in Richardson's *Messages and Papers of the Presidents*. 1900. Vol. I, p. 217—218.

[5] The *Messages and Papers* has "counsels."

rate, we should like to see them thoroughly discussed and refuted before we shall be willing to accept the current theory of Washington's relation to Freemasonry, as set forth, for instance, in Mackey's *Encyclopedia of Freemasonry* (1906 edition, pp. 869 sqq.), where the "evidence" adduced consists almost entirely of extracts from letters of which we find no mention in any authentic biography of the "Father of his country."

Perhaps Mr. Griffin can let in more light on this interesting and not altogether unimportant subject.

## The Woman Question in Church Music

In its July number (1908) the *Pastoralblatt,* of St. Louis, Mo., reprints a professional opinion on the question of allowing women to sing in church. It is taken from the Roman *Ephemerides Liturgicae* for March 1908, and bears the signature of C. Mancini, President of the Liturgical Commission. This commission is usually consulted by the Congregation of Rites before issuing its decrees. Thus the writer of the document is in close touch with the liturgical authorities and therefore his opinion, even apart from the objective value of its argumentation, is not without some weight.[1]

By way of introduction the *Pastoralblatt* expresses the conviction, that Mancini's article will greatly interest all, and console many, of its readers. In fact, the question of allowing women to sing in our church choirs is of great practical importance. For have not such as are thoroughly acquainted with the situation expressed the fear, "that an absolute enforcement of the respective rulings, probably even based on a misconception of them, will effect the opposite of what is intended, practically ruining in most places the artistic rendition of church music, and doing away with the flourishing organizations spoken of by the Holy Father, only to make room for a system that may be more in conformity with the letter of the law, but less productive of good results? Thus one reform, already accomplished, would be killed by another."

[1] The above I see confirmed by the March number of the *Ephemerides* themselves, which has only now reached me. It presents Mancini's opinion as a commentary to the decree sent to Los Angeles under date of Jan. 17, 1908. (see below, No. 28), and introduces it thus: "We take pleasure in placing before our readers the opinion of Mancini, which he drew up in his official capacity as president of the Liturgical Commission connected with the S. Congregation of Rites, and which has determined the answer of this Congregation." Accordingly also the Congregation of Rites itself observes in its above-named decree, that it publishes the same, after having sought the opinion both of the Liturgical Commission and of the Commission on Music and Sacred Chant.

The opinion set forth in the *Ephemerides Liturgicae*, however, solves the difficulties in a manner favorable to art, and deserves to be made widely known. I shall therefore present as faithful a translation as possible of the original Latin document in its entirety; such passages, however, in connection with which some explanation or illustration may seem desirable or expedient, I shall furnish with notes that are partly my own and partly drawn from other sources. The *Ephemerides* begin by saying:

"1. Many are of the opinion, that the Motu Proprio forbids women to sing in church. They base their view on the following passage from that official pronouncement of Pius X: 'Singers in church have a real liturgical office; therefore women, *as being incapable of exercising such office*, cannot be admitted to form part of the [clerical] choir or of the musical choir.'

"2. But opposed to this is the consideration that, if women were quite generally and unconditionally incapable of exercising the office of singers in church, they would have been guilty of a misdemeanor in the most ancient Christian times, when women recited and chanted the Divine Office in church together with the rest of the faithful."

Indeed, St. Ambrose, for instance, says: "*Also women* do well in singing their psalm, as it is pleasant for every age and *suitable for every sex*.... It is an effective bond of union to have the whole multitude of the faithful sing together." He compares to the ocean a church in which the song of men, *women, maidens,* and children re-echoes with mighty, surging sound in the alternating chant of the psalms.[2] The singing of women in church may be traced back to the first century. Philo Judaeus expressly mentions it in his *Vita contemplativa*, where he describes the sacred services of the "Therapeutae", who, according to the reports of Eusebius, St. Jerome, and nearly all writers of ecclesiastical history, were the first Christian disciples of St. Mark in Alexandria. "All arise," he relates, "and form two choirs: the choir of the men and *that of the women.* Each choir has its own director, distinguished as well by personal dignity, as by musical ability; then hymns, having a rich variety of rhythm and melody, are sung in such a manner, that at times one choir sings alone, then again both choirs respond to one another..... At last all sing together.... The low voices of the men blend with the high voices of the women, and from this union of different voices results a very pleasing and really musical harmony."

But let us return to the text of the *Ephemerides:*

[2] Cf. "Analecta" in the Innsbruck *Zeitschrift für katholische Theologie*, 1905, iv.

"3. Besides, the Motu Proprio would contradict itself; for it desires that the Gregorian chant be re-introduced among the people, in order that the faithful may again, as of old, take a more active part in the divine services. But the women also must undoubtedly be said to belong to the people.

"4. Finally, we should have to condemn the practice of all Christian nations, who always sang the divine praises in the house of God; among the faithful, however, the female sex always took and still takes the most active part in this practice.

"5. Hence it is simply erroneous to maintain, that the Holy Father Pope Pius X, by his Motu Proprio wished to exclude women from singing in church; no, he rather desires most ardently that the women as well as the men, who together constitute the people, should learn the ecclesiastical chants and sing them in church."

What the *Ephemerides* here deduce from a passage of the Motu Proprio, Pius X himself has more than once expressly declared; thus, for example, in an audience granted some months after the appearance of the Motu Proprio to Dr. P. Wagner, who thereupon published this statement in the *Ost-Schweiz:* "I was satisfied to hear from the lips of the supreme legislator of the Church an interpretation of paragraph V of the Motu Proprio on church music, dated Nov. 22, 1903. It was to the effect that *women and girls are by no means to be excluded* from the common rendition of the liturgical chants spoken of in that paragraph." The same has now been officially and clearly declared also by the Congregation of Rites in a decree issued on Jan. 17, 1908. I shall cite the respective passage from this decree farther down, under No. 28.

If women are allowed to partake in congregational singing as long as they are in the nave of the church, it logically follows, that in general it is lawful for them to sing in the lay-choir stationed in any part of the church from which the laity is not excluded, hence also in the organ gallery. The lay-choir there located may in fact most naturally be looked upon as a select congregational choir. This conclusion has already been drawn time and again, by various authorities; and, as must be admitted even by *Church Music* (Vol. iii, No. 5, p. 239),—a periodical whose attitude in this question is unfavorable to women,—this argument "is not,—so far as reasoning goes,—easy to answer; for if women may sing in the congregation, what is to forbid them singing in that portion of the congregation which is located in the gallery over the doors of the church?"

Our view of the matter clears away a contradiction that would seem to arise from declaring the participation of the same performers

to be lawful on the one hand and yet unlawful on the other, though there is question only of a change of location, which in neither case is of any consequence from a liturgical standpoint. And, after all, is it not a rule of interpretation to explain a law, if possible, in such a manner as not to lay the blame of a contradiction at the door of the lawgiver?

But with this I have in some measure forestalled the ideas of the *Ephemerides*. The first five divisions of the expert's opinion referred mainly to the congregational singing; from No. 6 on, the musical choir, properly so called, is taken into consideration.

*(To be concluded)*

*Canisius College, Buffalo, N. Y.* LUDWIG BONVIN, S. J.

## The Necessity for Social Reconstruction

It is "a sign of the times" that such a conservative magazine as the *Atlantic Monthly* gives the place of honor in its September issue to a strong article, by John Martin, on the reconstruction of American social life. It is the abandonment of our *laissez-faire* policy which interests Mr. Martin, and with it the new feeling of public responsibility. Until recently, he says, every one believed in the perfection of our institutions and economic conditions. If a man with all the chances before him in this republic failed to rise, it indicated some personal lack; "if social conditions were at all to blame, a fuller provision of schools and colleges would make all right." Now the situation is entirely altered. *The necessity for social reconstruction is apparent, and with it has come an equally sudden recognition of the fact that we are, after all, our brother's keeper.* Remedies or remedial associations are visible on every hand.

Mr. Martin instances the Civic Federation, with its admission that in the public there is found a third party to labor disputes; the Public Health Defence League, the National Association for the Prevention of Tuberculosis, the child labor and anti-immigration leagues, and a host of similar movements, all busy in fields heretofore deemed by our social conscience quite needless of tillage. Then there are even more striking developments, like the presidential interference in the railroad and coal strikes, and Mr. Roosevelt's withdrawal of the public coal and oil lands from entry and settlement, with his insistence that they shall be forever a federal possession. The threatened federal child labor law and the eight-hour one already in force represent another phase of this

tendency which the President would carry still further: "He advocates inheritance and income taxes, not for raising money to run the government, but for the novel purpose of equalizing fortunes. He fulminates against the outcome of free enterprise in railroad management. In consultation with all sorts and conditions of men, he is framing a federal programme of reform which will occupy Congress several years. Each of its items will probably contradict the idea that free play is fair play, each will mock the patriarchs who hold to the teachings of the fathers."

While disclaiming adherence to the faith of the hard-shell Socialists, Mr. Martin is not averse to these new tendencies. Indeed, he sees in them not only the gradual improvement of unsatisfactory conditions, but the slow process by which we shall rid ourselves of outworn conditions, the sloughing-off of needless social skins. He is full of optimism as to the outcome of this process. Primarily, it means *organization,* in order to "conform with the aim of civilization to substitute order for discord"—that is, the discord of competition. From his enthusiastic reading of what all this means, we learn that this new principle of order and organization will end the evils of speculative and inhuman builders. For our municipalities or our millionaires will invest in large housing schemes, with low rents and adequate profits. It may result also in the organization of all workmen into unions or guilds, and a corresponding union of employers, "in order that it may substitute for the strike and the lock-out and the irregular intervention of outsiders in the settlement of trade conflicts a legalized system of conciliation and arbitration." It may even insist that the teaching of trades shall be systematized, "estimates being made of the number of recruits annually required by each trade, and that number being trained. Thus justice could be done to the wage-earners, whose wages would not be threatened by an over-supply of workmen, and industry would not be checked by a dearth of skill." This new organization of society would also direct our immigrants to the parts of the country needing them, regulate the number of foreigners who may enter, and best of all, control unemployment, for we are now under an indictment of inability "to control our affairs when double shifts one year are followed by shut-downs the next."...

One may not feel inclined to share Mr. Martin's optimism, as one must object to his reference to Smith, Ricardo, and the other leaders of the Liberal school of economics as "the fathers," unless he mean the fathers of the crazy system of political economy to which we owe our present social misery. The significance of the *Atlantic* article lies in this that it betokens an inkling, in the conservative circles in which that magazine chiefly circulates, of the utter collapse of eco-

nomic Liberalism and the crying need of social reform on the basis of "Solidarism", as opposed on the one hand to extreme Individualism, and on the other to radical Socialism. Students of Ketteler, Hitze, Ratzinger, A. M. Weiss, and other Catholic social reformers of the Old World will note Mr. Martin's practical endorsement of the suggestion that our only salvation socially lies in a return to the fundamental notions underlying the system of the medieval guilds. True, this system was in a measure Socialistic; but we may as well reconcile ourselves to the idea, which such eminent Catholic authorities as Bishop von Ketteler and Dr. Hitze proclaimed a generation and longer ago, that we shall not be able to solve the burning social question unless we return to the "Socialism" incorporated in the medieval guilds.

## The Question of a Catholic Daily Press

Rev. J. T. Roche, LL. D., Vice-President of the Catholic Church Extension Society and author of several popular booklets (*Obligation of Hearing Mass, The Ought-to-Be's,* etc.) says in the course of a syndicate article written for the Catholic press (we quote from the Newark *Monitor,* Vol. VIII, No. 10):

"It may be a matter of surprise to some people to learn that we have already ten Catholic dailies. None of them, however, appear in an English guise. They are not what might be called great money-makers, but they are keeping their heads above the financial waters and all of them are playing their part in the matter of neutralizing the irreligious and atheistic daily papers published in the foreign languages. There are two Polish dailies in Chicago, one in Milwaukee and one in New York. The *Amerika* of St. Louis brings its grist of daily Catholic news into hundreds of German homes throughout Missouri and the surrounding states. The *Czas* of Toledo and the *Narod* of Chicago lead the fight against a brood of infidel Bohemian papers, which are the worst of their kind to be found the world over. New England has two dailies, *La Tribune* of Providence and *L'Independant* of Fall River, but they are the mouthpieces of the French and French-Canadian elements and the only English in their columns is that which appears in the advertisements. The English-speaking Catholics of the country are out in the cold. They subscribe for the secular daily and are apparently content, so content indeed, that we take it for granted *they will not patronize or support a Catholic daily press, even if it were possible to make the latter an established fact.*"[1]

[1] Italics mine.—A. P.

While the total number of our Catholic dailies (ten) given by Father Roche is to the best of our knowledge correct, the details of his statement are somewhat inaccurate. There is but one Polish daily that deserves the name Catholic published in Chicago. The *Catholic Directory*, whose editors live in Milwaukee, give no Polish Catholic daily in their list of Milwaukee papers. Nor are we aware of the existence of a Catholic Polish daily in New York City. New England has not two Catholic French dailies, but six. We are personally sure of five, (*L'Indépendant* of Fall River, Mass., *L'Étoile* of Lowell, Mass., *L'Opinion Publique* of Worcester, Mass., *L'Avenir National* of Manchester, N. H., and *La Tribune* of Woonsocket, R. I.), because these five are, and have been for a number of years, on our exchange list. The *Catholic Directory* lists another, *Echo du Soir* of New Bedford, Mass.

Despite the inaccuracies of Father Roche's enumeration, and regardless of the fact that we ourselves have several years ago pointed out that most, if not all of the Catholic dailies published in this country are not Catholic dailies in the ideal sense in which this term is understood in Europe, but rather Catholic in a negative sense only, so far forth as they edit the news of the day for Catholics by excising objectionable features and give special attention and prominence to ecclesiastical news items, commenting thereon occasionally from the Catholic view-point and allowing nothing to creep into their columns to which a Catholic might reasonably object:—in spite of all this, we say, Father Roche's main point is well taken. Even such negatively Catholic dailies—that is to say, secular daily newspapers edited for and by Catholics—would prove powerful factors for good if we had them in English and if we could prevail upon our people to read them instead of the sensational journals that form the daily intellectual pabulum of so many Catholics today. We are numerous enough and strong enough financially to support *a dozen first-class positive Catholic dailies* of the stamp of *L'Univers*, or *La Croix*, or the *Kölnische Volkszeitung*, or the *Germania*, in such cities as New York, Boston, Philadelphia, Chicago, St. Louis, San Francisco, etc.; and yet we have not even one "negative" Catholic daily printed in the English language anywhere in the country. In the words of Father Roche, we "English-speaking Catholics of the country are out in the cold" and must hide our heads in shame whenever we see a German speaking Catholic poring over his *Amerika*, or a Polish Catholic brother reading his *Narod*, or when we look over the newspaper list in the *Catholic Directory* and observe that our French-Canadian brethren in the North Atlantic States can boast of six dailies.

It is truly a shameful condition of affairs; and until it is thoroughly remedied, we have no right to plume ourselves upon our brick-and-mortar achievements or to indulge in grandiloquent predictions concerning the future of the Church in America.

## Enlisting Protestant Scholars to Dispel anti-Catholic Prejudice

We learn from the *Souvenir* recently published in honor of the triple anniversary of the Rev. John O'Brien, of East Cambridge, Mass., founder and managing director of the *Sacred Heart Review*, that the much discussed collaboration of the Protestant minister Mr. Starbuck of Andover on that admirable Catholic weekly, did not come about accidentally but grew out of a systematic plan of the owners of the *Review* to reach honest Protestants.

"The new owners [after the incorporation of the paper by a number of clerical friends of the founder]", we read there, pp. 79 sq., "inaugurated in a short time what was the most surprising, and the most important, as well as a unique departure in Catholic journalism. They determined to secure the assistance of Protestant scholars to correct Protestant blunders and to instruct honest Protestants in the doctrine, history and practices of the Church. Some Catholics and even Catholic papers do not appear to understand the great advantage to the Church of having Protestant, as well as Catholic, scholars correct Protestant errors. But it should be clear to all that a Protestant scholar will get a hearing where a Catholic could not. Assuming the correctness of the Gospel principle: 'You shall know the truth and the truth shall make you free,'—free from error, free from passion and prejudice,—Father O'Brien made strenuous efforts to find some Protestant scholar who, for the sake of truth, of patriotism, and of love for his fellow-citizens, would be willing to work with them to remove from the Protestant mind the blight of religious error, and to neutralize as much as possible, by the presentation of the truth, the poison of misinformation or ignorance. Finally, the Rev. Mr. Starbuck of Andover, Mass., easily the foremost Protestant scholar in America so far as a knowledge of the doctrine and history of the Catholic Church is concerned, was induced to undertake this work; and, as a consequence, as our readers know, the *Review* has had that series of irenical and conciliatory papers which has been and continues to be the surprise of the country, any one of which is worth many times over the annual subscription price of the paper..... [The *Sacred Heart Review*] goes into the editorial offices of the principal

Protestant papers of the country, and, in order to realize somewhat its influence for good, one has but to consider the tremendous effect on intelligent Protestant minds of such articles as the Rev. Mr. Starbuck furnishes every week in refutation of Protestant misconception or misrepresentation of Catholic doctrine or history." (Ibid. p. 81).

Mr. T. P. Morand, in a letter to the *Sacred Heart Review* from Richmond, Va., in 1904, (reproduced on p. 85 of the O'Brien *Souvenir*), cites one example of the direct good effected by this policy.

"Some years ago," he writes, "living in a western city, the name of the principal of the high school in the town of C——, Arkansas, appeared in the local paper. A subscription for six months to the *Sacred Heart Review* in the name of the lady, was paid for. Some time after, a Catholic friend wrote me how pleased Mrs.—— was with the *Review* sent her. After [my] moving to this present address the same friend sent the pleasing intelligence that Mrs. B—— and her sister were under instruction by the resident priest preparatory to becoming members of the Church."

Five or six years ago, in Germany, when the apostate Hoensbroech and others violently attacked the Jesuits, and the Catholic Church in general, the *Augsburger Postzeitung* engaged Dr. Viktor Naumann, also an eminent Protestant scholar, who at first wrote under the pseudonym of "Pilatus," but soon came out with his real name, to set forth the truth—*la vérité vraie*, as the French would say. Dr. Naumann's contributions were later on published in the form of a book,[1] which, it is no exaggeration to say, has done more to dispel prejudice than the writings of a score of Catholic apologists. Of late Dr. Naumann, through the medium of a Munich newspaper, has taken a hand in the notorious Wahrmund case,[2]) with the result that the eyes of many non-Catholics, who would not listen to Catholic scholars of the high standing of Father Fonck, have been opened to the incompetence and dishonesty of the notorius Innsbruck Jew professor of canon law.

We think there is today no longer any doubt among Catholic editors, whatever their first impressions or earlier opinions may have been on the matter, that the policy of the *Sacred Heart Review* in

[1] *Der Jesuitismus. Eine kritische Würdigung der Grundsätze, Verfassung und geistigen Entwicklung der Gesellschaft Jesu, mit besonderer Beziehung auf die wissenschaftlichen Kämpfe und auf die Darstellung von anti-jesuitischer Seite. Nebst einem literarhistorischen Anhang: Die anti-jesuitische Literatur von der Gründung des Ordens bis auf unsere Zeit. Von Pilatus (Dr. Viktor Naumann).* (ix & 591 pp. Regensburg: Manz. 1905. $2.75 net.)

[2] *Die zweite Wahrmundbroschüre. Anmerkungen und Ausstellungen von Dr. Naumann (Pilatus).* Graz: Verlagsbuchhandlung "Styria." 1908.

enlisting Protestant scholarship for the removal of Protestant errors is most commendable and effective. The disadvantage under which the rest of us labor is that there are not enough Starbucks to go round.

We were about to conclude this article by expressing the hope that like Dr. Naumann, Mr. Starbuck would publish in a more permanent and accessible form his scholarly "Considerations on the Catholic Church by a Protestant Theologian," when, on reading farther in the O'Brien *Souvenir,* we came upon a notice (page 122) to the effect that "at Father O'Brien's suggestion, he [Dr. Starbuck] is now devoting most of his time to the preparation of his many papers for future publication in book form..... and it is hoped the volume will soon be ready for sale." We are sure it will have a wide circulation and do much additional good.

## MINOR TOPICS

### TO OUR SUBSCRIBERS

For some time past, we have been trying to impress upon our subscribers the importance of promptly remitting for their subscription under the new United States postal law. Besides, we have sent statements to those who have fallen behind. Some responded immediately, and we thank them for their attention. Others will have to be dropped from the list unless we hear from them soon. Several have already met this fate.

### THE CATHOLIC LAITY

Archbishop Glennon of St. Louis said recently:

"It is quite true that the commission to teach divine truth was given by our Lord to the Apostles and to their successors; but it is also true that it was not thereby intended that a monopoly should be created. On the contrary both natural and divine law suggest and sanction that the teaching of the truth is incumbent on the possessor, whoever the possessor be; indeed the very fact of sure possession is a sufficient incentive to its zealous propagation.

Hence, all through the Church's history we find not alone the official expositors (priests and bishops) zealous in the cause of truth and God, but we find paralleling their activity a learned and zealous laity in groups and individually, who spend themselves in the same holy mission. If they do not ascend the Catholic pulpit, they have the great world rostrum to speak from and the great world audience to hear them. If they are not the ministers accredited to offer sacrifice at the altar, they are co-ministers there, and in the sanctuary of their homes they are the high priests of God.

If the Lord walks with His priests in the holy places of Zion—He walks with His children of the laity along the way of life, down

to the evening at Emmaus—and onward to the end of the way when they will find rest eternal.

There is a place then in the kingdom of truth for priests and laymen—and the Lord expects of each fidelity to him—and to the place and duty assigned to him. If the priest deserts his post, there is scandal and schism, as in the Orient today; but if the laity fail, as in France, then come spoliation, decay and death.

One of the tests of a nation's religious vitality is to have therein an educated, zealous and devoted religious laity, for such a laity are not only a tower of strength themselves, but in that they are such (in part at least) you infer that they are ministered to by an intelligent and devoted clergy." (Quoted in *Church Progress,* Vol. 31, No. 17).

### MARTIN LUTHER AND HIS ENEMIES

Prof. G. Kawerau has recently published the eleventh volume of the correspondence of Martin Luther. (*Luthers Briefwechsel.* Bd. XI. viii & 400 pp. Calw and Stuttgart: Verlag der Vereinsbuchhandlung. 1907). Reviewing this volume in the literary supplement to the Cologne *Volkszeitung* (No. 30), Dr. N. Paulus shows how the sixteenth-century heresiarch was punished for the many calumnies he circulated during his lifetime about the death of divers of his opponents.

When e. g. Erasmus had breathed his last, in 1536, two Protestant preachers, Capito and Butzer, promptly informed Luther that he had died with a petition for mercy on his lips, addressed to the Savior. They had this fact on the authority of Grynäus and Amerbach, both favorably inclined to Protestantism, who had attended Erasmus in his last moments. This did not prevent Luther from telling his friends that Erasmus had died as he had lived, like an Epicurean.[1]

The motives by which in this and similar instances Luther was impelled, appear from a passage of his "Table Talk", in which he declares that it would be much better to consign Zwingli and Oecolampadius to the hordes of the damned, *even though it were untrue,* because it would prevent the people from embracing their false doctrines.[2]

Does it not look like a just punishment for Luther, that after his own death his enemies promptly spread the lie, which has survived up to the present day, that he had committed suicide by hanging himself to one of the posts of his bed? For instead of using his influence to stamp it out, he had done not a little to sustain the wicked custom, then so common, of imputing a horrible death to one's adversaries.

### "CHRISTIAN SCIENCE" AND HOW TO COMBAT IT

The Rev. Robert Hugh Benson says in the course of an instructive paper on "Christian Science" in the *Dublin Review,* No. 286, pp. 61 sqq.:

[1] *Lauterbachs Tagebuch auf das Jahr 1538, hrsg. v. Seidemann.* Dresden 1872. pp. 114, 138. For a number of other examples see Paulus' article "Luther über das schlimme Ende seiner Gegner" in the *Katholik,* 1899, II, 490—505.

[2] *Tagebuch über Luther, geführt von Cordatus.* 1537. Hrsg. von Wrampelmeyer. Halle 1885. No. 1077.

"Mrs. Eddy has taken this truth [of the power of mind over matter], undoubtedly as much a law of God as that of physical force —and equally open to abuse—and has systematized it in what she calls 'Demonstration.' 'Demonstrantion' consists in the intense fixing of a disciplined mind upon some object—practically, that is, the mind of the patient, either directly or indirectly through the medium of the pain or disease from which he believes to be suffering, and which Mrs. Eddy assures him is no more than an illusion. The effect of this must be obviously great, and stands quite apart from the philosophical and religious theories on which she bases it: and by this method it seems probable she has succeeded firstly in conquering hypochondria and 'hysterical simulation' in an immense number of instances; secondly in ameliorating the condition of many whose actual diseases depend directly upon the nervous system; thirdly, it is even possible she has won certain victories in the realm of disease whose connexion with the nerves is not so apparent—as in the case of injured tissues—but whose connexion may be none the less real, although indirect.....

In this manner, with that extreme insistence upon continuous habits of self-control in things of the mind in which she is plainly an expert, she has succeeded in forming groups of persons—in fact, by now, a very large community of persons—whose influence, considered only in respect of the fixity of their ideas, is bound to have a strongly infectious force upon the thoughts of those upon whom it is brought to bear; and this is exactly where the heart of the mischief lies..... Her system is based upon nothing else than that upon which recent research tends to show that hypnotism is also based, namely, the force of impressive and continuously sustained suggestion. We still know very little of the laws of this enormously important subject: but all modern study goes to indicate the possibility that even a small community utterly united in thought may be capable of a serious influence upon all comparatively passive minds about them. And it is exactly that impression that those describe who, once under her spell, have succeeded in shaking it off. It was not her intellectual system, they say, that convinced them, though it may be they were attracted by her optimism; nor was it her 'miracles' that compelled their assent; it rather was that they had a sense of being drawn into bonds by a mysterious power that was all but irresistible—an intangible, indefinable force that, particularly in the company of 'Scientists,' affected them so deeply as to seem a guarantee for the truth of the preposterous 'philosophy' in which it was enshrined.....

Before Christian Science can be adequately met upon its own ground, it will be necessary that we know a great deal more about this obscure subject. The present state of things is as if a body of amateur experimentalists had discovered how to avail themselves of a new combination of gases of whose constituent parts they were largely ignorant. We cannot simply laugh at 'Christian Science,' since it partly succeeds; it is not enough to show the absurdity of its intellectual system; we must know more of the force which is so adroitly used before we can understand its antidote; further, even as Catholics, we ought to learn to understand more exactly the dividing-line that sep-

arates the supernatural from the psychical, or, rather, their interrelation, just as we are fast learning the interrelation of the physical and the supernatural."

**MODERNISM IN AMERICA**

"A week after the Archbishop of Westminster assured the Vatican that Modernism was unknown in his diocese his professor of philosophy and six of his pupils studying for the ministry threw off their soutanes and renounced the faith."—Rev. D. S. Phelan in the *Sunday Watchman,* xxi, 39.

Which proves that a bishop may sometimes be unaware of dangerous tendencies in the very nursery of his own diocese. Do (or did) like conditions exist in this country? Not long ago an American clergyman of high standing and wide experience wrote to us:

"I bumped into Modernism at every turn during a visit to several seminaries. I would not like to put on paper all I know about this matter..... here is a little item to show how widespread the poison had become. The *Ecclesiastical Review* and the *Catholic World* gave Dr. Barry's book *Tradition of Scripture* most flattering notices. There was not a word of condemnation for its outrageous propositions.... Strange to say, all those dangerous propositions in Dr. Barry's book have been specifically condemned in the Pope's encyclical. This merely illustrates the old saying that too much learning is sometimes a dangerous thing. Sacred Scripture was being torn to pieces in the house of its friends when the Holy Father put the whole tribe to confusion. You can not realize how bitter that pill has been and how much it has meant for sound teaching in our ecclesiastical seminaries."

Rev. Dr. Peter C. Yorke writes in his paper, the San Francisco *Leader,* vol. vii, No. 34: "That Modernism constitutes a grave danger to the Catholic Church in the United States no well informed person will deny. When the Pope's Encyclical condemning Modernism first appeared there were many 'Thank Gods' on this side of the Atlantic that the thing concerned a few learned men in France and Germany. A fuller discussion of the opinions involved, a better understanding of the encyclical and a more watchful survey of our surroundings have discovered the disquieting fact that the leaven of Modernism has been working in the United States in almost every department of Catholic activity.....

"There were at first a few fervent disclaimers of the existence of Modernism, but these have died away. Proceedings in Rome connected with this country have been unusually heated, and there has been some plain talk coming from the ecclesiastical authorities. It is a circumstance that is not to be lightly passed over that there is a rumor afloat that the Holy See has returned an unfavorable answer to the petition of the Bishop of Rochester that his seminary be empowered to confer degrees in Canon Law.

"If one were asked how much of this Modernism is formal, especially among the clergy, justice would compel the answer, 'Very little.' The vast majority of our Modernists are Modernists without knowing it. They have adopted the principles of Modernism unconsciously, but all the same effectively."

To the objection "How it is possible for a body of specially educated men like the clergy to be infected with an error which strikes at the very root principles of their religion, and still be not aware of the infection?" Dr. Yorke finds the answer in "the great and growing neglect of formal theology in the seminaries."

"A seminary," he says, "is a place where the candidate for the priesthood is trained for his office. The seminary training proper is completed in two years philosophy and four years theology. Circumstances have made three years theology more usual than four. We may therefore take the seminary course as five years. Two years is little enough for the philosophy course if the candidate comes up well prepared. But there is a universal groan from the seminaries that the candidates come in wretchedly prepared. They are supposed to be fit to take up a Latin text-book of philosophy, to understand Latin lectures and to reply in the Latin language. The professor who would try that program in an American seminary would be laughed out of class. The time of the student is taken up in trying to translate the crabbed Latin of his text-book into a more crabbed English and then wondering what it is all about anyhow.

"Theology is much more interesting for the American boy. Here at last he is learning his professional duties. He is in touch with realities. But he learns by rule of thumb. It is not hard to get enough of moral theology out of cases and common sense to hear confessions, and the Apostles' Creed furnishes him with all the dogmatic theology he will ever need. Rubrics come easy to him, or at least their general direction, as he has no taste for niceties. Preaching is of more importance than anything else, and the tradition of good sermon books never dies out in a seminary.

"Now theology is the queen of the sciences, and a jealous queen. No man unprepared in philosophy can make a theologian. A great deal of the Modernists' disrespect for scholasticism, as they call it, arises from the want of a serious training in philosophy. It is therefore easy to understand the attitude of the American student, and of the American professor, for that matter, to formal theology. He has no interest in it. He votes it dry and dead. Its use has passed away. Let us have the questions of the day. In seminaries where they make some attempt to enrich the curriculum and raise the standard formal theology is neglected. New subjects are introduced. All the ologies appear on the program. But theology, the most important of them all, is from the scientific side almost ignored.

"When therefore the Scriptures are discussed by those who have never read them, and dogmas are disputed by those who know only the outside of them, and men philosophize on principles they have learned from the newspapers, and not from the masters in Israel, is it any wonder American theological opinion should be in such a chaotic state? The remedy for it all is not the making of new text-books, nor the introduction of new studies, but a serious course in philosophy and the restoration of scientific theology."

**TOLEDO'S SANE FOURTH OF JULY**

Here and there it seems the efforts made towards reforming the celebration of the Fourth of July[1] are beginning to bear fruit. Thus Mr. Albert J. Neuhausel writes to inform us that in Toledo, Ohio, the "sane Fourth of July" is a reality. It came about in this way, according to the *Toledo Blade* (Sept. 1, 1908):

July 4, 1903, when Mayor Samuel M. Jones was on his death-bed, a proclamation was issued by Robert H. Finch, acting mayor, that the shooting of firecrackers, cannon, and the like, would be prohibited, so that the suffering chief executive might not be disturbed. After the death of Mayor Jones, Mr. Finch became mayor. On that one day when there was no noisy celebration it was found that no one had his fingers blown off, no eyes were blinded and no faces scarred with powder, and no children were killed. The previous year eight boys had been killed in Toledo with toy pistols. The way was pointed to the city legislators, and during the following year an ordinance was enacted which prohibited the use of firecrackers and other explosives. It reads as follows: "That it shall be unlawful to discharge or explode or to have in possession for any such purpose within the city of Toledo, Ohio, any firecracker, cannon, or torpedo of whatever description, cartridge, blank cartridge, toy pistol or toy gun, or to discharge any other pistol, revolver, gun or explosive or to place upon any street railway, or upon other railway tracks, or to place under any vehicle or other moving object any mixture of sulphur and potash, or to so place any other explosive." Mayor Finch, in 1904, issued another proclamation declaring that the ordinance would be enforced. Mayor Whitlock, when he assumed office in 1906, continued and made perpetual the new idea. As a result of this sensible policy Toledo has had no fatalities from wounds sustained in the use of Fourth of July explosives, while other cities each year report hundreds of deaths and thousands of injured.

**THE SOCIALIST STORM CLOUD**

We have received the following lines from an American priest who has studied the social question thoroughly for years and is himself the author of an important book on one aspect of it:

"I was much pleased with your article 'The Socialist Storm Cloud,' in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XV, No. 14, pp. 421—423. It is quite true that we Catholics are doing too little to ward off Socialism, for the solution of the great social question, for the working classes. Our civil government does absolutely nothing in this direction; at most brute force is used against Socialists. The working people are left helpless and in consequence their unions are one after another going over into the Socialist camp. Leo XIII's encyclical on the condition of labor, which not only throws admirable light on the whole question, but also indicates what can and should be done to solve it, is almost entirely disregarded by the Catholics of this country. We are indulging in a *dolce far niente* policy, until one fine day in the near future we shall find that the laboring people of the country

[1] Cfr. CATHOLIC FORTNIGHTLY REVIEW, XV, 17, 532 sq.

have become Socialists. Do continue in your REVIEW to utter words of warning and to insist on the necessity of organizing for social reform."

### AN AMERICAN ASS?

Not only the Socialist Party, as we have shown, but also that other dissenting wing of Marxian Socialists in America, the Socialist Labor Party, is distinctly unfriendly to the Catholic Church. Thus its principal organ, the New York *Daily People,* edited by Daniel De Leon himself, is trying to help the publishers of that snotty anti-Catholic sheet, the *Asino,* which was recently shut out of the U. S. mails at the instigation of the American Federation of Catholic Societies, to establish an American edition, presumably under another name. In its edition of Aug. 29 (Vol. ix, No 60) the *People* gave over a column of its scant space to an appeal signed by the publisher of the *Asino,* in which that publisher, Ottorino Ronchi, protests against "the Holy Christian Inquisition raising its stakes in the shade of the Statue of Liberty" and announces the forthcoming publication in New York city, of a special weekly edition of the *Asino*—which the *People* itself *(ibid.)* designates as an "anti-clerical and revolutionary weekly"—which, with the exception of the advertising page, is to be identical both in text and illustrations with the original edition issued at Rome.

Ronchi's appeal, with the programme which it announces, deserves the attention of the Catholic Federation.

### THE CATHOLIC PRESS

Appropos of our paper "The Decline of Book Buying" in No. 16 of the CATHOLIC FORTNIGHTLY REVIEW, a Kentucky pastor writes us as follows:

"You are quite right when you say that our Catholic laity have no taste for sound Catholic reading. One of the causes of this deplorable lack of taste and interest, in my judgment, is criminal neglect on the part of those who should have recognized and insisted upon the value and necessity of good reading from the beginning,—I mean our bishops and priests. I have been engaged in the cure of souls for over forty years, but cannot remember during all this time ever having heard any bishop addressing a congregation specifically on this subject. Beyond a weak suggestion now and then in a pastoral letter, nothing has been done towards impressing our people with the necessity of cultivating the habit of reading Catholic books and periodicals. You are no doubt familiar with the various questions that the bishops have to answer when they report to the Holy Father on the condition of their dioceses. These questions are *ad rem* so far as they go; but they do not cover the whole field. In my opinion another ought to be added, reading something like this: What has your Lordship done to elevate and propagate the Catholic press in your diocese?—And should not the bishops demand of their priests to note in their annual reports how many families in each parish subscribe for a Catholic paper, whether the parish has a Catholic library, etc.? Incalculable good could be done along these lines if

only the right man took the matter up in the right way. Our Catholic people are good and willing, but they lack organization and leadership. No doubt many young Catholic men—clerical and lay—read your REVIEW; oh, that God gave you the grace by your writings to raise us up an American Windthorst or Ketteler!"

### THE DECLINE OF "REVIVALS"

Speaking of the late Ira D. Sankey's "Gospel Hymns," the N. Y. *Evening Post* (Aug. 17) says:

"Such revival services as first gave them vogue we are not likely to see again, at least in the East. The efficacy of this method of appeal is now gravely distrusted even in denominations—like the Methodist and Baptist—which once relied on it. Mr. Moody himself, in his later years, is said to have doubted whether the effect of revivals was permanent. He found that, after the excitement had died out, the tears and groans from 'conviction of sin' and the ecstasies of conversion left many men about where they were before, only a little more indifferent and callous. A community 'burnt over' by a wild revival often proved a difficult field to cultivate by sober and steady means. Mr. Moody's interest thus became more and more engaged in forming the character of the young by the slow, calm, and laborious process of education."

### A NEW RELIGIOUS ORDER IN AMERICA

We are indebted for the subjoined interesting information to the *Seraphic Child of Mary*, a little magazine published by the Capuchin Fathers at Pittsburg (Vol. vii, No. 9): Besides the Third Order *Secular*, there is also a Third Order *Regular*, that is to say, congregations of men and women who profess the Rule of the Third Order of St. Francis, make the simple vows of poverty, chastity and obedience, and live in community.

There are a number of such communities, both of men and of women, in the United States. Until recently all of these communities were under the immediate jurisdiction of the bishops in whose dioceses their establishments happen to be situated.

There exists, however, an Order of Franciscan Tertiaries directly subject to the Holy See, whose members make solemn vows and have a Minister-General, residing in Rome, like the Franciscans, Conventuals and Capuchins, who form the first Order of St. Francis. There are, at present, four provinces of this order, the Roman, the Sicilian, the Umbrian, and the Dalmatian, with a total of twenty-five monasteries, two novitiates, and two houses of studies. It is this Order that has recently been introduced into the United States. Its introduction into our country took place in the following manner:

A little over fifty years ago a number of Tertiary Brothers came to this country from Ireland. They founded a house in Loretto, Pennsylvania, where they established a flourishing community and have, since 1859, conducted a classical and commercial school. Another band of these brothers settled in the Diocese of Brooklyn, where in the course of years they established two colleges and took charge of some fourteen parochial schools. Another community was

subsequently established at Spalding, in the Diocese of Omaha, Nebraska. These communities made simple vows and remained under the immediate jurisdiction of their respective bishops. For a long time, however, the Brothers, feeling the need of a central government have seriously considered the advisability of uniting with the Roman organization. Such a step would assure the preservation of the true spirit of the Order and promote discipline; it would enable them to have priests of their own; it would give them the privilege of making solemn vows; it would give canonical establishmeent to their congregation and elevate it from the rank of a mere tolerated community to the position of a province of a Regular Order canonically recognized by the Holy See, etc., etc.

These and other reasons led the Brothers to apply for affiliation with the Third Order Regular in Rome. This was done by a number of Brooklyn Brothers, by the Spalding community, and recently also by the Brothers of Loretto. Their petition was granted last year, and about three months ago the Brothers of Loretto also received letters-patent from Rome affiliating them, together with the community at Spalding, to the Dalmatian Province of the Order. The Brooklyn community did not join the movement in a body, but remained under the jurisdiction of the Bishop, only individual members going over to the two affiliated houses at Spalding and Loretto. A priest of the Order was sent by Rome recently, who has taken up his residence at the Spalding monastery, for the time being.

Several members of the new province or, to speak more accurately, the new commissariate, were recently sent to Rome to complete their studies for the priesthood. Quite a number of candidates are now ready to begin their novitiate at Loretto. It is the intention of the authorities in Rome to withdraw, in the course of time, the foreign superiors who were of necessity appointed to temporarily guide the new commissariate and acquaint its members with the workings of the Order. The American houses are to be raised to the rank of an independent and self-governing province as soon as its men are prepared to continue the work in accordance with the spirit and traditions of the Order. The chief object of the Third Order Regular of St. Francis is teaching. Candidates may, however, enter with a view of preparing themselves for the priesthood, although the Order does not intend to take up the parochial ministry, but will confine itself to educational work, as do the Brothers of Mary and similar communities.

The Brothers opened a college at Spalding, Nebraska, last year. The membership of the Spalding community has since its affiliation to the Roman organization increased from five to thirty.

### "THE FATAL YEAR"

Mr. Frédéric Duval has recently published *Les Terreurs de l'An Mille* (Paris: Bloud. 1 fr.) It is a work of small compass, but of deep erudition and research. The *Month* (No. 530, p. 220) gives the subsequent interesting account of its contents:

"It is a critical examination of the constantly repeated assertion of historians that at the close of the tenth century, there was a universal expectation throughout Christendom of the end of the world

and that in consequence all human activity practicallly ceased. Historians hostile to the Church go on to state that this common belief was exploited by the clergy, so that the Church grew enormously rich through the numberless donations which terror of the judgment caused to be made. M. Duval shows by documentary evidence of all sorts, that there was no such general expectation, that texts which seem to support it have been wrongly interpreted or wrongly dated, and that war and commerce, religion and pleasure, and all human enterprises were pursued during the fatal year with no less activity than before. The legend would probably never have got vogue if it had not been considered a convenient weapon to attack the Church with, and M. Duval's labors have been well expended in overthrowing it definitely."

## FLOTSAM AND JETSAM

With admirable timeliness the International Catholic Truth Society (407 Bergen Street, Brooklyn, N. Y.) has undertaken to prepare a catalogue of works on Socialism. It is to be hoped that this catalogue will be made as exhaustive as possible, both on the *pro* and on the *con* side.

*

The secret of the growing popularity of baseball seems to be that it is taking the place of horse-racing as an occasion and a means of betting. We notice that in Chicago the chief of police has instructed his men to suppress this new form of gambling. Saloons and cigar stores take bets on baseball games, and the *Chicago Daily Socialist* (II, 237) is authority for the statement that many of these stores operate "tickers" and score-boards, whereby boys and young men are enticed into sneaking away from their desks for a few moments, "just long enough to lay a bet."

*

Canonists will be interested in the intelligence that Friedrich von Schulte, author of the famous *Geschichte der Quellen und Literatur des kanonischen Rechts*, (three volumes, 1875—1880), and with all his idiosyncrasies and despite his defection to the Old Catholic sect, undoubtedly in his day one of the foremost Catholic canonists, has just published a volume of memoirs *(Lebenserinnerungen. Mein Wirken als Rechtslehrer, mein Anteil an der Politik in Kirche und Staat.* Erster Band. 450 pp. Giessen: E. Roth. 1908. Price 8 marks). Dr. von Schulte is now over eighty years old and since his retirement from his professorial chair in Bonn, two years ago, has been residing at Meran in the Tyrol. Age does not appear to have mellowed his temper nor is there any indication that he will return to his early faith. The Cologne *Volkszeitung* (1908, No. 670) reviews the first volume of his memories at some length, and concludes with the remark that it is a profoundly sorry book ("ein tieftrauriges Buch"), in the perusal of which only a fanatic could find pleasure.

*

In a review of *Psychical Research and the Resurrection. By James H. Hyslop* (409 pp. Boston: Small, Maynard & Co. $1.50 net), the *Nation* says: "The reader who in opening this book hopes to discover some positive deductions relating to the nature of a future life will surely close it with disappointment. A large part of the book is given up to such discussion of cases as is familiar to those who see the Proceedings of the Society for Psychical Research; and this leads the author to an attempt to explain why we gain practically no knowledge at all of anything non-terrestrial through the mediums, or 'psychics', as they now call themselves."

In the new German magazine, *Der Pitaval der Gegenwart* (Leipzig, I, 1), devoted to the publication of reliable information about all sorts of criminal cases with a view of furnishing valuable material to the jurist, the sociologist, the psychologist and the psychiatrist, Dr. Schmitt, under the title "Der falsche Zisterzienser," gives the life history of our old friend Adrian Gorder, alias Alfred de Rohan, alias Baron D'Alonzo, alias Viscount Alfonse de Gortere, not to mention the dozen or more other aliases under which this arch-humbugger in clerical garb swindled good-natured clergymen in nearly every part of the United States, in Canada, and in various countries of Europe. Dr. Schmitt acted as prosecuting attorney in the case against Gorder at Mayence and has carefully gathered up the details of the swindler's life from official court records and other reliable sources. The Rev. J. Ambos, of Butzbach, summarizes Dr. Schmitt's paper in the *Pastor Bonus* of Treves, xx, 11, (Aug. 1908) pp. 515—519.

The question of making spiritual provision for the Catholic students attending non-Catholic colleges and universities is one that cannot be so easily solved as several of our readers seem to think. It is easy to say: Catholic students have no business to attend such institutions. The fact is a very considerable number[1] do attend them. The case was succinctly and correctly put by Rev. John J. Farrell at the fourth annual meeting of the Catholic Educational Association (Proceedings, p. 150) as follows:

"Catholic parents, notwithstanding the protest of the Church, persist in sending their children to the secular colleges. Here they are exposed to many serious dangers. If we fail to follow them we may lose them, and yet we must follow them in such a way as not to encourage others to imitate their example."

The population of China is still a somewhat obscure subject. We gather from a report of our vice-consul at Tsingtau *(Daily Consular and Trade Reports,* No. 3237), that the latest estimates by the Chinese customs service give the native population of the great empire

[1] Estimates of from three to five thousand have been made, but in the opinion of one well informed on the subject, "these are much less than the actual attendance," probably somewhere near 9,000, which is but little over 1,000 less than the estimated attendance of the Catholic students at Catholic colleges. (Proceedings of the fourth annual meeting of the Catholic Educational Association, p. 150.)

as 438,214,000. The number of foreign residents, exclusively of foreign troops on duty in China, is 69,852.

*

The average American's ignorance of any but his own language hurts us also in a business way. The U. S. *Daily Consular and Trade Reports* offer many examples. Here is the latest from No. 3234:

"Vice-Consul H. M. Wolcott, of Santiago, notes that much of the advertising matter printed in the Spanish language arriving at that consulate in Cuba, not only from American export houses, but from some schools and colleges in the United States seeking Latin-American students, contains so many errors, both grammatical and typographical, that it must not only fail to serve its purpose, but operate directly against it. It seems proper, therefore, to impress upon American exporters and others interested the necessity of exercising more care in this particular."

*

U. S. Consul-General George Horton reports from Athens *(Daily Consular and Trade Reports,* No. 3232):

"There is probably no city in the world where dust is so pronounced a nuisance and so difficult a problem as in Athens. During the spring months especially, when residence in the city would be otherwise delightful, winds prevail which sweep the dust into thick clouds, comparable to nothing but sand storms in a desert. The city authorities have been fighting this plague with the limited means in their power. Several of the principal streets and squares have been covered with asphalt, and as much water is used for sprinkling as can be spared, but the supply is inadequate. Salt water could be brought up from Piraeus, a distance of only ten miles, but there is a fixed objection to this, as it is generally believed here that salt water used on the roads is injurious to the eyes and destructive to vegetation."

Which leads the friend of classical antiquity to wonder what the Grecians of Periclean times did to make life tolerable in Athens.

*

*Corrigenda.*—Our last issue contained several errors, of which those subscribers who save their copies for binding at the end of the year, are requested to correct at least the following:

1. The item "Priests in the Knights of Columbus" (p. 599) should be credited to the *Messenger* (New York), not to the *Month* (of London, England).

2. The author of the interesting communication to which we gave the heading "Les Misérables," is the Rev. Victor Stepka, not Stepke.

3. Foot-note number 3 on page 583, which appeared hopelessly muddled, should read thus:

"We take this opportunity to answer a recent query: "Why do you use *nom de guerre* instead of *nom de plume?*" *Nom de guerre* is the French phrase for the name that an author chooses to write under. "We, in the pride of our knowledge that *guerre* means war, have forgotten that there is such a thing as metaphor, assumed that another phrase is required for literary campaigning, thereupon ascertained the French for pen, and so evolved *nom de plume.* It is unfortunate; for we now have to choose between a blunder and a pedantry; etc."

# BOOK REVIEWS AND LITERARY NOTES

—We read in the *Ave Maria* (xlvii, 9): "An English translation of 'Luther and Lutheranism,' a monumental work by the lamented Dominican scholar, the Rev. Henry Denifle, O. P., has been undertaken by the Rev. Albert Reinhart, an American member of the Order. It will probably appear next year. An excellent rendition may be expected from Father Reinhart. We hope he will profit by the criticisms of the original work, the chief objection to which is its unnecessary harshness."—All that Father Reinhart will have to do is to follow the text of the second edition of P. Denifle's *Luther und Luthertum* (for such is the *correct* title of the work), as it has come from the hands of P. Albert M. Weiss, O. P., who has already toned down the harsh passages sufficiently to suit even so fastidious a critic as the *Ave Maria*. By the way, is P. Weiss' supplementary volume, *Lutherpsychologie* (Mainz 1906), to be incorporated into the English edition? At any rate, we hope the English editor will group the three volumes of the main work more appositely than they stand in the original. Also a number of chapters might be profitably condensed.

—We are glad to see the *Herold des Glaubens* (St. Louis) presenting the *Familienfreund* for 1909. This popular almanac is now in its twenty-fourth year and continues to sustain its well-merited reputation. Typographically and artistically it is one of the best of its kind. It is to be regretted, however, that native talent is gradually getting rarer in its list of contributors. There is no reason why this almanac should not continue to be a repository for the choicest literary work of especially our younger German writers, both clerical and lay. (The trade supplied by B. Herder. Price 25 cts.)

—*Distinguished Converts to Rome in America. By D. J. Scannell-O'Neil.* (St. Louis: B. Herder. $1). This is a list or catalogue of three thousand names of persons of more or less prominence who have come into the Church during the course of some ninety years, or a little less than a century. Even limited as it is to converts of distinction, we are sure that the list is not by any means exhaustive, and it is not free from errors; but the difficulties in the way of the compilation of such a list are very great and, to a certain extent, insurmountable. The list as it stands, offers much that is of interest and profit for the consideration of the attentive reader. There is an appalling thought which must be uppermost in the mind after a study of such a work as this, and it is the awful contrast between the number of those souls lost from the Church by apostasy and those gained by conversion. Suppose that for every distinguished convert in the last century there have been a thousand from the ordinary walks of life. We will then assume three million converts to the Church in a hundred years. A conservative estimate of the losses sustained by the Church in a corresponding period places their

number at eighteen million souls. If the enormous immigration of Catholics from Europe in the period under consideration be taken into account, and if we also remember that the faithlessness of one soul entails the loss of an ever increasing number to the Church, we will exert ourselves more heartily than ever to forward the two great preventive measures which the wisdom of Mother Church urges upon us more and more insistently, that is, Catholic education and Catholic marriages. We hope that *Converts to Rome* will meet with so favorable a reception that author and publisher will be justified in issuing before long an enlarged edition; this will also give them a chance to correct numerous minor errors that have slipped in.

—Part III of Rev. Friedrich Schwager's comprehensive work *Die katholische Heidenmission der Gegenwart im Zusammenhang mit ihrer grossen Vergangenheit*, (the first and second parts have already been reviewed in this magazine), is devoted to the Oriental missions (*III. Die Orientmission*) with the exception of India. The territory mainly covered is the Balkan States and Western Asia. One will miss no essential detail in P. Schwager's descriptions of the missions and their history, while, on the other hand, many a note and observation is thrown in which helps us to understand also the political situation of these much-discussed countries. Part IV will treat of the missions in India. From the pagination it appears that the different parts are intended to be bound into one volume; hence we presume there will be a general index at the end. But since the parts are sold separately, and many a reader will probably buy only the one or other in which he is specially interested, it would have been well to supply each part with a separate alphabetical index. (Society of the Divine Word. 1908.)

—*A Pilgrim from Ireland. By Rev. Maurus Carnot, O. S. B. Translated by Mary E. Mannix.* (Benziger Bros. 45 cts.) is indeed a beautiful book. One is tempted to quote the author's preface and that of the translator, for they give some idea of the character of the story, but space is wanting. We can only say that here is simplicity for children and yet profundity for their elders, quiet and wholesome enjoyment, and also the lesson of lessons. Only spend an hour with Sigisbert, the Pilgrim, and you will see for yourselves.

—Parts 2, 3, and 4, respectively, of Herder's *Biblische Studien*, edited by Professor O. Bardenhewer, contain: (2) *Kardinal Wilhelm Sirlets Annotationen zum Neuen Testament. Eine Verteidigung der Vulgata gegen Valla und Erasmus. Nach ungedruckten Quellen bearbeitet von P. Hildebrand Höpfl O.S.B.* (x & 136 pp. Net 92 cts.);—(3) *Die Dauer der öffentlichen Wirksamkeit Jesu. Eine praktisch-exegetische Studie von Dr. Wilhelm Homanner.* (viii & 123 pp. Net 80 cts.);—(4) *Das Hohelied. Übersetzt und erklärt von Joseph Hontheim S. J.* (111 pp. Net 75 cts.).—P. Höpfl's essay is a contribution to the history of the Vulgate in the sixteenth century. It will no doubt lead to the publication of Cardinal Sirlet's valuable "Annotationes," which as yet repose unedited in the Vatican

archives.—Dr. Homanner discusses, without claiming to solve, the moot question of the duration of the public life of our Lord. His conclusions are: The theory of Van Bebber, Belser, et al., that the public life of Jesus lasted but one year, cannot be sufficiently proved either from the Gospels or from the writings of the Fathers; it is most likely that our Lord traveled about and preached for fully three years; the probable date of His death is April 3, 786 a. u. c., i. e. A. D. 33.—Father Hontheim prefaces his translation and explanation of the Canticle of Canticles with 32 pages of "Prolegomena," in which he sets forth the traditional teaching of the Church on the meaning of the famous song, shows its historic groundwork, gives its general characteristics, discusses its probable authorship (a question of small import, as he rightly remarks), and defends his theory of the choric structure of the verses.

—Bayard Taylor's translation of Goethe's *Faust* was, on the occasion of its appearance, nearly forty years ago, the subject of much debate. To restudy the merits of Taylor as a translator, his theory of translation, his qualifications, the numerous and discordant criticisms passed upon his work—in short, to restate the whole question in the light of present scholarship, is the purport of Mrs. Juliana Haskell's doctoral dissertation: *Bayard Taylor's Translation of Goethe's Faust* (Columbia University Press). The dissertation certainly evinces much industry and patience in getting together half-forgotten data, and fairness in applying general principles. The author's conclusion, p. 89, is that Taylor's *Faust* is not an adequate translation, not a "standard" rendering, not worthy of the esteem in which it is held by many Germans.

—*The Education of Our Girls. By Thomas Edward Shields, Ph. D., Associate Professor of Psychology in the Catholic University of America.* (Benziger Bros. 1907. $1.00). The gifted Dr. Shields here presents, in the form of a discussion among persons of various opinions, different views on the question of the education of women. In the course of the 291 pages, the phases of the burning question are quite thoroughly presented. The Doctor's conclusion is succinctly stated in the last two paragraphs, which we quote: "If our Catholic women are to retain their sweetness and refinement, they must be educated by women in schools for women and along the lines demanded by woman's nature. If they are to remain faithful children of the Church and models of civic and social virtue to the women of the nation, their education must be completed in distinctively Catholic schools. All that is finest and sweetest and noblest in woman withers and dies in coeducational universities from which Jesus Christ and the saving truths of His Gospel are banished. But if our sisterhoods are to develop women's colleges and help to solve the many pressing problems confronting the home-makers of the future, provision must be made for the adequate training of the Sisters. Here, under the shadow of the Catholic University, there will arise within a few years a Catholic Teachers' College for women, to which the various teaching orders will send their most

gifted members to receive the highest training that the age affords and to carry back with them to their several communities a knowledge of the latest developments in science and of the most approved methods of teaching."

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### ENGLISH

*Bulletin of the Bureau of Labor, Washington, No. 78*: The Canadian Industrial Disputes Investigation Act of 1907; What is done for the Unemployed in European Countries; Digests of Recent Reports of State Bureaus of Labor Statistics; etc. Washington: Government Printing Office. 1908.

*The Missions and Missionaries of California by Fr. Zephyrin Engelhardt, O. F. M., Author of "The Franciscans in California," "The Franciscans in Arizona," etc. Vol. I: Lower California. With Portrait and Fac-Similes.* xxii & 654 pp. 8vo. San Francisco: The James H. Barry Company. 1908. $2.50 net; $2.75, postage prepaid.

*Vittorino da Feltre: A Prince of Teachers. By a Sister of Notre Dame.* (The Saint Nicholas Series. Edited by Dom Bede Camm, O. S. B.) 173 pp. 12mo., with six colored illustrations. Benziger Brothers. 1908. 80 cts. net.

*Fabiola. A Dramatization of Cardinal Wiseman's Roman Novel, in Five Acts. By Anthony Matré.* 104 pp. Cincinnati: Joseph Berning. 1908. 50 cts. Per dozen $5.

*"The Wealthy Usurer." A Romantic Drama in Four Acts. (Adapted from the "Seven Clerks.") Compiled and Arranged by Anthony Matré.* 93 pp. Cincinnati: Joseph Berning. 1908. 50 cts. Per dozen $5. (Both of these dramas can be ordered from the author, 3871 Utah Place, St. Louis, Mo.)

*The Holy Blissful Martyr Saint Thomas of Canterbury by Robert Hugh Benson.* 167 pp. 12mo. with six colored illustrations. (The St. Nicholas Series, Edited by the Rev. Dom Bede Camm, O. S. B.) Benziger Brothers. 1908. 80 cts. net.

*Stories for You and Me. By Mother Mary Salome.* 166 pp. 12mo. Benziger Brothers. 1908. 75 cts. net.

*A Textual Concordance of the Holy Scriptures. Arranged especially for Use in Preaching. By Rev. Thomas David Williams.* 848 pp. large 8vo. Benziger Brothers. 1908. $3.50

*Sermons on Modern Spiritualism by A. V. Miller, O. S. C.* xv & 178 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1908. 75 cts. net.

*Nizra: The Flower of the Parsa. The Visit of the Wisemen. By Andrew Klarmann, Author of "The Princess of Gan-Sar."* vii & 303 pp. 8vo. B. Herder. 1908. $1 net.

*The See of Peter and the Voice of Antiquity. Critical Notes on Bishop Coxe's Ante-Nicene Fathers. By Rev. Thomas S. Dolan, Author of "Plain Sermons."* xi & 106 pp. 8vo. B. Herder. 1908. 60 cts. net.

*Messianic Philosophy. An Historical and Critical Examination of the Evidence for the Existence, Death, Resurrection, Ascension, and Divinity of Jesus Christ by Gideon W. B. Marsh.* (Expository Essays in Christian Philosophy, Edited by the Rev. Francis Aveling, D. D.) ix & 180 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1908. $ 1 net.

*The Four Books of the Imitation of Christ by Thomas Haemerlein or Hamerken, surnamed A Kempis. The Seraphic Edition made from the Latin by Father Thaddeus, of the Order of Friars Minor. With Remarks and Notes by the same, and the Life of the Author.* xxiii & 315 pp. 8vo. Benziger Brothers. MCMVIII. $2 net.

*Questions of Socialists and Their Answers. By William Stephens Kress, Priest of the Ohio Apostolate. Second Edition, Revised and Enlarged.* 216 pp. 8vo. Cleveland, O.: The Ohio Apostolate, 6914 Woodland Ave., S. E. 1908. 25 cts. (in paper covers).

*A Maiden up to Date. A Novel by Geneviève Irons, Author of "A Torn Scrap Book.* 308 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1908. $1.60 net.

*Patrology: The Lives and Works of the Fathers of the Church. By Otto Bardenhewer, D.D., Ph.D., Professor of Theology in the University of Munich. Translated from the Second Edition by Thomas J. Shahan, D.D., Professor of Church History in the Catholic University of America.* xvii & 680 pp. large 8vo. B. Herder. 1908. $3.75 net.

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GERMAN

*Kirchliches Handbuch. In Verbindung mit Domkapitular P. Weber, Dr. theol. W. Liese und Dr. theol. K. Mayer herausgegeben von H. A. Krose S. J. Erster Band: 1907—1908.* xv & 472 pp. 8vo. B. Herder. 1908. Net $1.75.

*Das Evangelium vom Gottessohn. Eine Apologie der wesenhaften Gottessohnschaft Christi gegenüber der Kritik der modernsten deutschen Theologie. Von Dr. theol. et phil. Anton Seitz, o. ö. Professor der Apologetik an der Universität München.* xii & 545 pp. 16mo. B. Herder. 1908. Net $1.85.

*Ohio Waisenfreund-Kalender für das Jahr 1909. 3. Jahrgang. Mit zahlreichen Illustrationen.* 136 pp. royal 8vo. Columbus, O.: Papal College Josephinum. 1908. 35 cts.

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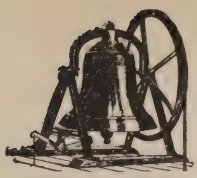

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# The Catholic Fortnightly REVIEW

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## Catholicity and Socialism

HE subjoined cutting from the New York *Harp,* the organ of the Irish Socialist Federation[1] (I, 10) illustrates one or two points that we tried to make in our recent paper, "How Socialism is Making Headway Among American Catholics" (THE CATHOLIC FORTNIGHTLY REVIEW, XV, 19, 580—584):

"*Economic Discontent.* By Father T. J. Hagerty, A. M., S. T. B., author of 'Why Physicians Should Be Socialists,' 'Socialism and Freedom of Conscience,' etc. Published by the Catholic Socialist Society, Glasgow. In this pamphlet of 32 pages Father Hagerty presents the Socialist viewpoint of conditions under capitalism in an interesting and thorough manner. The Catholic Socialist Society, of Glasgow, was founded in October, 1906, and the membership is confined to practising Catholics. Its object is to propagate Socialist views among Catholics, and the secretary is William Regan, 14 Chapel Street, Rutherglen, Scotland. The society is in hearty agreement and cooperates with the Independent Labor Party. The author says, 'Socialism has nothing to do with the conscience of men. It does not dictate the dogmas nor mode of worship for the nation. Unfortunately there is a notion current among churchmen that Socialism is anti-Christian, agnostic and atheistic. It finds expression, for instance, in Bishop Quigley's wild statement that Socialism "denies the existence of God, the immortality of the soul, eternal punishment.... and the independence of the church as a society complete in itself and founded by God." (The *Literary Digest,* April 12, 1902.) As a matter of fact, Socialism has no more to do with religion than astronomy or biology. Socialism is an economic science, not a system of dogmatic belief. It is as much beyond the scope of Socialism to deal with divine revelation as it is beyond the range of any political party to advance a new exegesis of the Davidic Psalms. If there are atheists and infidels in the Socialist party, it is not the fault of Socialism. They have as much right to membership there as in any of the other political parties under a free government.'"

Father Hagerty's objection, by the way, is strikingly refuted by Bishop Casartelli of Salford, who is quoted in the very same number of the *Harp* (p. 7) thus:

"It was not that Socialism advocated a policy of legislation or reforms that were averse to Catholicity, but the difficulty was that

[1] On the Irish Socialist Federation and the *Harp* see this REVIEW, XV, 19, 581.

there was underlying the two systems a different theory of life and a different philosophy. The Catholic system never forgot the teaching, 'What doth it profit a man if he gain the whole world and suffer the loss of his soul?' The Catholic principle was that, however valuable the advantages of the world, however excellent the material gains and welfare made possible by any kind of social reform, however good the reforms might be, and however far they might succeed in being carried out, however great the progress in material prosperity—which was desirable in itself, and which Catholics were perfectly justified in seeking—after all it would do society little or no good if all these things were gained at the expense of their soul.

"That was where Catholics and Socialists differed, because the Socialist philosophy, if it did not deny, took no account of the future life. The whole of its theories were bestowed upon this life, the whole of its reforms related to this life; it had no care for what might happen in the life to come or happen to the soul after death."

Or as our own Dr. Kerby put it even more trenchantly in the *American Catholic Quarterly Review* for April, 1905:

"The spirit of Catholicity and the spirit of Socialism are antagonistic as both stand historically. Socialism is a philosophy construed from life experience alone, intended to bring comfort, present peace, and entire justice to all men; it is unrelated, generally, to the future, to the soul, to sin. It accounts for social evils and sin by social institutions, and promises remedy through institutions. Catholicity is a philosophy of authority intended to shape, direct, and discipline life. It seeks first the Kingdom of God, and the spiritual is its absolute criterion. Soul, sin, self-discipline, personal responsibility, duty are its fundamental thoughts. It looks for social reform through individual moral reform. Socialism looks for individual reform through social reform. Catholicity looks to conscience mainly for its hope of the social order, and Socialism looks to a social order for conscience."

Which does not, of course, imply that Socialism is all wrong and that it does not contain, as Brownson said, many elements of noble truth.

Of these elements of truth we can and should avail ourselves. We can and should admit the evils that oppress the working classes under the present cruel industrial system, and make every effort to alleviate the untold social misery with which we are everywhere surrounded. One good Catholic has been quoted as saying that the Church might accept *in toto* the 1908 platform of the Socialist Party of America. We will not argue this point. But even if the Church would adopt some of the suggestions that Socialists have made for

the solution of the social question, yet she could never approve Socialism; for, in utter antagonism to the Socialist philosophy, the Church must needs attack all social problems from the standpoint of sin and grace, and she can accept no reform and share no hope for better days "unless purified hearts be laid as foundations for our institutions and divinely guided conscience control their functions."

We Catholics, therefore, far from embracing organized Socialism, must be ever active against it; though, as Rev. Dr. Kerby has rightly insisted, our activity "should not be allied with unfairness, ridicule or disregard of our own difficulties"—of which difficulties perhaps the chief one just now is to offset the Socialist propaganda, so far as it is well-founded and justified by existing evils, by an effective social reform movement based on the sacred and immutable principles of Christianity.

## Against Mixed Marriages

Archbishop Bruchési of Montreal some months ago issued to his clergy a remarkable letter of "Instructions Regarding Mixed Marriages," to which we have already animadverted (C. F. R. xv, 16, 482) and of which, by special request, we will today give the principal passages.

"It is with great sorrow," he says, "that we witness among the Catholics of our diocese an ever-increasing tendency to mixed marriages. In the past few years, we have sometimes deemed it our duty to yield to the solicitations made, and to grant, though reluctantly, the required dispensations. But these requests are daily becoming more numerous and the time has now come for energetic reactionary measures; the evil must be removed at all costs before it is too late. This is a question, which eminently concerns the faith of our flock, and for this reason, I now appeal to all the earnestness of your apostolic zeal.....

Is it necessary to quote the documents of the Sovereign Pontiffs on this momentous subject? Benedict XIV bewails the fate of those benighted Catholics who do not abhor those unions which have, at all times, been condemned, whilst he praises the pastors who make it their duty to resist them by every means in their power.[1]

Pius IX, in a famous instruction, speaks with no less energy against such marriages which so much endanger the faith of the Catholic party and still more the religious education of the children.[2]

[1] Instruction for Holland, Nov. 4th, 1741.
[2] Instruction of Nov. 15th, 1858.

The Sacred Congregation of the Propaganda, our direct interpreter of the wishes of the Holy See, has written many times to the Bishops of this country to urge them to stop the ever-increasing plague of mixed marriages.

So did the first Council of Montreal lay special stress upon these teachings, cautioning the faithful against such unions.[3]

When for very serious reasons, the Church tolerates such a marriage, she does so with the deepest regret. Its celebration cannot take place within the church, all blessings, acts of worship or religious ceremonies are banished from it. It is reduced to a cold formula—the strict essentials—by which the parties express mutual consent. The Church wishes to participate in this ceremony in the least possible degree, and the priest assists only as a sad silent witness.

But why then does the Church display such severity? It is because she fully understands the deplorable consequences of mixed marriages; it is because she regards them as detrimental to the domestic happiness and to the eternal salvation of both parents and children.

For marriage by its very nature establishes between husband and wife the most intimate relations. According to the words of Holy Writ, it unites them in such a way that they 'are but one.' Now what intimacy can there exist between two beings who have neither the same ideas nor the same feelings on the fundamental questions of religion—who never pray together, who go to different churches, who have contradictory practices even in sickness and in death? In such a household, by common agreement, absolute silence is kept on everything which is connected with the teachings or discipline of the Church; and then religious indifference, with its pernicious influence, will soon pervade the home, or there will arise endless discussions, and troublesome controversies out of which Catholic faith will not always issue victorious. That faith, at first so strong and firm, will run great risks of becoming gradually weaker, and perhaps will end in a complete wreck. Statistics gathered on this subject, in other countries rather than in our own, reveal to us the most painful defections. Nay, do we not see in our midst a repetition of what has happened elsewhere? Besides, one must not forget that mixed unions bring about social intercourse and give rise, on many occasions, to extremely delicate situations, in which Catholic convictions are much exposed to vary. Thus, in many cases, will not the Catholic wife, through human respect or a desire to please, weakly sacrifice the principles and practices of her religion?

But this is not all: there are the children, and it is for the children

[3] Tit. vi, Decret. XVII.

above all that the Church is particularly anxious, it is concerning them that her motherly solicitude is justly alarmed.

Undoubtedly she lays down as an essential condition of the dispensations she grants, that all the children born of a mixed marriage must be baptized and educated in the Catholic religion. The non-Catholic party solemnly makes the required promise; but is this promise always kept? Alas! numerous facts oblige us to answer in the negative; and it is not necessary to seek very far for them, we have but to cast our eyes around us: it is a misfortune we cannot too loudly deplore.

Have we not often heard the expression of this idea or the proposal of this strange compromise: that the daughters shall practice their mother's religion, but the sons must adhere to their father's belief? What an inconceivable error! As if there were two gospels, two creeds, two churches, according to the sex of the children? Let us bear in mind that this idea is inherent among many non-Catholics, and no matter what promises are made on the occasion of a marriage, we can easily apprehend disastrous consequences.

Now, let us suppose even the greatest good-will on the one side, and on the other the energetic determination to be faithful to all sacred duties, the education of the children is nevertheless much exposed. For the success of this work, so difficult and so delicate, the united efforts of the father and mother are assuredly needed. Now, in a mixed marriage, the Catholic party—the mother generally—far from being aided and seconded by her husband, will have against her, in most cases, to say the least, his passive influence. In fact, what zeal can a Protestant father be expected to show in educating his son in a religion which he disdains or at least which he does not accept?

Should a mother die leaving very young children, what will become of these poor little ones? Do we verily believe that the father will take every means necessary to have them brought up in the faith of their baptism? Sad experience once more answers the question negatively.

But let us lay aside this mournful hypothesis, and suppose the father and the mother to be living with sons and daughters growing up under their care. When these children have reached the age of discretion, they can understand, compare and judge. They will then quickly note the contradiction which exists between the religious acts of their father and those of their mother. They love both equally But which of the two is in possession of the truth? Whom must they follow and imitate? What their mother proposes to them as a holy obligation or as a venerable practice is perhaps neglected, ridiculed and despised by the father. One religion seems broader and easier

than the other; it demands neither assistance at mass nor abstinence on Fridays; neither fast nor confession; it does not speak of rosaries, scapulars, nor of hard observances; and nevertheless, it prevents no one from being good, honest and generous—why not embrace it? In the course of time, what must not be the effect of these reflections on the mind and the heart of a young girl, of a young man especially! He will end by adopting the religion of his father—an apostasy which the world will try to justify by invoking liberty of conscience.

These are not, as you know, dear co-workers, imaginary suppositions, but rather sad realities. Can we, in presence of such a spectacle, remain indifferent,—we who have charge of souls,—we who have received the mission to teach and uphold the truth?

But it is not sufficient for us to show the many drawbacks of mixed marriages: we must forestall them in their causes, and for this reason it is necessary to warn parents of the duty which rests upon them and to urge them to watch over the social relations of their children.

We are aware that our present social conditions bring us necessarily into contact with persons ignorant of our faith. But is not this contact in certain circles too frequent and too intimate? Are there not many who seem to seek it without thinking of the consequences it may have upon the young? Are not the admonitions given by our regretted predecessor, Archbishop Fabre, a few years ago, more opportune than ever? 'If the Catholics, he said, are not careful in the intercourse which the use of a common language may sometimes introduce, it will be impossible to prevent frequent visits that end in projects of marriage. Catholics who understand their duty and their responsibility towards their children, must therefore be vigilant and cut the evil in its root by never favoring these too intimate relations with Protestants. If they do not prevent this in the beginning, they will have to repent later on and will carry before God the burden of their negligence in such a grave matter.'[4]

Yes, dear co-workers, insist particularly on this capital point, in your instructions and advice to mothers. Let them forbid their young daughters to enter into these relations of which we have just spoken, and let them oppose all such at the very beginning. After frequent visits, company-keeping, tolerated for months and years, of what avail will their advice and reprimands be? When once the heart is strongly attached, no argument can change the decision taken.

To the exhortations delivered from the pulpit, you will add those given in the holy tribunal of penance. When you meet any one who

[4] Circular No. 88.

is tempted to contract a mixed marriage, make him understand his error and the dangers he is incurring. Use at first all the means suggested by persuasion and mildness, then even defer absolution, should you deem it an efficient way of overcoming his obstinacy.

Act in the same manner with parents who do not watch sufficiently over their daughters, and who allow them to associate too freely with non-Catholic young men.

*Tell your parishioners, in our name, that we will no longer grant dispensations for mixed marriages, as we have done in the past.* They cannot in future expect to obtain these dispensations, even though they bring forward the weighty reasons of temporal advantage or mutual affection, even though they threaten to seek the services of a minister of another religion.[5]

We would also remind you that there is excommunication against every Catholic who attempts to be married by a Protestant minister. . ."

In this country the Bishop of Denver has adopted a similar course. It is only a question of time, we believe, when all our bishops will refuse to grant dispensations for mixed marriages except on weighty canonical grounds.

## The Woman Question in Church Music

*(II.—Conclusion.)*

"6. Others hold that the Motu Proprio excludes women from the *musical* choir; inasmuch as it declares that they cannot be admitted *to form part of the choir or of the musical choir, since they are incapable of exercising a liturgical office.*

"7. But we must first take note of the reasoning upon which this ruling is based. It is as follows: 'With the exception of the melodies proper to the celebrant at the altar and to the ministers, . . . . all the rest of the liturgical chant belongs to the choir of levites, whose place is properly taken by the singers in church.' From this the conclusion is drawn with the Motu Proprio: Since women are not to be classed as levites, they may take part neither in the choir (of clerics) nor in the musical choir.

"8. But what is the meaning of the phrase: *"to take part neither in the choir (of clerics) nor in the musical choir"?*—for these are the very words of the Motu Proprio: 'ad chori partem agendam aut in musicum chorum admitti non posse (mulieres).' That is the crucial point of the question that troubles many, and especially the bishops.

[5] Cfr. the Archbishop's explanation of this passage of his pastoral, in this REVIEW, xv, 16, 482.

"9. Does it signify that women may not unite their voices with those of the levites, while the latter, for instance, chant the Vespers in choir, or that the women may not sing the psalms alternately with the choir of levites? Does it mean that women, even when constituting the congregation, e. g., at High Mass, may not join in the responses, as the *Amen, Et cum spiritu tuo,* chanted by the choir of levites, or sing the *Kyrie, Gloria, Credo, Sanctus, Agnus,* either alternately or together with them? This is hardly credible."

The *Ephemerides* here mention, besides the responses, only the fixed parts of the Mass: *Kyrie, Gloria,* etc. Is that perhaps to be looked upon as a confirmation of the opinion, so frequently expressed in America and England, that women indeed may take part in these chants, because they were formerly sung by all the people, not however in the so-called variable parts (Introit, Offertory, etc.), which are said to be more sacred and liturgical? Yet the reason why the variable parts were rendered by a select choir was not because they could lay claim to a higher degree of liturgical excellence, but precisely because they had a *varying* text and melody in the offices appointed for the single days and feasts, and are therefore not suitable for the congregation, unskilled in liturgical matters. Reserved in consequence to a special choir, these parts received a far more difficult composition than the other parts of the Mass; and this was again a new reason why it was found impracticable to have the whole congregation sing them.—In the Motu Proprio (§V, No. 12) no distinction is made between the single liturgical melodies that are not sung at the altar; and the *Ephemerides* farther on (No. 15) observe that in fact "*all* parts of the Mass that are to be sung by the clergy (choir of levites),—omnes Missæ partes a clero modulandas,"—may lawfully be executed by women. In No. 10 they go on to say:

"10. We may indeed be mistaken; but in that supposition what sense is there in the desire of the Motu Proprio to promote the Christian spirit by having the people "take an active part in the sacred mysteries and in the solemn prayers of the Church"? What should the faithful do to participate in the divine praises and in the celebration of the mysteries? Hence the above cannot be the meaning intended by the Motu Proprio.

"11. Nay more, for reasons already indicated, the congregation, comprising the faithful of both sexes, may in accordance with the Motu Proprio undoubtedly sing the above-named chants. Now, provided the clerics in the sanctuary exercise the liturgical office of the levites, and provided they also form the musical choir, are not the people, and consequently also the women, by singing either together or

alternately (with the clerics) made participants in the liturgical office? And yet the Motu Proprio declares women to be incapable of exercising a liturgical office. This meaning therefore cannot be ascribed to the Motu Proprio."

Accordingly in this passage the Motu Proprio cannot be held to employ the term "liturgical office" in the more general sense that, as we have seen, is compatible with a participation on the part of women, but in a more special and narrower meaning.

"12. In what sense, then, is the office of singers said to be liturgical, so that women must be considered unfit for it? *The office of singers is liturgical* [*in the sense of the Motu Proprio*] *in as far as it is exercised by levites in the choir, i. e. in the more sacred part* [*sanctuary*] *of the church:* but women may neither be in the sanctuary nor mingle with the levites. Hence the Motu Proprio rightly says that 'women, being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical choir.'

"13. On the other hand, provided the women *take their place outside the choir,*—and by 'choir' the whole space of the *sanctuary* is here undoubtedly meant—; provided they are removed from the altar, as much as the local circumstances permit, and are, as far as possible, stationed apart from the men; provided they are duly prepared and instructed, *neither the Motu Proprio nor any other law prohibits their singing.*"

We have here, by the way, an opinion that is neither new nor altogether peculiar to the *Ephemerides.* Cardinal Bartolini, Prefect of the Congregation of Rites, on being questioned by the President of the American Cæcilienverein about the lawfulness of employing female voices *in our church choirs,* replied that "if any advantage whatsoever accruing to the dignity and beauty of church music, or other good reasons, make it necessary or desirable to have female singers coöperate in the Cecilian celebrations, *nothing stood in the way.* The same," he added, "holds good also in regard to other church choirs, as long as the bishop of the respective diocese does not expressly forbid such coöperation." (See the *Cæcilia,* 1885, No. 7, p. 52.)

And after the appearance of the Motu Proprio Bishop Leonhard commissioned Canon Arnold Walter, local President of the Cæcilienverein, to make the following statement in the *Kirchenamtlicher Anzeiger* of the Diocese of Basle: "The regulation excluding female voices from the choir *is to all appearances to be restricted to such choirs as have their place near the altar, and need not be extended to those in our choir-lofts, representing the congregation,* whose participation in the liturgical chant is desired by the Motu Proprio."

Also Dr. P. Wagner in the report of his audience with the Holy Father, to which we have already referred in our comments on No. 5, says that he "is convinced and has the strongest reasons to think this conviction correct, that .... *women and girls need not be excluded from the choir,.... provided the choir is not strictly a liturgical one, and consequently does not take its place near the altar.*"

We may remark here in passing, that the clerical garment or surplice, which Pius X in his Motu Proprio considers desirable for the singers during divine service, also seems to point to this, that Chap. V, which embodies the regulations regarding the choir personnel, has reference to sanctuary choirs, not however to our choirs, located as they are over the church entrance and therefore not exposed to public view.

As regards the condition emphasized by the *Ephemerides,* of separating the women from the men, it appears from the restricting phrase "as far as possible," that even in the mind of the *Ephemerides* there is no question here of anything essential. Nos. 26, 28, and 30, which we shall cite farther on, speak of avoiding "disorder" and "scandal." Perhaps these words are there understood in opposition to "order" and "subjection," more fully explained in No. 25. Perhaps, however, they hint at the moral dangers arising from association of the sexes, and so are to be taken in connection with the demand of having separate places assigned to the men and to the women. Be that as it may, I should like to draw attention to a circumstance opposed to this demand, namely that the Holy Father in his Motu Proprio makes no mention whatever of this reason, when he speaks of the exclusion of women; it is only from *strictly liturgical considerations* that the coöperation of women is there proscribed; hence, too, *in arguing from the Motu Proprio we must put forward only such liturgical considerations.* Of course, we must not disregard the ethical side; but the Motu Proprio, in this respect, has not created new conditions, while the principles and cautions that otherwise must be kept in mind as bearing upon Christian life suffice also here. Customs, views, and tendencies, and proportionally also the degree of danger in question, vary with different countries and nations. The practical judgment about these dangers will in each country have to be left to the diocesan bishops and the pastors. In some countries the sexes are in general kept more strictly apart, the faithful being stationed according to sex on different sides of the nave; in such circumstances, indeed, people would be inclined to throw up their hands in amazement at the mere thought of men and women promiscuously rehearsing and performing the sacred chants in the music room and in the organ gallery; but in a country like the United States, where the sexes

mingle so freely, it would have little meaning to put a ban on such intercourse in the house of God. Much to the point is an answer given by Monsignor Ign. Mitterer (in No. 12 of the *Katholische Kirchenzeitung,* 1904) to the *Rassegna Gregoriana.* This review had spoken of the coöperation of women as "un vero scandalo"; whereupon Msgr. Mitterer replied, that without casting away the good with the bad, one can prevent "scandals" by maintaining discipline in the choir and by exercising care in the admission of members. The coöperation of good Christian women in church music, he added, in his country was looked upon by no one as a "scandal."—But let us return to the text of the *Ephemerides:*

"14. Are nuns, then, men? Yet they exercise the office of levites, and that, too, in the sanctuary, reserved for them, to the exclusion of men. They properly exercise a liturgical office, sing antiphons and responsories, and are obliged to recite or to chant the Divine Office, and sing the responses at Mass."

A similar observation was made as far back as 1868 in Witt's *Fliegende Blätter für katholische Kirchenmusik,* p. 64, with reference to the recitation of the canonical hours by nuns. "The chanting of the Divine Office in public and according to the directions of the Church is liturgy. Nuns, though women, are entitled to engage in such liturgical singing; and yet, in the strictest sense, a nun is no more a liturgical person than any other woman."

"15. And what about the uncloistered congregations of women? Do they not also in their churches chant the Vespers, the Litany of Loreto, the Tantum Ergo, the responses at High Mass, in fact all parts of the Mass that are otherwise sung by the choir of clerics? And do they act herein without authorization?"

In No. 16 some of these congregations, residing in Rome itself, are enumerated.

"17. These, then, sing in the gallery (tribuna) alone, to the exclusion of men; and shall women be forbidden to do the same in church, on the plea that they are incapable of exercising this office? We repeat: it is not this liturgical office, but the one we spoke of before, that women are forbidden to exercise.

"18. It is true, the Congregation of Rites has issued two decrees that seem opposed to this contention; the one is to be found in No. 3964 [of the *Decreta Authentica*], the other was published on Feb. 19, 1903. But on a closer inspection of both it will at once become clear that they were issued with good reason; for, though published before the Motu Proprio, they condemn what is opposed to this document taken in the sense explained above. From the circumstances of

the case, as set forth in the queries, it appears that reference is made to a certain greater or less amount of communication between the clerics and the female singers,—a thing that cannot and should not be tolerated." In fact the query from Truxillo, which occasioned the first-named rescript, refers to women *within* the sanctuary reserved for clerics ("intra ambitum chori"). In case of the decree dated Feb. 19, 1903 (Plocen.) it is more difficult to detect the inadmissible communication spoken of above. Probably the reason of the prohibition lies in the fact that there is question of "mulieres ac puellae *solae,*" i. e. in the singing of women *alone,* which, also according to a more recent decree, is not to be tolerated, where there exists an "officiatura choralis" in cathedral churches, etc. In No. 28 we shall become acquainted with this new rescript, which, for the rest, approves of female singing. Even though we should not be able to explain the decrees so as to make them harmonize with one another, still the earlier decree would, of course, not annul the later one, but vice versa.

"19. This being so, what matters it if, for instance, while the officiating priest goes to the altar to impart benediction with the Blessed Sacrament, two, three, or four women intone the litany, and the rest of the faithful respond according to a custom that prevails in Northern Italy? If, furthermore, these women or girls, already separated from the men, are stationed apart from the other women, this is plainly done from motives of (practical) necessity, and these persons still form a part of the people present in church."

As is seen, there is question, in the case of these female singers of Upper Italy, not of congregational singing, but of a quartet of singers stationed, say, near the organ.

"20. Even if a larger number of well-instructed women take their place in a separate part of the church, chant the Vespers alternately with the clerics, or, where these are not at hand, sing the responses of the Mass, or even if they render the *Kyrie, Gloria, Credo* etc. alternately with the clerics, or execute still other ecclesiastical chants, what is there to blame in this?[1]

[1] Just now I happen to read in No. 7 of the periodical *Die Kirchenmusik* (1908, Paderborn) a letter from Rome, reporting how under the eyes and with the approbation of the Pope, in an institution near the portico of St. Peter's, all the pupils render certain ecclesiastical chants, and, in particular, a choir of about twenty girls is wont to sing during High Mass the melodies of the Kyriale, as well as the variable chants: *Introit, Gradual, Alleluja,* etc. At the request of Msgr. Bressan, Private Secretary to His Holiness, the well-known Fr. de Santi, S. J., in Lent 1907 undertook to instruct this girl-choir in church music; and last June the Holy Father presented this choir with an excellent harmonium to be used in accompanying the liturgical chants.

"21. It is opportune to observe here that in our day the clergy have largely decreased in number, while the attendance of men at church is much smaller than it was in former centuries. In regard to Vespers and High Mass, to which, after all, the name of liturgical services most properly belongs, men may, alas, be said to be 'rari nantes in gurgite vasto'...

"22. Consequently in many parishes Vespers and High Mass could hardly be celebrated unless women, and particularly girls, were taught to do the singing. For it will not do to have these services performed with only one or the other singer assisting the priest; but unless women, and above all girls, lend their aid, solemn services must either be omitted or spoiled.

"23. But one may object, why not employ boys instead of girls for this purpose? The answer is: because for a number of quite obvious reasons it is extremely hard to get boys or to train them satisfactorily.... In many towns and villages only a very small number of suitable boys are at hand; and it is hard enough to teach a few to serve Mass.

"24. Therefore, if with the Motu Proprio we care to have the whole Christian people resume the ancient custom of singing in church, and especially of rendering the Gregorian chant, the start must necessarily be made with girls. If they be permitted to join in the singing, they will be even more eager than heretofore to come to church, and will conduct themselves more devoutly there; besides the women, too, will be drawn on by their example; and gradually even the men, impelled as it were by the circumstances, will follow in their steps. We do not know of any other practical means to induce the faithful to join in the Gregorian chant and thus to participate in the divine praises and sacred mysteries."

What will the *Ecclesiastical Review* and *Church Music* say to the above, maintaining as they do that the female voice is quite unsuitable and unfit to be employed in church, particularly for the rendition of Gregorian chant?

"25. Yet those whom it concerns must pay special heed to two things: order and subjection. Order demands that the women who execute the ecclesiastical chants be located at the proper distance from the altar and sanctuary, and that they study their parts well and sing nicely together. Subjection requires that they do not claim for themselves the parts that are apportioned to others, but that in all things they submit to the directing authority.

"26. We may then cherish the hope that the wishes of our Holy Father Pius X will be carried out, namely that the ancient custom of

having the whole congregation join in the singing will be revived, while all disorder and scandal will be kept away from the house of God.

"27.[2] After these explanations we shall quote, by way of corrollary, the answers given by the Congregation of Rites to queries submitted from Ireland and Los Angeles. We premise the observation that these rescripts are in full agreement with the views of Very Rev. Peter Piacenza, Protonotary Apostolic, as well as of Dom Pothier, Chairman of the Chant Commission."

In confirmation of this last remark of the *Ephemerides* we shall reproduce a statement made by Dr. W. Widmann (in the *Kirchenchor*, 1907, Nos. 8 and 9): "Through a friend in Rome," he writes, "I have made inquiries as to how the Motu Proprio is interpreted by Dom Pothier, the present editor of the new plain chant books, likewise by the Secretary of the Congregation of Bishops and Regulars, and by other gentlemen who are authorities in this matter and know whereof they speak. They all gave the same answer: The Holy Father never thought of practically excluding women from singing in church, least of all at High Masses as they are conducted in Germany." Another not uninteresting fact may also be mentioned in this connection. Dr. Widmann writes (l. c.): "At the consecration of Bishop Leo of Eichstätt, and at the Eucharistic Congress held there on Aug. 1 and 2, 1906, the papal nuncio Caputo pontificated, heard my cathedral choir sing, and repeatedly expressed his appreciation, especially of the Gregorian chant as rendered by the women. When, on the way from church, I introduced to His Excellency one of my female singers, he most kindly encouraged her to continue to sing for God's glory, as she had been doing before. All this from the representative of His Holiness two, three years after the Motu Proprio!"

The first rescript communicated by the *Ephemerides* runs as follows:

"28. The Archbishop of Los Angeles (Mexico) begs leave to ask: Will it be lawful after the Motu Proprio to permit girls and women, in pews set apart for them, and separated from those occupied by men, to sing the unvarying parts of the Mass, or at least, outside of strictly liturgical functions, to sing hymns or sacred songs in the vernacular? *Answer:* Yes, to both questions, and according to the intention. The intention is: . . . 2) that where there is an *officiatura*

[2] Nos. 27, 28, and 29 have evidently been added in the *Ephemerides* as a commentary on the decree *Angelopol.*; they cannot have formed a part of Mancini's official "opinion" which has determined the answer given in the decree, (cf. footnote at the beginning of the present article), because Nos. 27 and 28 quote this selfsame decree.

*choralis,*[3] especially in cathedral churches, women alone should not sing, except for a weighty reason recognized by the Ordinary; and always with care to avoid any unseemliness.'

"29. The Bishop of Ardagh in Ireland submits this query: May women and especially girls sing at a Low Mass (missa lecta) or at Benediction with the Blessed Sacrament? *Answer:* Yes."

What is given as No. 30 in the *Ephemerides* presents nothing new for our purpose. Thereupon follows the signature: "C. Mancini, P. C. M., Praeses Comm. Liturg."

I shall add a passage that was omitted by Mancini in No. 28 of his paper, namely the first part of the rescript issued by the Congregation of Rites on Jan. 17, 1908. It is of no little importance for our question and runs as follows: "Among the faithful, men and boys should, as far as possible, take their part in singing the divine praises, *without, however, excluding (especially if men and boys be lacking) women and girls.*" Dr. Andrew Schmid, Professor at the University of Munich, looks upon this rescript as an official confirmation of the view held by the *Ephemerides,* and concludes with these words: "After this decision there can no longer be any objection against the singing of women and girls in our church choirs."

I beg leave to draw attention to the fact that the periodical *Acta Sanctae Sedis* (Feb. 15, 1908), in its comment on the rescript addressed to Los Angeles (see No. 28) reads into that document some arbitrary restrictions that are not contained therein. According to the *Acta S. S.,* the decree means that the women must occupy a place apart from the men, and outside the organ-loft. In matter of fact, however, while mention is made of the first-named circumstance in the archbishop's enquiry, the Congregation of Rites in its answer does not touch upon this point; and neither the inquiry nor the rescript speak of excluding women from the organ-loft. Indeed, *from a liturgical point of view* there is no reason for making any distinction between the organ gallery over the doors of the church and the rest of the space occupied by the laity.

The reader will have noticed that in the passage of the rescript which is quoted in No. 28 of Mancini's explanations, the Congregation of Rites is less favorably disposed towards *exclusive* female singing. On the contrary, the *Ecclesiastical Review* (May, 1908) which otherwise sees the vital point of all church music reform in the unmerciful

[3] What is the exact meaning of the word "officiatura", which is not to be found in Latin dictionaries? In Italian "officiatura" signifies performance of divine service, church service. [Officiatore is the term used for the celebrant of the Mass.] Most probably a strictly liturgical choir of clerics is here meant.

exclusion of women, quite inconsistently makes no objection against a choir consisting of women only; but it considers a church choir made up of men and women as contrary to the spirit of the liturgy. One should think that precisely by the addition of the male element, as being liturgically more capable, the choir would be rendered more suitable and more conformable to its strictly liturgical character. In other things the principle holds: "Pars major trahit minorem;" should we not also here say: "Pars liturgice habilior trahit minus habilem"?

After all the above had been written, an important confirmation of it reached me in the form of a letter, written by Sir John Singenberger, President of the American Caecilienverein, which contains the following passage: "In our audience His Grace (Archbishop Messmer of Milwaukee) at my request submitted this matter to the Holy Father. The answer was: Female singers may safely be retained in our *church choirs,* provided they sing devoutly and in a manner suited to the divine service."

Further details of this audience may be found in the October number of Professor Singenberger's music review *Caecilia.*

*Canisius College, Buffalo, N. Y.* Ludwig Bonvin, S. J.

## MINOR TOPICS

### A LEFT-HANDED COMPLIMENT

Several of our Catholic contemporaries have reprinted with evident gratification the subjoined editorial remark from the *Ladies' Home Journal:*

"This expression of both points of view takes on a curious study of human nature when one sits in an editorial chair and watches the effects. We may publish, for example, a pictorial article describing the life of Pope Pius X at the Vatican. Immediately there issues a stream of letters from readers of all shades of Protestant beliefs protesting against what they call our 'indorsement of Roman Catholicism.' 'Yours is a Protestant magazine' (mind you, we have never said that is was!), says the writer, 'and you have no right to enter our homes and advocate a religion in which we do not believe.' But suppose we turn the matter around, and how about the scores of articles voicing Protestant beliefs entering the homes of our Roman Catholic subscribers? Yet it is a significant fact *never a word of protest comes to us from the thousands of our Roman Catholic readers with regard to a single article that we have ever published voicing Protestant beliefs!*"

Among the articles "voicing Protestant beliefs" that have appeared in the *Ladies' Home Journal* there have to our distinct recollection been several in which the divinity of our Lord Jesus Christ was denied either straightway or in an indirect manner. It is no compliment to

"the thousands of.... Roman Catholic readers" of the magazine in question—and there must be *many* thousands of them—that they have swallowed this poison without ever uttering "a word of protest."

Our Catholic editors ought to be more cautious about reprinting such questionable compliments.

It *is* "a significant fact" that a publication of the caliber of the *Ladies' Home Journal* can boast of thousands of unprotesting Catholic readers. But it signifies more than a larger degree of toleration on the part of these Catholics; it signifies that they are inured to heresy and indifferent to the honor of their holy Church and its Divine Founder.

### AN INTERESTING PARISH HISTORY

We are grateful to Rt. Rev. Msgr. Joseph Schrembs, V. G., of Grands Rapids, Mich., for a copy of the souvenir issued in commemoration of the golden jubilee of the parish of which he is the rector. The book is in two parts, the first giving the history of the congregation in the native German of its founders and pioneers, the second recounting the same facts in English, for the benefit of the younger members and the general public. (*Geschichte der St. Marien-Gemeinde in Grand Rapids, Mich. Gedenkblätter zum goldenen Jubiläum 1857—1907. Golden Jubilee Memories of St. Mary's Church.* 176 pp. illustrated. $1). A remark in the Introduction indicates the real historic value of this and similar unpretentious books: ".... let it be remembered that written data were scarce, and that for the greater part of his information the compiler of these pages was obliged to have recourse to the personal recollections of the older parishioners."

The history of St. Mary's, Grand Rapids, like that of most other missionary parishes, no matter how small, offers many interesting points and teaches not a few lessons. Our attention was attracted *inter alia* by the fact that, as early as 1863, the then pastor of the congregation, Rev. Ferd. Allgeyer, in drawing up a set of "Rules and Regulations Governing the Rental of Pews," insisted that "as the school is not a private institution for such as have children of school age, but rather an essential part of the congregation, it necessarily follows that the entire congregation is obliged to contribute to the support of the school. Any one, therefore, who will not contribute his share, through the raising of the pew-rent, must expect to pay a tuition-fee. The balance of the pew-rent, remaining after the salary of the priest and other expenses have been paid, will be used for expenses of the school." It was his endeavor to make the parish school a free school in the sense in which this term is now generally understood. Yet it was not until 1905 that the parishioners formally voted, by an overwhelming majority, to abolish entirely the system of paying school money and to raise the pewrent to a figure sufficiently high to cover all expenses. It will interest those pastors who may be contemplating a similar change to learn that by adding only three dollars to the rent of each sitting, this parochial school was made absolutely free for all children, and that the new system works satisfactorily to both pastor and people.

Another incident, which has its lesson and its warning for every parish, is brought out prominently on page 107. It is that, when the parish at last was free from debt in 1893, according to the pastor's financial report up to that time enough money had been paid out *for interest* to enable the parish to build another church.

Spiritually, St. Mary's parish of Grand Rapids, like so many German parishes in this country, has been a fruitful mother; not only has it given life to a daughter parish, St. Antony's, but it has also sent out into the vineyard of the Lord eight priests, (with seven clerical students yet in the seminary), and thirty-nine nuns.

**THE CRYING NEED OF THE HOUR**

Mr. J. N. Brodhead, the well-known writer, who has recently returned to this country from a prolonged sojourn in Europe, says in the course of a letter addressed to the *Sacred Heart Review* (xl, 10):

"It is my opinion that the Catholics of the United States are living in a fool's paradise. Freemasonry, in all its ramifications, is enveloping the country in a network of societies more or less secret and anti-religious. The ingenuity with which its operations are varied is marvelous. It seems even to have converted many Protestant churches into *succursals* of the lodges. Soon there will be none left that are not afflicted.

"Freemasonry in the United States affects a certain monotheism, or Christianized Pantheism; and Protestants having sloughed off Christianity to a great extent, it is easy for the two to meet each other half way, and combine against the common foe.... And while these accomplices are in possession of that overwhelming power of the press in a country where two-thirds of the people read absolutely nothing, year in and year out, but their daily papers, with a few magazines at times, the Catholics own not one great daily in the whole English-speaking world! Truly what was said about 'the children of light' is still true; they are not 'wise in their generation.'

"In Germany the Catholics, who are only half the population, have 385 organs.[1] All the best dailies are in their hands.....[2] The Catholic schools in the United States are steadily progressing, much to the credit of the clergy who take upon themselves this burden in addition to their other duties. Cathedrals are being built—too rapidly perhaps. *But nothing will fill this void created by the lack of a daily secular Catholic press.*[3] Catholic readers are daily led astray, misinformed, and prejudiced, by the misrepresentation of facts of Catholic interest. The terrible ignorance and indifference of English-speaking Catholics regarding the religious persecution in France is due to the absence of a daily secular press conducted by Catholics. Religious weeklies can emphasize, develop and explain, but they can not perform the functions of the daily press."

[1] Mr. Brodhead here understates the number of Catholic periodicals published in the German Empire. It is not 385, but *401*, according to *H. Keiter's Handbuch der katholischen Presse*, 3rd edition 1908. p. xi.—A. P.

[2] This is not quite true.—A. P.

[3] Italics ours.—A. P.

**"UNDER-LANGUAGED AMERICANS"**

In a noteworthy editorial leader with the above-quoted title the New York *Evening Post* (Oct. 7) says:

"The Tuberculosis Congress at Washington gave fresh occasion to foreigners to wonder at the almost entire lack of ambition on the part of Americans to 'understand their nonsensical language.' All the papers that could be were put into English; and speakers who used French or German knew that their best points were lost upon their hearers. By contrast, one has only to think of a similar congress in Europe—say the International Congress of Journalists at Berlin, or the Congress of Philosophers at Heidelberg. At the latter, Professor Royce's paper was easily followed by the audience, and the French professor who read a contribution on Fichte was applauded throughout.

"The difference is not at all flattering to our national pride. On the Continent, every educated man is expected to understand at least two languages besides his own, when spoken, and to be able to speak them himself with more or less ease and accuracy. Americans are getting to be the greatest travellers on earth, but the numbers of those who speak anything but English do not seem to be increasing. French and German, Spanish and Italian, are more generally studied in this country than ever before; and there are more who can read newspapers and books in those languages; but a speaking command of them remains rare with us. The United States is content to rank with Spain for indifference to any speech but the vernacular....

"Italians, Frenchmen, Russians, Germans, Dutchmen, Austrians, expect to have a speaking knowledge of two or three languages besides their native tongue; Americans do not. What is the explanation? Many causes, obviously, go to make the difference. Habit, propinquity, utility, the constant mingling of peoples and languages, have helped to make the continentals the linguists they are. But the chief reason of their superiority to us is their better teaching of modern languages in the schools. You meet boys of fifteen, who have had no instruction save that of the public schools, and you find them able to understand and to speak English, with one language more in addition to their own. You run across a business man on holiday, and when you ask him where he learned his English, which, though not perfect, is entirely intelligible, he will tell you that he acquired it years before at school. The real secret is in the higher standards of teaching modern languages. In Continental schools, the work proceeds upon the assumption that the foreign tongue is to be studied, not as a set and repulsive task, but as a useful and immediately available means of adding interest and enjoyment to life. Language is made to appear vivid and near, instead of lifeless and distant. Compare the ordinary American experience, where girls will spend two years over French irregular verbs without being able to speak two consecutive sentences, or a boy will 'take German' for five years and not know how to direct a German traveller from dock to railroad!"—

Another equally potent cause is Yankee conceit; and this, too, cannot be removed unless we raise our educational standards.

**PENSIONERS OF PEACE**

Apropos of "social reform" legislation:—the October number of *Everybody's* contains a striking article entitled "Pensioners of Peace," by William Hard. The writer discusses the difference between the German system of compulsory insurance and the American "unscientific, strife-breeding contrivance called Employers' Liability." Germany, as a mere economy, provides safety-devices, cares for the health and the life of the workingmen and spent $120,000,000 in the past twenty years on workingmen's dwellings, workingmen's baths, workingmen's hospitals, workingmen's sanatoria and convalescent homes. But in America the employer, knowing that he can either escape punishment or delay decision, endangers the workingmen's lives in order to save expense. To show how justice is delayed under the Employers' Liability law, Mr. Hard cites the case of the Tioga explosion, in which twenty-five workingmen were killed in 1890. "Last year, seventeen years later, Wirt E. Humphreys, commissioner for the Federal courts in Chicago, handed in a preliminary report on the subject of the Tioga accident." The author asks indignantly what good a decision will do, even if it be granted in favor of the dependents, after so many years? "The years when compensation was really needed have now passed. The widows who were forced to beg, they have begged. The children who failed to get an education, they have failed to be educated. The wrong of the case has been done. The human misery of the case has been endured. Everything is all over, except in the courts."

**CONFESSION "MORE ANGLICANO"**

A correspondent of the *Catholic Standard of British Guiana* (Georgetown, B. G., South America, Vol. IV, No. 42, p. 234) tells the following story of the late Hon. W. T. Law, a convert to the Catholic Church from Anglicanism:

"Sometime previous to this [his conversion], Mr. Law had made a general confession of all his life to Dr. Pusey. He had prepared it with great care, had committed it with great detail to writing, had sent it to the Doctor and received absolution by return of post. It now struck him that he would do well to have the document returned to him. Pusey answered he was very sorry he could not accede to his request. He always made a point of keeping such documents; they were *so useful for reference*. Mr. Law, when an old man, past seventy, was fond of telling this story. I have heard him several times narrate it, and he would end up with a hearty laugh, saying: 'Doubtless, some day my confession will be published for the entertainment of my many relatives and friends.'"

**CATHOLIC LAWYERS IN DIVORCE CASES**

From the decree of the Holy Office, given 19 December, 1860, in answer to the Bishop of Southwark, it is clear that in England an advocate may undertake a case where there is question of judicial separation between husband and wife. And since the conditions that obtain here are the same, generally speaking, as in England, it may be inferred that the decree is equally applicable in the United States. Even in an action for divorce in a civil court, a Catholic lawyer may

defend the action against the plaintiff. If the marriage has already been pronounced null and void by competent ecclesiastical authority a Catholic advocate may impugn its validity in the civil courts. Moreover, for just reasons, as, for example, to obtain a variation in the marriage settlement, or to prevent the necessity of having to maintain a bastard child, a Catholic lawyer may petition for a divorce in the civil court, not indeed with the intention of enabling his client to marry again while his spouse is still living, but with a view to obtaining the civil effects of divorce in the civil tribunal. This opinion at any rate is defended by many good theologians. The reason is because marriage is neither contracted nor dissolved before the civil authority. In the formalities prescribed for marriage by civil law there is only question of the civil authority taking cognizance of who are married and of the effects which flow therefrom.—*Ecclesiastical Review,* xxxix, 2, 200.

### SOCIALISM AND THE METHODIST CHURCH

It was left to the ingenuity of the Rev. Jesse S. Dancey, of the First Methodist Episcopal Church of Danville, Ill., to make the astounding discovery that Modernism is at bottom Methodism. "Now the spirit once called Methodist," he writes in the *Christian Socialist* (Chicago, Vol. v, No. 17, p. 1), "fills the world. There is not a Protestant church but has been jostled by it. In the Catholic household Modernism is its present name."—"The political side of this modern religious movement," he adds, is "Socialism." No wonder the *Christian Socialist* issued a "Methodist special edition" (Sept. 1, 1908) in which it tried to win the Methodists over to the cause of Marxian Socialism.

The Methodist Church, by the way, has its eyes open to the danger of the Socialist propaganda. The recent General Conference held at Boston adopted a "General Statement on the Church and Social Problems," which constitutes a very respectable and opportune programme of social reform. According to this statement, "the Methodist Episcopal Church stands: For equal rights and complete justice for all men in all stations of life; for the principle of conciliation and arbitration in industrial discussions; for the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality; for the abolition of child labor; for such regulations of the conditions of labor for women as shall safeguard the physical and moral health of the community; for the suppression of the 'sweating system;' for the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life; for a release from employment one day in seven; for a living wage in every industry; for the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised; for the recognition of the Golden Rule, and the mind of Christ as the supreme law of society and the sure remedy for all social ills."

The report concludes with an appeal to the bishops and Methodists generally to unite in bringing about better conditions.

## SECRET SOCIETY RITUALS

Many Protestants are at one with the Catholic Church in its attitude toward oath-bound secret societies. It does not take an extraordinarily clear-eyed person to see what a menace secret societies may become not only to the Church but to the State also. The secret society member who holds his allegiance to his organization dearer and more sacred than his allegiance to the State is hardly what one would call a very desirable citizen, and we fail to comprehend how any Protestant denomination, no matter how lacking in authority, can view with complacency the assumption of the lodges, that they furnish all the religion necessary for their members.

We recently chronicled a case in Trenton, N. J., where the Elks came into collision with the Catholic authorities about the performance of their ritual over the remains of a Catholic member. A correspondent of the Philadelphia *North American*—a non-Catholic—writing about this case, says:

> This question of the union of the church and the lodge in the burial of the dead is exciting a great deal of attention in many quarters. I do not believe any Christian minister should minister in sacred things in union with any institution as worldly as the present lodges, and I do not believe it for some of the following reasons:—
>
> The church is the only institution among men that can be said to be instituted by the Almighty and is not of the world.
>
> Its ministry are or should be men called of God to this work, so that they are constrained to leave all else to do the work of a minister.
>
> And the ministrations of a God-called minister are never on the level of a lodge-ritual read by a worldling.
>
> The lodge is of the earth earthy, or of the world worldly and its ritual purely of the world.
>
> The lodge is one of the forces that is depriving the church of its authority, attendance, finance and spirituality, and should be opposed by the church. With their false moral codes and false religious systems they are undermining the church in the ways above mentioned.

We can not but rejoice that there are non-Catholics like this correspondent who see the essential viciousness, in this regard, of the secret societies. But no Protestant denomination can successfully resist their assumptions as can the Catholic Church. The Church has no objection to fraternal and benevolent associations. She has no objection to having Catholics associate with Protestants in works for charity and good citizenship and an increase of the spirit of neighborliness; but when any society invents a ritual for the burial of the dead, and attempts to put itself in the place of, or on a level with, the Church that Jesus Christ founded and ordained, the Church must object.

How utterly absurd it is, anyway, for societies of this kind to waste their time and their energy in rituals! Why should they aspire to be religious sects? Why are they not satisfied to go about their business of benevolence and friendship, and let the religious life of their members alone? So far as the Catholic Church is concerned, she will brook no interference in this matter.—*Sacred Heart Review*, Boston, Vol. 40, No. 9.

**AN ANGLICAN VIEW OF CONVERSIONS**

The following quotation is from Vol. vi, No. 9, pp. 192 sq., of *The Lamp,* the well-known Anglican monthly published at Garrison, N. Y., and "devoted to church unity":—

"In measuring the relative loss or gain to the two communions [the Catholic Church and the Anglican body] we should take into consideration *quality* much more than quantity. When has Rome lost to us a Newman, a Manning or a Faber, or to come nearer home a Bishop Ives, a James Kent Stone, a Wadhams or a Walworth? But if mere numbers are to count what are the four or five Roman clergymen (Italians) received by Bishop Potter (R. I. P.) in a single year out of a total for the United States of 15,665 Roman Catholic priests *(Catholic Directory,* 1908) and what are a few hundred stray Roman sheep gathered in by Anglican pastors, when the increase of the Roman Catholic Church in this country for the last year amounted to 788,000 *(Catholic Directory)?* Instead of employing such pusillanimous methods of consolation for the loss of nearly a score of priests in a single year to Rome we might better be employed in mending our fences, taking heed to a warning which Newman uttered after the publication of Tract 90, 'If this state of things goes on, I mournfully prophesy not one or two, but many secessions to the Church of Rome.'"

**SUICIDES OF SCHOOL CHILDREN**

are increasing at such an alarming rate in Germany that they may be likened to an epidemic. Prof. Ludwig Gurlitt has written a brochure, —*Schülerselbstmorde,*—in which he holds the overburdening of the pupils and the rigorous discipline responsible for these acts. In more violent language Eduard Goldbeck advances the same opinion in his *Henker Drill, Schülerselbstmorde und Soldatenselbstmorde.* The novelists have taken up the theme—among them Max Hesse, Heinrich Mann, Thomas Mann, Emil Strauss, and it has been brought on the stage by Strindberg, Dreyer and Wedekind.

Without wishing to appear as an apologist for the German system of education, Dr. Wilhelm Stekel of Vienna calls attention to the fact that the phenomenon is a complicated one, and that the teachers and their methods of instruction cannot be held solely responsible for the suicides. The parents are in many cases the real culprits. On investigating a number of cases he found that they occurred chiefly among children of well-to-do families, who were goaded into despair by the treatment meted out to them at home if their school certificates fell short of the highest commendation.

That the German educational system is not alone responsible, is shown by the fact that in Russia, too, the number of pupil-suicides approximated 600 last year. We have even had several in this country. The power of suggestion must not be overlooked. "One suicide draws a hundred others after it"—especially if much space is given to it in the newspapers. Dr. Stekel recalls the suicide epidemic which followed the appearance of Goethe's "Sorrows of Werther."

## FLOTSAM AND JETSAM

A generous lay patron desires us to send the CATHOLIC FORTNIGHTLY REVIEW at his expense for three months to one hundred members of the reverend clergy whose names are not already on our list. Will not some equally zealous well-wishers please send us the addresses of a few dozen friends to whom we could apply these trial subscriptions with a reasonable prospect of inducing them to subscribe for themselves after they have received six numbers of the magazine gratis? It is unprofitable to scatter specimen copies haphazard.

*

Experienced organist and choir-master, graduate of a German conservatory of music, at present introducing plain chant in one of our prominent churches wishes to change his position. German parish preferred. Address offers to K. A., The CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

*

We read in the N. Y. *Sun's* report (Aug. 31) of the funeral of Tony Pastor, the well-known theatrical manager:

"The Rev. Father William H. Ironsides Reaney, who is chaplain of the battleship Mississippi, an exalted ruler of the Elks and chaplain of the Spanish-American War Veterans, conducted the Elks service and at its conclusion read the short service of the Catholic Church for the dead."

Edifying, isn't it? Will not the bishops put a stop to such improprieties?

*

Rev. Edwin Drury says in the "Question Box" of our esteemed contemporary, the *Christian Family* (III, 9, 409):

"Catholics who aspire to become school-teachers, especially, if they think of devoting their lives to that vocation, should know that the right way for them to do so, is to first embrace the religious life."

Such ill-considered utterances are likely to discourage those who may be divinely called to embrace the vocation of lay teachers—a vocation that, as Father Drury himself on sober second thought will admit, differs essentially from the religious life. We have many hundreds of excellent and efficient Catholic lay teachers, male and female, married and single, who would have been lost to their profession had they been placed before the arbitrary alternative Father Drury suggests. Let us not discourage, but rather let us encourage and foster vocations to this noble and necessary profession, even when they are not coupled with a vocation to the religious life!

*

The daily papers recently published this news item:

"Golden City, Mo., August 24.—Alleging that four of his ribs were broken and that he was otherwise injured when he resisted efforts to 'brand' him, John A. Greisel, editor of the Golden City *Register*, has brought suit against eight members of the Modern Woodmen of America Camp, asking $10,000 damages. The attack occurred, Mr.

Greisel says, on April 10, while he was taking the second degree in the Woodmen initiation ceremonies."

If a score more of editors were treated that way, the press would soon lend its powerful aid to the putting down of initiation abuses.

*

Not a few of the readers of the *New York Times* were doubtless startled when they saw in that newspaper's daily edition of August 22 these headlines:

"Bishop McQuaid Improving.
Gets Nine Years for Stealing $15."

Fortunately, perusal of the subsequent news item showed that the two titles had been misplaced.

*

We read in the Hartford (Conn.) *Catholic Transcript* (xi, 10):

"Hereafter 'Greek Catholics' will not be admitted to the Knights of Columbus. By this ruling members of the so-called 'Orthodox' church are excluded from membership in the order. Admission is not to be denied the Uniate Greeks who acknowledge the supremacy of Rome and the jurisdiction of the Roman Catholic bishops in the diocese where they are located."

The "Orthodox" Greeks are schismatics. It is encouraging to learn that the "Knights of Columbus" will "hereafter" not admit schismatics. We wonder how many of them it has admitted heretofore!

*

We endorse the following suggestions for the improvement of the *Catholic Directory,* made by Rev. Father Deppen in his paper, the Louisville *Record* (xxx, 35):

"The monsignori in the United States are growing into a numerous prelatic body. It were well for the next *Catholic Directory* to give a distinct and separate list of them, with their proper titles. The *Catholic Directory* would also do well to give the exact post office addresses of American clergymen, prelates and priests, residing abroad, especially at colleges and seminaries. These addresses should be in the language of the countries in which they reside, for postmen abroad are not all familiar with English addresses. The *Catholic Directory* would even do well to give the names and addresses of our theological students in the American colleges of Europe."

*

Archbishop O'Connell has taken over the Boston *Pilot,* which will henceforth be published as an "official organ." In announcing the change, the Boston *Republic* (xxvii, 40) "tenders best wishes to its esteemed contemporary" and adds: "The *Pilot* will represent the spiritual interests of this section. The *Republic,* in its sphere of lay activity, will present the every day life of the Irish American in its varied aspects, and work for his general welfare." Which leaves the vast field for a real Catholic weekly in Boston and in Massachusetts generally, to be occupied, as it has already been occupied for a number of years, by the *Sacred Heart Review,* which comes much nearer being an ideal Catholic newspaper than even the new *Pilot,* and is in every

way so far superior to the hybrid *Republic* that the two cannot be mentioned in the same class.

*

"We do not know how it is with other priests," says the Rev. D. S. Phelan in the *Sunday Watchman* (xxi, 44), "but in four recent cases where we married Catholic girls to Lutheran men, and the latter signed the nuptial promises, they all went back on their engagements at the birth of the first child. If priests have good reason to think that these Protestants will disregard their written promises they can and should require an oath."

Lutherans in the above item, we suppose, is meant for Protestants. The Lutherans are notoriously the least likely among the various denominations of Protestants to go back on a solemn promise in matters religious. As for those Protestants who do prove recreant—be they Lutherans, or Methodists, or Presbyterians, or what not,—does Father Phelan really believe that they would more conscientiously keep an oath than the solemn promise now exacted? To our unsophisticated lay mind it seems that when there is good reason to think that a Protestant who wishes to marry a Catholic girl, will disregard the written promises that the Church demands of him, any priest should refuse to be a witness to the marriage and use his influence to prevent it.

*

Mrs. Martha Moore Avery, formerly a leader among Socialists, is now a devout Catholic. Further than this, her daughter, as we are informed by the *True Witness* of Montreal, is a Catholic nun. It appears that the daughter of Mrs. Avery went to Montreal a little over five years ago and entered a convent there to pursue her studies. Becoming filled with the desire to enter the Catholic Church, she sought instruction from the Rev. Martin Callaghan, who was only too happy to satisfy her earnest wish, and in due time he baptized her. Answering a call to the religious life, she entered the Congregation of Notre Dame, and is now a most fervent member of that order at St. Joseph's Academy, Kankakee, Ill.—*Sacred Heart Review,* Boston, Vol. xl, No. 10.

*

Commenting on our Holy Father's recent Exhortation to the Catholic clergy, which it reprints in full, our "Anglo-Roman" contemporary, the *Lamp* (iv, 10), says:

"It gives a vivid picture of the sublime renunciation, which the Catholic Church demands of those, who serve at her altars as the representatives of Jesus Christ. No matter how many fail through the infirmity of the flesh to rise up to the invitation of the Divine Exemplar, with unshaken faith in supernatural grace the Catholic Church continues through the ages to hold up by precept and discipline the standard set for all time by our Lord and His Apostles. Too often men judge the Catholic priesthood by some one of its members who has failed to rise to such a level, and they forget to number the thousands, who in complete poverty, chastity and self-renunciation daily lay down their lives in priestly consecration and sacrifice upon the altar of Jesus crucified."

# BOOK REVIEWS AND LITERARY NOTES

—The Abbé Georges Bertrin's *Histoire Critique des Évènements de Lourdes,* which first came out in 1904, has already passed through nineteen editions. While it by no means "settles the question," it is far and away the best account yet published of the history of the famous grotto and the remarkable cures wrought there. With regard to these cures, this much seems to be established: they cannot be ascribed either to natural curative properties inherent in the water, nor to what modern medical men vaguely call suggestion. It was a good idea to incorporate a translation of Abbé Bertrin's work into the "International Catholic Library", edited by Rev. Dr. J. Wilhelm. *Lourdes: A History of its Apparitions and Cures* is the title chosen for this English edition. The translation is by Mrs. Philip Gibbs. Father Stanislaus St. John, S. J., has written a brief introduction of which one does not quite see the purport. It is to be regretted that M. Bertrin's notes have been partly omitted, partly curtailed. Until a really critical history of Lourdes appears—it seems to be too early yet for that—Bertrin's work will serve a good purpose, and we are glad it can now be had in English. (Benziger Brothers. 1908. $2).

—*Kosmas und Damian. Text und Einleitung von Ludwig Deubner.* (vii & 240 pp. large 8vo. Leipzig: Teubner. 1907. M. 9). We have here the first edition of the Greek legends of Saints Cosmas and Damian, based upon all the more important extant MSS., and made according to the most approved rules of modern textual criticism. The text comprises the life and martyrdom of the three different pairs of saints who go by the names of Cosmas and Damian, together with numerous miracle stories appertaining to each series. Dr. Deubner's "Einleitung" treats, in two chapters, first of the tradition, the extant sources, and the divers miracle series; in the second, of the beginnings of the cult and the question: how came the Greek Church to venerate three different St. Cosmases and as many St. Damians, when in reality there was only one pair of saints of that name?

—*La Théologie de Saint Paul par F. Prat S. J.,* of which the "première partie" has recently appeared (ii & 604 pp. 8vo. Paris: Gabriel Beauchesne & Cie. 1908. Net 6 frcs., in paper covers), is the first attempt made by a Catholic author to construct a complete and systematic statement of the theological teaching of St. Paul. The objection that a theology of St. Paul from the Catholic point of view is as yet premature, P. Prat forefends by the remark, which introduces his preface, that the publisher is responsible for the title; he himself would have preferred a more modest caption, such as *Études* or *Notes sur la Théologie de Saint Paul.* The learned Father is a little too modest; his work deserves and justifies the title it bears. The initial difficulty whether to choose the chronological or the logical order is happily solved by dividing the work into two parts. In the first part the

teachings of the Apostle are set forth as it were in their natural milieu, showing the ascending evolution of St. Paul's religious thought, while the second part is to furnish a systematic exposition, a *vue d'ensemble,* of the Pauline theology. This method involves some repetition, but there is no gainsaying that it is best adapted to the intricate subject. The body of Father Prat's first volume is devoted to a minute study of the various letters of the Apostle. (As regards the epistle to the Hebrews, the author inclines to the view that it was written by Barnabas at the dictation of St. Paul.) Throughout the author shows a complete mastery of his subject. A number of minor questions are treated in lengthy notes added to the different chapters, and these notes form the most interesting portion of the volume. Some of them (e. g. those on the charismata and the gift of tongues, the structure and style of the Pauline epistles, the hierarchy of angels, St. Paul's notion of the hierarchy of the Church) are veritable monographs *en miniature.—La Théologie de Saint Paul,* of which we hope the second volume will soon appear, is a work of superior scholarship and pure orthodoxy, and will no doubt be translated into English. Meanwhile we most heartily recommend the original French edition to our readers.

—The N. Y. *Evening Post* (Aug. 27), in a notice of the new editions of *The Black Death* and *The Last Abbot of Glastonbury,* points out what we believe to be the chief defect of Abbot Gasquet's historical work as follows: "Gasquet just misses being a serious historian. He has undoubtedly done much to open up and call attention to historical material previously entirely neglected. He has corrected many of the minor Protestant misconceptions of the religious, intellectual, and social life of the Middle Ages, and of the conditions surrounding the English Reformation. But the value of all this is diminished by his constant attitude of an apologist for his church, and by his introduction of much that from the historian's point of view is mere religiosity, couched in terms peculiar to one ecclesiastical denomination. Many of the great Roman Catholic historical writers of the Continent, and some in England, have avoided this entirely, and their work is correspondingly more valuable."

—*Bibliotheca Ascetica Mystica. Ven. P. Ludovici de Ponte S. J. Meditationes de praecipuis fidei nostrae mysteriis. Pars I et II.* (B. Herder. 1908.) Venerable Louis de Ponte is one of the most accomplished masters of the spiritual life. His writings have always been highly appreciated by men eminent for learning and sanctity. De Ponte's meditations, of which these two first volumes have been reëdited by Father Lehmkuhl, S. J., are hardly surpassed and should be familiar to every priest. The four remaining volumes will soon follow; the whole series of six elegant booklets will form a valuable addition to the priest's library.

—*My Lady Beatrice. By Frances Cooke.* (Benziger Bros. $1.25). A young girl, whose health is broken, owing to the demands made upon it by "society", is ordered to the country to recuperate. There she falls out of love with the young "society man" to whom

she is engaged and falls in love with a sturdy young son of the soil, who combines in his marvelous person the qualities of an ideal farmer and a finished gentleman and scholar. Eventually they are married and incidentally they are Catholics. What more could be desired?

—*The Test of Courage. By H. M. Ross.* (Benziger Bros. $1.25). Quite an elaborate novel in which a mine, a scheming woman, a dishonest man, and a number of other obstacles and incidents bother the lovers, who are, happily, united at last.

—*Das heilige Vater Unser von P. Luzian Montifontanus, neu bearbeitet und herausgegeben von Dr. A. Heiter, Pfarrer in Buffalo, N. Y.* (Buffalo, N. Y.: "Aurora und Christliche Woche." 1908. $1.) This popular explanation of the Our Father, written by one of the ablest catechists of the 18th century, and happily adapted to the tastes of modern readers by Rev. Dr. Heiter, will prove instructive reading for the Catholic family. Thoroughness of treatment, clearness of diction, and an abundance of beautiful and practical thoughts are the principal merits of the book, an attentive perusal of which cannot fail to lead to a better understanding of the deepest and sublimest of prayers.

—In *Le Besoin et le devoir religieux par Maurice Sérol, docteur en philosophie, secrétaire général de la Revue de philosophie* (216 pp. 16mo. Paris: G. Beauchesne & Cie. 1908. 2 fr. 75 postpaid) the author aims to show by an analysis of the combined tendencies of human nature that the natural law imposes upon man the duty of dogmatic belief. Life would be a failure without religion; therefore man is bound to be religious. The antecedent is proved from data furnished by experience and from the insufficiency of the stoic, pessimistic and evolutionistic system to solve the problem of life. The logical force of the consequent rests on the principle that the pursuit of objects towards which all the aspirations of human nature converge, claims the character of a moral obligation. The booklet will arouse the interest of apologists and all those cncerned with the problems of psychology.

—Dr. Charles Telch, in his *Introductio Generalis in Scripturam Sacram* (xvi & 462 pp. 8vo. Fr. Pustet & Co. 1908. $1.50 net), gives a "brevissimam synopsin introductionis generalis in libros sacros Veteris et Novi Testamenti, *potissime principiorum sanae catholicaeque Hermeneuticae*[1] pro praxi futura alumnorum apologetica, dogmatica, exegetica, necnon catechetica atque oratoria." (Praefatio, p. ii). It is in explicit harmony with the decree "Lamentabili" and the encyclical "Pascendi," and, if anything, hyper-conservative (using the word in no odious sense). Its chief merit is its admirable clarity. In the Appendix a "Medulla hujus libri" (pp. 398 to 429) condenses the whole argument of the book into thirty pages.

—The Papal College Josephinum at Columbus, Ohio, sends us the *Ohio Waisenfreund-Kalender* for 1909. Like its two predecessors, it is finely printed and taste-

[1] Italicized by the author.

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fully illustrated. If we except the calendar proper, three or four articles, and a dozen or so of poems, this issue of the almanac may be called—in the lingo of our popular magazines — "a fiction number." It is short stories that the masses of our people like best, and if all stories printed were as sound and instructive as those contained in the *Waisenfreund-Kalender,* there would be no serious objections to the tendency, at least from the moral point of view. The autobiographical notes "Aus Vater Jessings Leben" are to be continued. The present instalment gives the late Monsignor's account of the attack upon the "Düppeler Schanzen," in the Danish war of 1864. The *Waisenfreund-Kalender* has hitherto been printed in an edition of 25,000, but the editor says this will have to be increased to 30,000. What immense good such an almanac can do in thousands and thousands of families! (136 pp. 35 cts. a copy).

—The Rationalism that Rev. M. Power, S. J., expounds and defends in his brochure *The True Rationalism* (68 pp. B. Herder. 1908. Net 10 cts.), is that common-sense philosophy which "had the start of the Rationalism, say, of the Rationalist Press Association, by about 2200 years, and has drawn to it the greatest intellects of the world from Aristotle through St. Thomas Aquinas down to the little group of Oxford scholars who are now engaged on a new edition of the *Opera Omnia* of the founder of the Peripatetic school." It is based on the "inerrancy of reason" in the Aristotelian-Thomistic sense. The pamphlet, a lecture delivered in the University of Glasgow, is written in a sprightly style, charged with witty reflections.

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# The Catholic Fortnightly REVIEW

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## The Assumption of the Blessed Virgin Mary and—a Charge of Modernism

HE Antigonish (N. S.) *Casket,* one of the leading Catholic newspapers of Canada, published in its edition of Sept. 24, 1908, a very caustic criticism of my article in the *Catholic Encyclopedia* on the Feast of the Assumption of the Blessed Virgin Mary. It calls this article "Protestant, and Rationalistic—Modernistic in short." My assertion that Catholic belief in the corporal assumption is founded on the apocrypha is stigmatized as false and scandalous. "The man who makes it," says my censor, "is neither a good theologian nor a competent critic and his article ought never to have found a place in the *Catholic Encyclopedia.*"

Ever since the appearance of the encyclical on Modernism some people seem to take delight in throwing the epithet "Modernist" into the face of every writer who does not draw his religious views from the *Legenda Aurea* or from visionary ascetic writers.

Let me premise that I did not write for the *Encyclopedia* on the Assumption of Mary, but on the Feast of the Assumption, leaving it to the writer of a later article on the life of the Blessed Virgin to treat the question of her assumption in its dogmatic and historical aspects.

Now to the counts in the *Casket's* indictment:

"The writer avers that 'the belief in the corporal assumption of Mary is founded on the apocryphical (sic) treatise 'De Obitu Sanctae Dominae," bearing the name of St. John, which belongs however to the fourth or fifth century.' The truth is that it rests on an ancient tradition of the Church, and is borne out by theological considerations and the consent of the faithful in every land. Nearly two hundred of the Fathers present at the Vatican Council asked that the corporal assumption of the Blessed Virgin should be defined as of faith. They urged, among other things, that unless the firm belief of the Church regarding it 'is to be set down as a too facile credulity, which it were an impiety even to think, we must hold it as certain that it has its source in an apostolic tradition, i. e. in divine revelation.' "

Where is that apostolic tradition? The explicit tradition on the subject of the Assumption appears first in the apocrypha, not in the writings of the Fathers who represent the genuine tradition of the Church. The silence of the early Fathers with regard to the corporal assumption of Mary is not merely negative, it is general, absolute, and positive. St. Epiphanius, who was born near Jerusalem and spent a large part of his life there (he was elected Bishop of Salamis in 367)

expressly says: "for her end no one knows." At his time there existed in Jerusalem absolutely no tradition concerning the death of the Blessed Virgin and the circumstances that accompanied it; not even her tomb was known. In the latter half of the fifth century there originated the little apocryphal *Liber de Transitu B. Mariae V.*, which in various versions circulated over all the Orient and in some parts of Europe. In the beginning of the sixth century it was condemned by the Roman Church (Pope Hormisdas?) as apocryphal *(Decretum Gelasianum)*. St. Gregory of Tours (d. 593) is the first ecclesiastical writer who takes cognizance of it; he introduced an extract from the *Transitus* into his book *De gloria Martyrum* (ch. iv). The Patriarch Modestus of Jerusalem (631—634) says: "I do not understand how it happened that there is no report of her venerable decease, and that none of our predecessors has made known anything about it." However, as his people wished to hear something definite about the death of the Blessed Virgin, he gave them the contents of the *Liber de Transitu*. (PP. Gr., 86, 3279). In the eighth century St. Andrew of Crete made a remark similar to the one just quoted from Modestus.

So that it is absolutely correct to say, at the present stage of our historical knowledge, that the ancient tradition regarding the corporal assumption of the B. V. Mary is founded on the apocrypha. This, be it marked well, is not tantamount to saying that the apocrypha are pure fiction. In spite of the extravagances in which they abound, there are many grains of truth scattered through the *Liber de Transitu* and kindred writings. These writings alone no doubt preserved the original but lost tradition of the assumption of the body of Mary, amplifying it with mythical, fantastic, impossible and ridiculous details.

If these are historic facts, how can there be Modernism in the assertion that our present belief in the assumption is founded on the apocrypha? The *Kirchenlexikon* uses the same expression (VIII, 813); also Rev. Th. Livius, C. SS. R., in his book on the Blessed Virgin and the Fathers of the first six centuries (German edition, II, 226).

The *Casket* continues: "The writer quotes Benedict the Fourteenth as saying that the assumption is 'a probable opinion, which to deny were impious and blasphemous.' The statement as it stands borders on the absurd. Benedict takes 'probabilis' in its first intention to signify 'worthy of credit'—not in its every-day modern sense."

Benedict's words are: "Est pia et probabilis opinio...." I made no attempt to interpret them. If the statement "borders on the absurd," it is clearly not my fault.

The *Casket* goes on to say:

"Once more, the writer cites Probst as affirming that 'the belief in the bodily assumption of Mary, under the influence of the apocryphal writings, is older in Gaul than in Rome.' Here is the assumed first principle of historical criticism that the whole belief of the early Church is explicitly set forth in early writings, or rather in the remnants that have come down to us. Here, too, is the implication that Rome borrowed its belief from Gaul, and that Gaul had no better foundation for its belief than apocryphal legends. The writer should have consulted the approved theologians of the Church before taking it upon himself to treat of this subject."

I repeat that my task was to write for the *Catholic Encyclopedia* on the *Feast* of the Assumption. In pursuance of this task I simply stated the facts known about the corporal assumption of the Blessed Virgin in as far as they have any relation to the feast. It was not my business to set forth the development of the belief in the Assumption or the origin and growth of the tradition. I am far from maintaining that the belief of the early Church must be set forth fully and explicitly in the writings that have come down to our day. It would be foolish to treat tradition as a mechanical collection of dispersed fragments of doctrine or as a batch of ready-made dogmas that in the beginning of the Church were thrown pellmell into the stream of the *depositum fidei* and can be fished out *ad libitum*. Tradition is an organic body of truth which, like a plant, puts forth its hidden germs and attains full maturity only by gradual development. From this very notion of tradition it follows that minor portions of the original apostolic or divine tradition may possibly for a long time remain unknown in the one or other section of the universal Church, not excepting the city of Rome itself; and that explicit knowledge or belief in the one or the other such minor doctrine may well have come to Rome from the outside. That this was the case in regard to the tradition of the corporal assumption of the Blessed Virgin Mary, appears from the fact that the original Roman mass of the Gelasian Sacramentary for the feast of August 15, (which mass is either Gelasian or at least as old as the seventh century), contains no mention of the corporal assumption. In the Roman liturgy the corporal assumption first appears in the Franco-Gregorian Sacramentary, which dates back to the eighth century and was adopted in Rome late in the eighth century or early in the ninth.

The explicit belief of Gaul in the corporal assumption was influenced by the apocrypha, and Gaul contributed by her Franconized Roman Sacramentary to develop the latent tradition in Rome.

This is not tantamount to saying, nor does it imply, that Rome borrowed its belief from Gaul.

Let the *Casket* writer consult all the approved theologians at his command and bring proof, if he can, that my position on the subject of the Assumption is erroneous, Protestant, Rationalistic, Modernistic, false and scandalous. It is one thing to hurl such epithets at a man's head; but it is quite another thing to prove that he deserves them. When he has proved that I am a Modernist, my critic will, I trust, fearlessly do his duty by denouncing me to my Archbishop and the vigilance committee appointed to stamp out Modernism in the Archdiocese of St. Louis.

*St. Francis de Sales Church,*
*St. Louis, Mo.*

(Rev.) F. G. Holweck.

## The Seal of Confession

In instructing their readers, as most of them do at least once or twice a year, on the seal of confession, our Catholic papers ought to be more careful than some of them are in making statements that are too broad and consequently could not be proved in case they were challenged.

Any one who has studied the ancient penitential discipline of the Church must be aware that the seal of confession was not as strictly kept in the early days as it was later and is today. While there are traces of it in some old writers:[1] it is quite evident that so long as the practice of public confession of sins, with the imposition of a public penance, obtained in the Church, the seal of confession could not be strictly enforced.

"If Paulinus narrates," says Prof. Dr. G. Rauschen of Bonn,[2] our most recent and best Catholic writer on the subject, "(*Vita Ambr.* c. 39) that St. Ambrose conversed with God alone about the sins which had been revealed to him in confession, we may assume that others were not so careful in this regard." Hefele[3] quotes a canon adopted by the Council of Carthage, in 419, which seems to argue directly against the duty of the seal, as does the famous Rule of Chrodegang,[4] which, after commanding canons to confess their sins twice a year

[1] Thus Sozomenus (*Hist. Eccl.* VII, 16) mentions reticence among the qualities required of the priest charged with the administration of the sacrament of penance.

[2] *Eucharistie und Busszakrament in den ersten sechs Jahrhunderten der Kirche.* (B. Herder. 1908. $1.40 net.) p. 198.

[3] *Konziliengeschichte,* II², 133.

[4] Chrodegang was bishop of Metz *circa* A. D. 760. In order to exercise a more direct influence upon the studies and morals of his clergy, follow-

to the bishop, punishes those who conceal certain sins from the bishop for fear of being deposed by him.[5]

It is well to remember, for all who write on this difficult subject, that the first strict prohibition for the confessor to divulge anything learned in confession, was issued, for the occidental Church, by the Fourth Council of the Lateran (the twelfth in the series of ecumenical councils), held in the year 1215.[6]

The text of this prohibition can be found in Denzinger's *Enchiridion,* tenth edition, pp. 194 sq.

The statement is often made, in one form or another, that "We hear from time to time of bad priests wo apostatize, but *never* has one been known to fall so low as to break the seal of confession."[7] If the reader will turn to such a thoroughly Catholic and reliable work as Herder's *Kirchenlexikon* (II, 257) he will find that there are on record authenticated cases of violation of the seal; the *Kirchenlexikon* thinks their number will not exceed half a dozen all told. As against these few rare cases we can cite many instances where the seal was kept at the risk of the greatest danger, and some in which confessors laid down their lives in its defense. Spirago is justified in pointing with exultation to St. John Nepomuncene as "the martyr of the seal of confession."

Need we add, in conclusion, that we have but one motive in correcting such blunders and extravagant statements as those that called forth this paper? It is pure love for the truth and an ardent desire that the sacred cause of the Church should not suffer through the exaggerated zeal of some of its well-meaning but unenlightened defenders.

ing the example of St. Augustine, and in obedience to the instructions of the fourth council of Toledo, he assembled them about his cathedral church and subjected them to the rules and observances of canonical life. Ecclesiastics who led this sort of life, ate and slept in common, recited the office in choir, and were provided for by the bishop. They were called *canonici.* This institution gave rise to cathedral chapters. (Cfr. Alzog, *Manual of Universal Church History,* II, 158).

[5] The canon "who conceals a sin when confessing to his bishop, in order to confess it later to some other priest, for fear the bishop would depose him, shall be punished if the bishop ascertains the fact and it can be surely proved." (Hefele, *ibid.* IV, 21). Binterim (*Denkwürdigkeiten,* III, 331) already observed that this rule can not be brought into harmony with the seal of confession.

[6] In the Orient there is on record but one synod, held in 527, at Dovin, Armenia, which anathematized any priest who violated the seal of confession. (Hefele, *ibid.* II, 718).

[7] The newspaper from which we copied this assertion, we found later, had derived it from an otherwise reliable work, the assiduous use of which by Catholic editors would no doubt prevent many misstatements of doctrine, viz. Spirago's *The Catechism Explained* (translated by R. F. Clarke, S. J. 8th edit. p. 610). "Quandoque dormitat et bonus Homerus."

## Modern Spiritistic Phenomena

Mr. Frank Podmore's *Modern Spiritualism: A History and a Criticism* (London 1902 2 vols. $8.50 net) is the most valuable work of the kind published, largely because no one else has shown so much patience in working over the voluminous and unattractive literature of the subject, and so much persistence in following up the careers of prominent mediums. Hr. Podmore has been one of the most active members of the Society for Psychical Research from the beginning, and draws most of his material from the published and unpublished investigations of the Society. He collaborated with Gurney and Myers in the preparation of *Phantasms of the Living*, the biggest volume of documented ghost stories in existence. He has lately published, *The Naturalization of the Supernatural*. (New York: G. P. Putnam's Sons. $2.)

Mr. Podmore is convinced of the reality of telepathy, including the production of hallucinations by spontaneous thought transference, but is skeptical of the physical manifestations of Spiritism which are now returning to popularity. He recalls that Professor Sidgwick in his first presidential address to the nascent Society for Psychical Research, in 1882, stated that evidence of this kind was the most abundant and would hereafter be more extensively brought forward for investigation.

"That hope was not destined to be realized. In the twenty-five years which have elapsed, while few opportunities have been afforded to the Society's representatives for continuous investigation of any sort, no positive results have been obtained worthy of record. In short, just when an organized and systematic investigation on a scale not inadequate to the importance of the subject was for the first time about to be made, the phenomena to be investigated diminished rapidly in frequency and importance, and the opportunities for investigation were further curtailed by the indifference or reluctance of the mediums to submit their claims to examination. The researches of the Society have not, however, been entirely fruitless. On the one hand, some of us have had the opportunity of witnessing in private circles physical movements and other phenomena, claimed as due to occult forces, which on further examination have proved to be produced fraudulently. In two of these cases at least the medium was a well educated man, with no apparent motive for deception, and the deception itself was of a systematic kind, involving careful preparation."

Dr. Alfred Russell Wallace was convinced that the writing on locked slates held by the investigator, as performed in Davey's séances, was proof of supernatural powers, but Davey afterward explained the whole trick. Eusapia Paladino, the Italian peasant woman, who is

still puzzling many prominent scientific and literary men in Europe, is known to use trickery whenever she can. Professor Richet in France, Professor Morselli in Italy, and Dr. Hodgson in England detected her in the act of freeing her hands from those who held them in the darkened room where she throws furniture around, slaps the faces of the sitters, and leaves face impressions on putty. But the Italian and French investigators, while admitting that she helps out her manifestations with fraud when she gets a chance, believe that it cannot all be so explained, and they incline to the theory that she has the power to extrude from her body at will extra limbs, and that she moves objects about with these materialized pseudopodia.[1]

Mr. H. Addington Bruce in his new book, *The Riddle of Personality,* (New York: Moffat, Yard & Co. $1.50.) takes about the same standpoint as Mr. Podmore—that is, he regards telepathy as an established fact and an adequate explanation of the phenomena of Spiritism, in so far as this is genuine. But is the explanation really adequate?[2]

It does not help Mr. Bruce and Mr. Podmore to explain Eusapia Paladino, or how Lord Crawford came to see Home float out of a window and back again, eighty-five feet above the ground, or the materialization of Katie King in the presence of Professor Crookes.

## The Moral Aspects of Monopoly

In a timely paper under this title in the *Irish Theological Quarterly* (Vol. III, No. 11) Rev. Dr. J. A. Ryan, of the St. Paul Seminary, defines monopoly as "that degree of unified control over a commodity or business which makes possible arbitrary limitation of supply and regulation of price."

Nowhere perhaps has the growth of monopolies been so rapid as in the United States. According to the *New Encyclopedia of Social Reform* (p. 1237), the total capitalization of all trusts—industrial, franchise, and transportation—in January, 1908, was $31,672,160,754, or thirty per cent of the value of all the property in the country. The ethical importance of such a situation is self-evident.

Dr. Ryan classifies concrete monopolies as (1) *private* and (2) *quasi-public.*

1. The injustice committed by private monopolies he discusses under two heads: (a) *unjust prices* and (b) *unjust methods.*

[1] N. Y. *Independent,* No. 3117, pp. 488 sq.
[2] N. Y. *Independent,* Dec. 12, 1907.

(a) With regard to prices the doctrine of the older school of Catholic moralists will have to be modified. Their rule was that monopoly prices are unjust when they are higher than prices which would have obtained under competition. Today consumers ought to be compelled to pay sufficient for goods to afford just remuneration to all the producers. "When competition reduces the price of an article below this level, it is no more a determinant and measure of justice than a highwayman's bludgeon."

A fair return to the agents of production is: in the case of labor, at least a living wage to all workers, and something more to those who exercise special ability or skill, expend unusual efforts, perform disagreeable tasks, or produce unusual amounts; for those who provide the raw material of production, a fair return would be a sum sufficient to cover fair wages, fair profits, and fair interest.

The question, Have the monopolies of our time charged extortionate prices? finds its answer in the rate of profit which they have obtained on their investments. What rate of profit is fair or just? is the most difficult of all the moral problems of monopoly. Dr. Ryan thinks that a fair rate of profit is the rate usually got from loans, plus the per cent that is authoritatively regarded as the competitive rate. Which is not exactly a satisfactory answer. May not the rate usually got from loans be unfair? and who is the authority on competitive rates? Dr. Ryan accepts competition "as the reasonable measure of a fair rate of interest," emphasizing that "interest has not the same ethical significance as wages." Under this theory a monopolistic concern has a right to benefit by some of the saving which it effects in the cost of production, and therefore to a rate of profit somewhat higher than the purely competitive one, whenever it has raised the remuneration of producers to the level of complete justice and whenever it has merely continued their remuneration at that level, but has at the same time reduced the price of its product, and provided "its net effect upon the community is good." The author shows from official reports that the Standard Oil Company and other big American monopolies "have to some degree defrauded the consumer."

(b) The question of unjust methods is one which has not hitherto been treated adequately by Catholic theologians. Dr. Ryan reduces the unjust tactics employed by monopolies against competitors, to three —namely discriminative underselling, "the factor's agreement," and railway favoritism.

The first of these is exemplified when a monopoly, while maintaining higher prices elsewhere, sells its goods at unprofitable rates in the territory of its competitors, raising them again when the latter have been

driven out of business. The moral principle to be applied to all instances of this kind is, that in seeking a lawful advantage a person has a strict right not to be hindered through unjust means. It is the same principle which is at the basis of the right to a living wage.

Through the device known as the factor's agreement, a monopoly can compel the distributing merchant to buy its goods exclusively. It is analogous to that intimidation, condemned as unjust by theologians, which prevents a man from making a will in favor of a third person.

Railway favoritism is the most effective of all monopolistic methods. It is unjust in nearly every one of its diverse forms. The railway being not merely a private concern, but performing a public or quasi-public function, is morally bound to treat its patrons with the same distributive justice that the State would be obliged to accord them if it were the owner and director of the railroads. This is the fundamental reason why all such discrimination is forbidden by civil legislation.

2. A public monopoly is one that is owned or operated by the State or one of its divisions. It is justified whenever its existence is a public benefit and when its charges are only sufficient to cover the cost of the service, together with a fair portion of taxation. The term quasi-public monopoly is used to describe a concern which is operated by a private person or corporation through some exclusive or virtually monopolistic legal privilege. Dr. Ryan notes that there is a growing tendency to impose too heavy taxes upon public-service corporations, the burden being by them shifted to the shoulders of their customers.

Dr. Ryan's final chapter on "Restitution" is apt to disquiet those who hold stock in corporations of a monopolistic character. But it is right that they should be reminded of their plain duty as Christians. Of course, the moral principles concerning restitution on account of losses unjustly inflicted and gains ill-gotten are especially difficult of application in the field of monopoly. There can be no doubt, though, that if the responsible managers have realized from the beginning the injustice of their methods, they are morally culpable and bound to make good the damage done to competitors and consumers. The defrauded consumers can be fairly well compensated through sufficiently low prices on the goods for which they were formerly overcharged. The task of restitution should be discharged by the corporation as such, since the injustice has been corporate. The ideal method would be for the corporation to collect all unjust gains from all the stockholders who had obtained them and then distribute the whole amount among the injured competitors and consumers. If, however,

the ideal method cannot be followed, the individual shareholders who have profited by the unjust actions of the monopoly ought to make restitution out of their private funds. Where the injured individuals cannot be ascertained, restitution should be made to the whole community, because "the burden of excessive charges is usually shifted from class to class until it finally rests upon all the consumers of the commodity or service."

Dr. Ryan does not enter into the question whether the duty of restitution can be complied with by founding public libraries or in some similar fashion. He is well aware that the question of restitution in connection with monopolies strikes very many people, especially those immediately concerned, as "merely a bit of intellectual gymnastics, remote indeed from the world of actualities." Nevertheless it is true that unless the principles of justice are again put into practice, the great social question cannot be solved, and that, if it is not solved within a reasonable time, Socialism is indeed, in the words of Herbert Spencer, inevitable. Wherefore Dr. Ryan's final sentence: "That reparation for these injuries should be a contingency so remote that a serious discussion of it provokes from the average person merely a cynical smile, is at once a most damning indictment of our business ethics and a most disturbing portent for the future,"—must be admitted to contain deep wisdom and a solemn warning. We recommend the careful perusal of his paper, of which we have been able to give but an incomplete précis, to those interested, as all ought to be interested, in the study of the burning social question.

## An Obscure Chapter in the History of Our Public Schools

In an oration delivered before the Philomathian Society, of Mount Saint Mary's College, Md., June 29th, 1853, the late Orestes A. Brownson said (*Works,* Vol. xix, p. 442):

"It is not without design that I have mentioned the name of Frances Wright, he favorite pupil of Jeremy Bentham, and famous infidel lecturer through our country, some twenty years ago; for I happen to know, what may not be known to you all, that she and her friends were the great movers in the scheme of godless education, now the fashion in our country. I knew this remarkable woman well, and it was my shame to share, for a time, many of her views, for which I ask pardon of God and of my countrymen. I was for a brief time in her confidence, and one of those selected to carry into execution her plans. The great object was to get rid of Christianity, and to convert our churches into halls of science. The plan was not to make open attacks on religion, although we might belabor the clergy

and bring them into contempt where we could; but to establish a system of state,—we said *national*—schools, from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is verifiable by the senses, and to which all parents were to be compelled by law to send their children. Our complete plan was to take the children from their parents at the age of twelve or eighteen months, and to have them nursed, fed, clothed, and trained in these schools at the public expense; but at any rate, we were to have godless schools for all the children of the country, to which the parents would be compelled by law to send them. The first thing to be done was to get this system of schools established. For this purpose, a secret society was formed, and the whole country was to be organized somewhat on the plan of the carbonari of Italy, or as were the revolutionists throughout Europe by Bazard preparatory to the revolutions of 1820 and 1830. This organization was commenced in 1829, in the city of New York, and to my own knowledge was effected throughout a considerable part of New York State. How far it was extended in other states, or whether it is still kept up, I know not, for I abandoned it in the latter part of the year 1830, and have since had no confidential relations with any engaged in it; but this much I can say, the plan has been successfully pursued, the views we put forth have gained great popularity, and the whole action of the country on the subject has taken the direction we sought to give it. I have observed too that many who were associated with us and relied upon to carry out the plan, have taken the lead in what has been done on the subject. One of the principal movers of the scheme had no mean share in organizing the Smithsonian Institute, and is now, I believe, one of the representatives of our government at an Italian court. It would be worth inquiring, if there were any means of ascertaining, how large a share this secret infidel society, with its members all through the country, unsuspected by the public, and unknown to each other, yet all known to a central committee, and moved by it, have had in giving the extraordinary impulse to godless education which all must have remarked since 1830, an impulse which seems too strong for any human power now to resist."

There can hardly be a doubt that this secret society was largely responsible for making our public schools godless. While we do not think it likely that the organization still exists today, it would be absorbingly interesting to know how long it operated and when and how it ended. No history of the public school system of the United States can be complete without a full account of the movement started by Frances Wright and her friends. Will not some competent scholar endeavor to clear up this important but obscure chapter?

## Origin of the Legend of St. Ambrose and Theodosius

Eleven years have elapsed since the famous Bollandist Fr. van Ortroy, S. J., expunged from the reports which Sozomenus and Theodoretus have given us of the public penance performed by Theodosius the Great, the much-quoted account of the church-door meeting between the Emperor and St. Ambrose.[1] That this meeting is legendary, there can no longer be a doubt after H. Koch's paper, "Die Kirchenbusze des Kaisers Theodosius des Grossen in Geschichte und Legende," published in the *Historisches Jahrbuch*.[2] But hitherto no one had attempted to ascertain what had given rise to the legend. Rev. P. Chrysostom Baur, O. S. B., undertakes this task in a recent number of the *Theologische Quartalschrift* of Tübingen.[3] P. van Ortroy thought[4] that Theodoretus had mistakenly evolved the legend out of a remark made by Paulinus, Saint Ambrose's most ancient biographer, who says:[5] (Ambrosius) "copiam imperatori ingredienti ecclesiam denegavit." Koch adopted much the same view. "Paulinus," he says,[6] innocently gave occasion to the legend, Sozomenus erroneously created it, and Theodoretus developed it to such a degree that it entirely obscured the historic truth of the matter."

P. Baur, on the other hand, thinks it improbable that the five short words just quoted from the *Vita* of Paulinus, should have misled Sozomenus, when no Latin writer fell into the same mistake, and it is most unlikely that Sozomenus was at all acquainted with Paulinus' *Vita Sancti Ambrosii*.[7] It can, moreover, be shown that the famous church-door scene existed in Greek literature long before the time of St. Ambrose and the Emperor Theodosius. P. Baur traces it to St. John Chrysostom, who in his treatise *In S. Babylam, contra Julianum et Gentiles*, written about the year 382, tells substantially the same story that Sozomenus and Theodoretus relate of St. Ambrose and Theodosius the Great, of another emperor, presumably Philippus Arabs, and another bishop, Babylas. P. Baur gives the account in full and comments upon the analogy between it and the later story substantially as follows:

[1] *Ambrosiana. Scritti varii pubblicati nel XV Centenario della morte di S. Ambrogio.* No. iv: *Fr. van Ortroy, S. J., Les Vies grecques de S. Ambroise et leurs sources.* 37 pp. Milano 1897. —Fr. van Ortroy has treated the same question more in detail in his paper "Saint Ambroise et l'empereur Théodose" in the *Analecta Bollandiana*, XXIII (1904), pp. 417—426.

[2] XXVIII (1907), pp. 257—277.

[3] XZ (1908), 3, pp. 401—409.

[4] *Analecta Boll.*, XXIII, 424.

[5] *Vita S. Ambrosii*, No. 24, Migne PL XIV, 35.

[6] "Die Kirchenbusze des Kaisers Theodosius," l. c., p. 276.

[7] Paulinus' *Vita S. Ambrosii* was written about the year 422. Sozomenus completed his church history probably about 425. The first Greek translation of the *Vita* that we know of, dates from the eighth or ninth century.

The analogy between the two stories is evident. It is quite unnecessary to assume that Sozomenus and Theodoretus misunderstood Paulinus (if they were acquainted with his *Vita*). One who had once read the Babylas story as told by St. Chrysostom, was very likely to recall it to mind when he heard of the incident at Thessalonica and the penance assumed by Theodosius. Theodoretus in particular was well acquainted with, and an admirer of, the writings of his great fellow-countryman Chrysostom, while Sozomenus lived and wrote in Constantinople. Hence we may reasonably assume that neither Sozomenus nor Theodoretus invented the famous legend but that they simply took it from St. Chrysostom. We have many examples to show how innocently Greek and Latin hagiographers alike practiced such adaptations. In the present instance we are able to show that the same legend entered into the lives of several other saints. Theodore of Trimithus and George of Alexandria depict St. Chrysostom himself in the rôle which he had ascribed to Babylas and which Sozomenus or Theodoretus had transferred to St. Ambrose. Later on we meet the same story in the apocryphal *Vita S. Epiphanii Constantiae in Cypro episcopi* (Migne, PL. XLI, 37 spp.).

So that the involuntary "grand coupable" in this instance is not Paulinus, but most probably St. Chrysostom.

## The Christmas Hymn of the Angels

"Brevis licet sit angelorum hymnus, multas tamen habet difficultates."—"Short as it is, the hymn sung by the angels [at the birth of our Lord. Cfr. Luke ii, 14] is yet involved in many difficulties."

Those who read our article, "A Critical Disquisition on the Christmas Hymn of the Angels" in the REVIEW, xii, 2, 30, will remember that the difficulty turns about the phrase *"en anthropois eudokia."* Are we to read: *"en anthropois eudokia"* or *"en anthropois eudokias"?* And what is the meaning of the phrase?

The textus receptus and Wetstein give *"en anthropois eudokia."* Lachmann, Tischendorf, Tregelles, Westcott-Hort, Blass, and Nestle prefer *"eudokias."*

The translations vary still more. Our English Bible has: "on earth peace to men of good will." Of those who read: *"en anthropois eudokias,"* Hort and Westcott translate: "in (among and within) accepted mankind." T. S. Evans: "among men of his counsel for good (of his gracious purpose)." Plummer: "among men of His good will."

In our previous paper, referred to above, we quoted Knabenbauer *(Comm. in Evang. sec. Lucam,* p. 122) as explaining *"en anthropois eudokia(s)"* by: "in hominibus beneplaciti divini."—"*Eudokia* enim.... de divino beneplacito, de gratuita Dei erga nos benevolentia dicitur. ....Neque enim, ut notat Ians., *eudokia* unquam tribuitur homini respectu Dei, sed frequenter Deo respectu hominum." That is to say, *"eudokia"* means good pleasure and is never applied in holy Scripture to man with respect to God, but frequently to God with respect to men. (Cfr. e. g. Ps. V, 13; L, 20; Phil. II, 13.)

It has been objected that if this explanation be true, then the ancient Latin translation, "et in terra pax hominibus bonae voluntatis," must be false. But "bonae voluntatis" may be said—and here undoubtedly is so intended—of God with respect to men. Our vernacular versions ("men of good will," "hommes de bonne volonté," die guten Willens sind") put a wrong construction upon "hominibus bonae voluntatis," or, at least, are misleading.

Aichner in Herder's *Biblische Zeitschrift*[1] (V, 4, 381 sqq.) endeavors to show, from what he believes to be the Hebrew original of the angels' hymn, that *"anthropoi eudokias"* was meant to apply to the Jews. The hymn, he argues, has come down to us from the early Jew-Christians and its original was undoubtedly in Hebrew. But he does not solve Wellhausen's objection, that the hymns in the first chapters of St. Luke's Gospel were probably set down in writing from reminiscences, and that there is no apparent reason why they should not have been composed directly in Greek.

The puzzle is by no means cleared up yet. So much is certain, however, and all text critics and exegetists are practically a unit on it, that the current vernacular versions ("to men of good will," etc.) are misleading and should be amended. Father Knabenbauer (123), it will be remembered from our previous article, expressly warns exegetists and preachers: "quod in vulg. habetur bonae voluntatis explicari debere de benigna Dei voluntate.... Quare bene attendendum est ne falso explicentur versiones in linguis vernaculis quae communiter feruntur...."

[1] We improve this opportunity by renewing our recommendation of this most excellent and scholarly biblical review. It is published quarterly by B. Herder, and the subscription price of $3.50 per annum, while seemingly somewhat high, is in reality very moderate in view of the many valuable articles and the wealth of bibliographical information which the *Biblische Zeitschrift* furnishes in every one of its beautifully printed issues.

# MINOR TOPICS

## MAKING SPIRITUAL PROVISION FOR NEGROES

A reader of the CATHOLIC FORTNIGHTLY REVIEW in Cleveland, Ohio, writes to us:

The recent events in Springfield, Ill., have again shown that something should be done to stir up Catholic charity in favor of the poor negroes. Allow me to call your attention, and that of your readers, to the Interparochial Negro Association which has been started here in Cleveland. In a big city like this it is plain that something must be done not only for the Christianization of the colored people, but also, and first of all, to provide for those of them who are already of the household of the faith. There are many negroes spread all over every one of our large cities, a considerable number of them Catholics living at great distances from each other. In Cleveland the Protestants have already for a long time been active in this field; they have in the heart of the city a negro church, whose pastor, a zealous Episcopalian minister, says that nearly three hundred families attend his services regularly. A similar condition of affairs existed in Boston when, in 1894, a missionary who is now working in our Federation, began to take great interest in the spiritual welfare of the negroes. At his suggestion Archbishop Williams ordered special services for negroes to be held in a chapel of his cathedral, and appointed a young priest to look after the colored Catholics. In a short time this chapel became a point of attraction for the Catholic negroes of Boston; a number of them moved into the neighborhood of the cathedral, and from this small beginning there has developed a strong negro parish.

Our late beloved Bishop Horstmann was heartily in favor of this plan and had nearly everything ready for its execution when he died. Had he been spared we should probably have in Cleveland today a centrally located church for the exclusive use of colored Catholics.

Thus far our correspondent, who, by the way, is not a priest, but a plain work-a-day layman. His zeal for our neglected negro brethren honors him, and we trust the publication of his letter will draw the attention of the ecclesiastical authorities in all our large cities to this important branch of our "inner mission."

The REVIEW will be glad to give space to any communications that may be addressed to it on the subject of making provision for the Catholic negro population and of spreading the faith still further among them.

## SAVINGS BANKS INSURANCE

The Portland *Catholic Sentinel* (Sept. 3) discusses sympathetically the subject of savings banks insurance, with special reference to the experiment in Massachusetts, where this idea has been recently introduced.

Unfortunately we have as yet no data whereon to base an opinion about the value of this plan to the laboring people and the poorer classes generally, for whose particular benefit it was devised. According to the latest official report of the Insurance Commissioner of

Massachusetts, the act permitting savings banks to issue life insurance policies and to grant annuities became a law on June 26, 1907. To prepare the necessary machinery for its execution, organize for medical examinations, calculate the premiums and surrender values, draft the policy contracts, and so forth, took considerable time, and it was not until June 22, 1908, that the first policy under the new law was issued by the Whitman Savings Bank.

"Since that time," the Commissioner tells us, "the bank has made arrangements for the appointment of agencies in various parts of the State. The agencies so far appointed are, for the most part, large manufacturing companies. By means of these agencies the employee in a manufacturing company can pay his monthly premium in the place where he works and thus he is saved the trouble of going to the bank each month to pay for his insurance."

Which makes it appear that the interested banks realized at the very beginning of the experiment that the plan can not be made to work without establishing collection agencies; though it is ostensibly the main purpose of the law to simplify the insurance business and reduce the cost of operation by eliminating the middle man or collection agent. We doubt very much whether, under present conditions, the savings banks will to any large extent supplant the industrial insurance companies, and if they did, we fail to see how the laboring men would profit by the change.

### CRITICIZING THE K. OF C.

The editor of the *Catholic Citizen* has recently made bold to criticize mildly the great and wonderful Order of the Knights of Columbus on account of its extravagance and its do-nothing policy so far as real Catholic endeavor is concerned. We will not quote his words of censure, for we have uttered much the same criticisms and warnings time and again, and more emphatically, in this REVIEW. But the Milwaukee editor is finding out that the valiant Knights brook no criticism. In Vol. xxxviii, No. 50 of the *Catholic Citizen* we read:

"We are in receipt of a letter from a member of the K. of C., expressing displeasure with our criticism of the order's present inadequate work and influence. He thinks we show hostility to it and fail to appreciate what it has done. No Catholic paper has more cheerfully commended the good work of the K. of C. than our's. Nearly the entire staff of this paper are members of the order, and we have pioneered it in more than one locality. But we have a duty of criticism as well as commendation towards this order, as well as towards all other Catholic societies. And criticism will never hurt a meritorious society. Indifference is the real enemy of Catholic societies. Criticism drives away indifference and stimulates to new and larger endeavor...."

We doubt whether Editor Desmond would persist in his bold attitude if the K. of C. undertook to boycott his paper—a thing they are quite likely to do in case he insists on his "duty of criticism." The great and glorious Order wants no criticism no matter how well meant; it demands blind adulation. And that is one reason why its "work and influence," in Mr. Desmond's sugared phrase, is "inadequate,"—in other words, why, as the same gentleman ventures to adumbrate in the title

of the article from which we have quoted, it has no future, or, as a less timid—and if you will, more brutal critic—would say, why it is going to the demnition bowows.

### AN IMPORTANT JUDICIAL DECISION REGARDING FRATERNAL ORDERS

According to the daily newspapers, Judge Benton of the New York Supreme Court has sustained an injunction that restrains the Independent Order of Foresters from raising its assessment rates. He took the ground that this Order, having a large "reserve fund", is not on the verge of bankruptcy, and that the argument that an increase of rates is necessary to prolong its life, amounts to nothing.

If this decision is upheld, it will put the management of many of our fraternal assessment insurance organizations in a very embarrassing situation. The best-informed fraternity leaders have latterly come to recognize the danger of operating with insufficient rates and have endeavored to prevail upon the members to adopt higher scales. These efforts were successful in some cases, mainly in the Catholic societies, but they have failed signally in others, as for example recently in the Modern Woodmen. Almost every one of these concerns boasts of a "reserve fund" with which to pay off "the last man." If now, so long as there is a dollar left in the reserve fund, any dissatisfied member can stop the efforts of an enlightened management to improve the condition of a society by raising its rates, the failure of most mutual assessment life insurance organizations is clearly but a question of time.

For the protection of the public at large the accumulation of optional reserve funds by assessment societies should not be tolerated. When members pay in more money per annum than is necessary to cover the actual cost of their temporary insurance, they ought to have some guaranty, more reliable than the promises of the management, that the demanded reserve payment is ample. There is but one way of insuring a reasonable degree of security, and that is to place all such organizations under the control of the State insurance departments by incorporation as legal reserve or level premium companies; then the insurance commissioner will in every case see to it that the required reserve for every outstanding policy is on hand, and if it is not on hand, will "close the shop" and thus save the members from being deceived and plundered by the promise of cheap insurance.

### THE CONVERSION OF THE ENGLISH-SPEAKING WORLD

Under this title the London *Catholic Weekly* in its issue of August 7, published an excellent editorial leader, which deserves to be brought to the attention of American Catholic readers. We reprint it in full:—

We rubbed our eyes—as did, doubtless, our readers generally—on reading the paragraph which appeared from Reuter's agent at Rome in the English daily papers of Tuesday last, and which stated that Father Doyle, rector of the Paulist Apostolic Mission House, Washington, who is now in Rome, informed Cardinal Merry del Val that "it will not take long to realize the ultimate object of the Mission House, namely, the conversion of the whole English-speaking people to Catholicism."

The reference is, we may presume, to the English-speaking people of the United States. But, even so, it strikes us as being what the Americans would

call a "tall order," and as being as highly improbable a thing as could be imagined in the sphere of religion. The Paulists have done a great work in the United States by their missions to non-Catholics. They make some 25,000 conversions a year, and this year they effected the conversion of thirty Episcopalian ministers of religion. But, apart from the lapsing of born Catholics which goes on at even a greater pace in the United States than in England, this fact, however notable and satisfactory, does not justify the exalted anticipations of the Reuter paragraph. The population of the United States proper is somewhere between seventy and eighty millions, of which some ten millions are Catholics. We cannot say what the proportion of English-speaking people is in the general population. But it is very large, and at the assured rate even of 25,000 conversions a year would take some centuries for the conversion of the whole of it.

Then the Episcopalian body, from which most of the conversions are made, is one of the smallest religious bodies in the country, numbering at the outside not more than half a million; whilst those very anti-Catholic English-speaking bodies, the Methodists, Baptists, Presbyterians, and Congregationalists, number eleven millions between them.

We do not think that any good purpose is served by such enthusiastic closing of the eyes to the reality of the situation as is evidenced by such statements as that to which we are referring. A great work lies before the Church in the United States and in the whole English-speaking world. That work is hindered rather than helped by such statements—statements that are liable to be taken as signs of a boastful spirit, and that are likely to have an irritating and antagonizing effect on Protestants.

The true Catholic missionary spirit is, in our humble opinion, an entirely different spirit, and it will shrink from expressing itself in language of that kind. It will look at home mainly, conscious that it is by example that the non-Catholic world will be affected. "Let your light shine before men that, seeing your good works, they may glorify your Father who is in heaven." It will not fly in the face of common sense and of the teaching of all Christian history, but will possess itself in patience, conscious that, whether in adversity or in prosperity, whether persecuted or oppressed, the Church is, and must necessarily always be, the "light of the world," the more so or the less so in proportion to the unworldliness and sanctity made manifest, or shown to be lacking, in the lives of her members.

**P. F. COLLIER AND "COLLIER'S WEEKLY"**

The subjoined article from the Antigonish (N. S.) *Casket* (Vol. lvi, No. 33), to which we give the key in the heading placed over this item, deserves the widest possible circulation in this country:—

The sudden death of Father William Burns, just after leaving the pulpit of the Servite Church in London, recalls memories of his father who, born in a Scottish manse, and destined for the Presbyterian ministry himself, became a Tractarian and then a Catholic. His son became a priest and his five daughters nuns. He had founded the publishing house now known as Burns and Oates before his reception into the Church. Afterwards, says the *Tablet:*

No Latitudinarian in life, James Burns could be no Latitudinarian in literature. All publishers were more or less specialists in those days—John Murray would not forgo even his political principles to print a pamphlet for

a Whig. In no case could James Burns tolerate the idea of circulating error; he could not offer, say, a Catholic work by Newman in one hand and its antidote in the other, and wake up in the night and wonder which was going to be uppermost, the truth or the error. Lacking the modern elasticity, he cleared his list of alien works, and reconstituted his firm as one which published Catholic books, and no others—a policy from which it has never swerved. Great was his loss, but his gain, other than material, more than compensated him an hundredfold even in this world; and Cardinal Newman's "Loss and Gain" was written as in some measure an encouragement to James Burns, caterer for only Catholic readers.

This well-deserved tribute to a conscientious publisher reminds us that some Catholic college in the United States lately conferred an honorary degree on a gentleman referred to as a well-known Catholic editor. Our friend Mr. Desmond of the Milwaukee *Catholic Citizen*, on noting this fact, remarked in a musing tone: "Let us see. What Catholic paper does he edit?" We cannot answer the question, but we feel moved to note the striking contrast between this so-called Catholic editor and the London publisher. If any Catholics in Nova Scotia have read the ablest and most virulent attack ever made in English literature on the celibacy of the clergy, it is in a volume published by this so-called Catholic editor. If they had read any of the novels of one of the vilest as well as greatest of French novelists, it is because the traveling agents of this so-called Catholic editor have brought them to their door. If this gentleman has ever published a Catholic book, we have not heard of the fact. As to his being an editor, there is a weekly paper of large circulation which bears his surname; it is a clean and clever paper, we believe, but it is certainly not doing any special service to the religion of which the above mentioned Catholic college seems to think this gentleman so bright an ornament. If we remember well, the paper is supposed to be edited by his son, whose name we have seen mentioned in the "Et Caetera" department of the *Tablet* as a well-known Catholic and an editor; which by no means signifies a Catholic editor.

**"LEAGUE OF THE CROSS CADETS"**

The Archdiocese of San Francisco has revived its "League of the Cross Cadets," a peculiarly Californian institution, which, like so many other things, had been in abeyance since the great earthquake and fire.

The "League of the Cross Cadets" are an outgrowth of the "League of the Cross," which was established by the late Msgr. Montgomery when he was still chancellor of the Archdiocese of San Francisco. The *Monitor* sketches their history as follows (L, 15):

"The pledge of temperance until the age of twenty-one was administered by Archbishop Riordan to the boys at confirmation, and tens of thousands of young men were thus enrolled in the League of the Cross. Then the larger boys who had a taste for military life were organized into cadet companies, uniformed and drilled. The founders of the regiment never dreamt it would assume such immense proportions. Before the fire there were fifteen companies, with band, organized in San Francisco, Oakland, San Rafael and Menlo Park. Annual encampments, competitive drills, essay contests, oratorial com-

petitions, frequent outings and innumerable attractive features kept up interest in the work and induced thousands of young men in this and neighboring cities to become total abstainers. The good accomplished by the organization is incalculable, and many a young man in the business and civic life of San Francisco to-day owes a debt of gratitude to the League of the Cross."

### LIMITATIONS OF THE LECTURE SYSTEM OF TEACHING

There is a vindication for the traditional system of teaching, as adhered to by most if not all our Catholic Colleges, in the following passage from a paper on "The Care of the Freshman" by Robert J. Aley, Ph.D., in the N. Y. *Evening Post* (Sept. 5th): "Today, with excellent text-books and a consensus of opinion fixing very definitely the domain of freshmen work, the lecture plan for beginners has no excuse, except as an occasional supplement to the text, or for purposes of review and organization. The large class is responsible for this form of class procedure that does so much to dwarf and discourage the student. No very profound changes occur in a boy from June to September. In June he was a high school senior. In September he is a college freshman. To sit in a large class and take notes upon a formal lecture, and then be told to go to the library and *read up* certain general topics, neither inspires nor interests him. The change from the world he has known is so great that it ought not to cause wonder if he never really feels the joy and glow of academic life. The truths that take possession of a student are those that he has a chance to ponder over and digest. His rambling and disconnected lecture notes do not present truth in a form to suggest study and reflection. He needs the logical, orderly, and suggestive arrangement of a good text-book so that he may come into close and intimate contact with the truths of the subject that he ought to master. The teacher should be the taskmaster that keeps him at his duties, the way-shower that opens to him new fields of thought, the helper that leads him to better methods of attack, and the friend that fills him with a desire to grow. As the mere lecturer meets none of the requirements, he should be eliminated from freshmen class-rooms. The lecture makes the work of the student easy and indefinite, thus destroying individual effort. It makes the student passive when he ought to be active. It usually leaves the student with vague and incorrect ideas."

### SUGGESTIONS FOR THE SHORT-STORY WRITER

The young people who pad out the fifty-seven varieties of monthly magazines with love stories are confronted with a famine of raw material. This shortage seems to have been caused by an unhappy conflict between the copyright laws and the ten-centers' demand for manuscript wherein He and She commune and quarrel through ten pages.

To meet this demand the short-story mechanic has to fashion "situations"; if these are not new, either his wares will not sell or else he will be haled to court on the charge of plagiarism. But how are new situations to be invented? The *Nation* makes the following suggestions: "Situations" are composed of (1) persons (not too many),

(2) temperaments, (3) surroundings, such as (a) ball rooms, (b) conservatories, (c) summer hotels, (d) hammocks, (e) automobiles, (f) highway robbery, and may be twenty-five other things; then (4) dialects, perhaps a hundred or more, and lastly (5) conversation, whereof style may be counted as a factor. A little mathematical calculation will disclose that, of all these elements, only one approximates infinity in its possible number of variations and their combinations; and that one is conversation, this "rioting river of words." As for characters, you can, in a few pages of the census reports, count the number of nationalities, races, occupations, ages, social ranks, etc., to which He and She and the *deus ex machina* may belong. Of temperaments psychologists say there are not more than a dozen distinct varieties; so the total of Jekyll-Hyde combinations and the ordinary mixed breeds producible by skilful blending is not large. Dialects are not made fresh every day; and, if they were, they would not be decipherable at the same rate. As for combining them, a violent prejudice still exists against crossing Burns Scotch with Uncle Remus or Tennessee with Bowery. Varieties in the environment ought to be more numerous; if cabinet-makers would lend a helping hand, She might find a score more styles of furniture to pose on than are now available: landscape architects could render similar service, if they but loved literature a little more. The present indifference of craftsmen toward the demands of Art, however, keeps the number of "situations" down to a paltry million. As the fifty-seven varieties of ten-centers have already published twice as many He-and-She incidents, the poor author cannot be reproved for permuting the dictionary.

**ANTI-PROFANITY**

*Extension* (iii, 4) calls attention to a zealous layman in the East, who has been doing splendid missionary work along much-needed lines. "He has quietly instituted a campaign against profanity and obscene language, and so effectively has he wrought that the results of his efforts are being felt in many factories, shops and offices throughout the land. A member of the Holy Name Society, he began, some years ago, to distribute at his own expense strips of cards with the simple little request not to swear. It was a novel idea, but very effective. And many a man who formerly ornamented his language with sulphurous and blasphemous expletives, has weaned himself from the habit through the agency of the little card. The originator of this campaign for decency in speech.... is Arthur S. Colborne, and he is President of the Anti-Profanity League. Just drop him a postal, telling him that you are interested in his work, and he will be glad to send you a supply of the cards for distribution. His address is 1054 Bushwick avenue, Brooklyn, New York."

**A WORD FOR THE BOOK-SELLER**

The *Nation* has a good word to say in favor of the book-seller as against the department store:

Granted that in publishing there are shysters as in law, quacks as in medicine, and sensationalists as in journalism, the fact remains that the best men in the business are governed by an intellectual and ethical code different from that of the maker of steel billets.

And this code must be extended to the retailer if our purveyors of literature are not to come to grief. The difficulty with the book-counter of the average department store is that the books there are treated exactly as if they were calico, breakfast food, or wash-tubs. They are bought in vast quantities at the lowest possible cost, and are indiscriminately sold at bargain prices. We do not deny that a few of these book departments are competently conducted or that the cheapest and worst of them may be useful in bringing books to the attention of people who might otherwise never dream of buying them. But in general the book department which is but a small section of a huge shop, can never be a substitute for the regular well-stocked book-store which it seems to be killing. The busy, hurried, crowded aisles of the big store do not invite to sauntering, and a leisurely tasting of this book and that till one has hit upon something that catches the fancy. The brisk young woman, whose ignorance of literature, except the last popular novel, is so abysmal, cannot take the place of the well-read bookman who is glad to have you sample his wares and who can, if asked, give you judicious advice as to the flavor of almost any volume on his shelves. The picture of the real book-seller has often been drawn from life—the man who actually loves books, and delights to handle them and to discuss them with an appreciative purchaser. The genus is, we fear, becoming extinct. In a few of our smaller cities he still survives and leads a precarious existence. Wherever he lives he is a humanizing influence which we cannot afford to lose in this age of iron and concrete. If the publishers can do anything to keep him alive, they will deserve well of the republic of letters.

But the publishers cannot bear the burden alone. The rest of us also have a duty to discharge. A well-stocked and intelligently managed book-shop may be regarded as an important public institution. It deserves consideration and support beyond that accorded to most mercantile enterprises. If we ask author, publisher, and book-seller to make some sacrifice for the sake of literature, we must also do our share. The great truth that man shall not live by bread alone applies to buyers quite as much as to the makers of books.

### "UNCLE SAM"—ORIGIN OF THE NATION'S NICKNAME

The Proceedings of the American Antiquarian Society, volume xix, part 1, contains a solid and apparently conclusive article by Mr. Albert Matthews on the origin of the nation's nickname, "Uncle Sam."

Mr. Matthews has made a vigorous investigation of early books and newspapers, but he can find no trace of the expression prior to the war of 1812. Indeed, he asserts that the "nickname certainly did originate during that war. Moreover, for a year or so it was avoided by those who favored the war, and was employed only by those who opposed the war. Hence the term was at first used somewhat derisively."

The first discoverable instance of its use in print is in an article that appeared in the Troy *Post*, September 7, 1813. A footnote explains the term: "This cant name for our government has got almost as current as 'John Bull.' The letters U. S. on the government wagons, &c., are supposed to have given rise to it."

## FLOTSAM AND JETSAM

Teachers and other inglorious guides to the realms of a higher life are generally underpaid and often unappreciated. They are prophets without honor in their own country. The stock broker and the grocer set down the teacher and the literary man as fourth-rate plodders, incapable of earning a decent living. It may be unfortunate that the men who facilitate the exchange of ideas receive less recompense than those who facilitate the exchange of commodities. Some callings, nevertheless, are in part their own reward; and there are human beings who would rather traffic in ideas at a profit of $1,500 a year than in cheese and bonds at a profit of $15,000. Then, too, it is written that man shall not live by cheese and bonds alone. The hand that carries the torch and passes it on may be weak and faltering, unworthy of the high office, but it is the hand of one who has chosen the better part, who has tried, however unsuccessfully, to quicken a love of the things of the mind and the soul. He has devoted his life to the sustenance, not of the body that perisheth, but of the soul.

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In No. 19, Vol. x, of the *Pittsburg Observer* the conductor of the "Questions Answered" department, Rev. John Price, tries to defend himself against our gentle criticism (CATHOLIC FORTNIGHTLY REVIEW, xv, 19, 584 sqq.) of the misinformation he gave in Vol. x, No. 7 of the same estimable newspaper on the origin of the Stations of the Cross. He does not dare to quote our criticism, but merely repeats the question-box answer which we had censured, and then naïvely confesses that "it was almost a verbatim translation from D'Hauterive's 'Grand Catechism de la Perseverance Chretienne,' Tome Troisieme, pp. 666-667" [*sic!*].

It is useless to argue a historical question with a writer who will quote D Hauterive, (and quote him inacurately to boot!) as an authority on the origin of the Stations. If the editor of the *Observer* cares tuppence for the opinion of real scholars he will hasten to perform his plain if unpleasant duty.

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We have already (CATHOLIC FORTNIGHTLY REVIEW, xv, 19, 583) called attention to the fact that there were several Catholic delegates at the national convention of the Socialist Party, held in Chicago last May. We quoted from a speech delivered by one of them, Mr. Devine of Ohio. Several of our readers have written us that surely these men can be Catholics in name only. Yet Mr. John Spargo is quoted in the Catholic Federation's *Bulletin* (ii, 5, 10) as saying "that at the last meeting of the Socialist party at Chicago he met many [!] Catholics who, after going to Mass on Sunday, took part in the deliberations of the convention." It is unfortunately but too true that there are misguided men, not a few, who honestly believe they can be at the same time loyal Catholics and members of the American Socialist Party as at present constituted and on its actual platform. This is a grievous error.

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This is how the famous Motu Proprio is observed in one American diocese:

"In the presence of a large and representative audience Miss Erma Sheridan.... and Mr. Roy T. Byrne of Omaha, were united in marriage at 10 o'clock Wednesday morning, at St. Joseph's Cathedral. Right Reverend M. F. Burke officiated at the ceremony and the Nuptial Mass which followed it assisted by Rev. P. Arensberg and Rev. E. Mallen. Right Reverend Monsignor Linnenkamp was present in the Sanctuary.... While the ushers were seating the guests, an elaborate musical program was given, with Mr. Sidney Collins at the organ, opening with the Festival march by Batiste-Calkin. Miss Annie Plato sang 'To the Evening Star,' from Tannhäuser, and Miss Helen Stohr sang 'Forever Mine,' by Otto Cantor. Miss Mary Pfeiffer sang Raff's 'Ave Marie,' with violin obligato by Miss Alice Brown. Mr. Joseph Quinlivan followed with 'Beloved It Is Morn,' by Aylward and Mr. Harry Peterman sang 'O Flower of All the World,' by Amy Woodford Finden. The Bridal Chorus from Lohengrin announced the approach of the wedding party and Mendelssohn's Spring Song was played during the ceremony. During the Mass Miss Stohr sang 'Ave Marie' by Bach-Gounod, with violin obligato by Miss Brown. The quartet sang the 'Sanctus' from Gounod's St. Cecila's Mass, the solo by Mr. Quinlivan. For the recessional Mr. Collins played the wedding march from Mendelssohn's Night's Dream." (St. Joseph, Mo., *Catholic Tribune*, Sept. 12, 1908.)

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A Catholic who acts as society editor on a daily paper makes a good point in a letter to the *Catholic Citizen* protesting against the seeming irreverence of many Catholic societies in the use of sacred names. No harm is intended, of course, but it does offend one's sense of the fitness of things, as this correspondent points out, that e. g. a society named for the Sacred Heart should be announcing a card party and ice cream festival for Sunday evening. A Sacred Heart card club, an Immaculate Conception sewing society, a Blessed Sacrament baseball team, while named with no bad intention, do give an impression of irreverence to outsiders and even strike many Catholics as evidence of shockingly bad taste. Those responsible for the publicity of parish entertainments should at least be careful that a "social" given by a society in a parish dedicated to the Most Sacred Heart of our Blessed Redeemer, shall be announced as such and not as a "Sacred Heart social."

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The German universities are becoming less and less attractive to American students, according to the N. Y. *Evening Post* (Aug. 22). "Twenty or twenty-five years ago the American who returned from Germany with a higher degree wore a sort of educational nimbus, and his head was full of suggestive differences. He brought back also a store of fond memories of the quaint formalities and underlying simplicity of life in the charming little old-fashioned university towns. But all that elder and intimate fascination is vanishing; to become the 'most modern of the universities' is the ambition of the new era in Germany as in America. Already the higher degrees—sought only for their commercial value—are more difficult to obtain in our leading institu-

tions than abroad; accordingly the man who goes to Germany for his degree is looked upon with suspicion. The enchantment of the German university is in retrospect."

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"M. J., jr." concludes an interesting report to the N. Y. *Evening Post* (Sept. 12) on the Congress of Orientalists held at Copenhagen with the subjoined remark:

"The need of some common language of interchange at international gatherings of scholars was perhaps more seriously felt at this congress than ever before. The official language was French, but outside of official announcements, one heard chiefly German, and many even of those who had announced their communications in English made them in German. It now looks as though, eventually, German will become the common meeting-ground at assemblies of the learned."

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In a *Picture of the City of Washington* published by W. Q. Force, in 1845, on page 5 this statement appears:

"It is a historical fact, that even as far back as 1663, more than a century before the Revolutionary War, the site of the city of Washington was laid out (on paper) and was called 'Rome.' A gentleman by the name of Pope was the proprietor of the soil, and the 'Tiber' ran through his tract. The stream still flows at the foot of the 'Capitoline Hill,' and has its ancient name of fame."

Dr. E. L. Scharf says, in No. 612 of his syndicate letters, that according to the Office of Record of the District of Columbia, the Tiber was a stream which formerly did flow through the city of Washington, but has since been covered up and turned into the sewer system of the city; that furthermore, one of the large springs which flowed into the Tiber, at what is now 15th and I Streets, N. W., still furnishes the drinking water used at the White House.

Dr. Scharf adds that it is not improbable that Daniel Carroll, a relative of the first Bishop of Baltimore, once owned the land on which the capitol of the United States is built.

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A subscriber writes to the REVIEW:

"In one of our southern dioceses three priests recently joined the Modern Woodmen. When their bishop heard of it, he gave them two weeks to withdraw, which they promptly did. You have repeatedly complained that priests give scandal by joining the Elks and other such-like societies. Such a thing would not be tolerated in the southern diocese to which I refer."

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The *Church Times*, an organ of the Tractarian wing in the English Church, (issue of Aug. 21, 1908), hits off the modernistic trend of our day felicitously as follows:

"The prevalent feeling seems to be that the Redeemer left behind Him, not a Church or a faith, but a sentiment, and that common participation in this sentiment is enough, without the one Church or the one faith, to constitute Christian unity."

# BOOK REVIEWS AND LITERARY NOTES

—The *Ave Maria* published the following item recently (lxvii, 14) among its literary notes: "The new English edition of Von Ranke's *History of the Popes,* a reference work which should be in all large libraries, is said to be a great improvement on the old. It has been revised throughout by Mr. G. R. Dennis, and made to conform with the latest German edition in which numerous alterations and additions were incorporated. Published by Bell & Sons." While it may be quite true to say that Ranke's *History of the Popes* "should be in all large libraries," a devotional periodical of the caliber of the *Ave Maria* might reasonably be expected to qualify this statement with a note calling attention to the Protestant bias of the work, together with the remark—for a Catholic reader very important—that it is on the Roman Index of Forbidden Books.

—To one acquainted with the works of such German authors as Linsenmann, Pruner, and Koch, *A Manual of Moral Theology for English-Speaking Countries by Rev. Thomas Slater, S. J. With Notes on American Legislation by Rev. Michael Martin, S. J.* (Vol. i, 668 pp. 8vo. Benziger Brothers. $2.75 net) is somewhat of a disappointment. But it represents pioneer work in English, and for that reason alone deserves a cordial welcome. This first volume contains the general tracts on human acts, conscience, law, sin, the theological virtues, and chapters on the precepts of the Decalogue, contracts, the commandments of the Church, and the special duties attached to particular states and offices. The exposition is succinct—a little *too* brief here and there—and clear, and moves along in the traditional grooves. Father Martin, in his notes for the American reader, confines himself "to those points in which the ecclesiastical or civil laws of the United States differ from those of England." Father Slater does well to remind his readers in the Preface that a manual of moral theology is not intended for edification nor to hold up the high ideal of perfection; but is merely a technical handbook of moral pathology. Hence its first purpose is to aid the confessor and the parish priest in the discharge of their duties. As far as this can reasonably be, Father Slater's manual is also adapted to the use of the Catholic laity and to furnish information to enquiring non-Catholics, many of whom have such utterly wrong notions of the moral teaching of the Church..[1]

—*Vorträge über geistliche Themata von P. Judde S. J. Aus dem Französischen des Abbé Lenoir-Duparc.* (viii & 388 pp. Fr. Pustet & Co. 1907. 90 cts. net). This book contains solid spiritual food in the shape of instructions which bear upon the sanctification of souls, singling out vital points without which spiritual life is impossible. Although these instructions were given two hundred years ago, the principles of perfection remain the same, i. e. the

[1] Since this notice was put into type, volume II has also appeared. We shall review it later.

teaching and the example of Jesus Christ: hence their usefulness also for our time.

—Alfred Rébelliau, librarian of the Institut de France, and lecturer in the University of Paris, has published a documentary work of prime importance—*La Compagnie Secrète du Saint-Sacrement.* It contains the letters sent from the group of Paris to that of Marseilles from the year 1639 to 1662. These "companions," who, according to diverse sympathies, have been ranked by historians among saints or assassins, turn out to be citizens devoted to their religion in an age when Frenchmen still believed. Their reputation is partly responsible for the ill fame of "La Congrégation," which founders of the Third Republic like Henri Brisson have cleverly turned against "les congrégations" or religious communities of priests and nuns—quite another thing. We have not seen the work; but the *Nation* says of it: "Professor Rébelliau is apparently of Protestant antecedents; but his documents show off their writers to advantage in comparison with what has become official French history."

—Rev. Louis O'Donovan has re-edited, with a critical introduction, the famous "Defence of the Seven Sacraments" ascribed to Henry VIII. (*Assertio Septem Sacramentorum or Defence of the Seven Sacraments by Henry VIII, King of England. Re-Edited with an Introduction, by Louis O'Donovan, S.T.L. Preceded by a Preface by His Eminence James Cardinal Gibbons, Archbishop of Baltimore.* 479 pp. 8vo. Benziger Brothers. 1908. $2). The *Assertio* was written to obtain for its royal author the honorary title "Defender of the Faith." It has apologetical rather than scientific value. Father O'Donovan gives as his reasons for reprinting the work (he presents the Latin text together with an English translation), first, "that the readers may see, from so illustrious an example, that loss of faith comes from loss of morals;" secondly, "that non-Catholics.... may return to the rich, green pastures which they left four hundred years ago, and which are still as rich, as green, because still watered by the perennial streams of the seven sacraments, just as in the days of Henry...." The introduction contains a lot of extraneous matter and does not satisfy the demands of a critical student.

—The CATHOLIC FORTNIGHTLY REVIEW[1] has abridged for its readers the argument of Father Herbert Thurston's, S. J., valuable work *The Stations of the Cross.* About Father K. A. Kneller's recently published *Geschichte der Kreuzwegandacht von den Anfängen bis zur völligen Ausbildung* (ix & 216 pp. B. Herder. 1908. 95 cts. net, unbound), we need therefore not say more than that, substantially, it confirms Father Thurston's conclusions on the origin of the Stations, adduces a lot of fresh historical material, traces the history of the devotion somewhat farther back into the Middle Ages, and gives fresh details concerning the origin and later history of the Fourteen Stations such as we have them today. The interesting and scholarly book deserves a wide circulation. It is character-

[1] Vol. XIII, No. 13, pp. 412—416.

istic of the heroic "strenuousness" of the reverend author, and of so many of his German Jesuit brethren, that he undertook to compile this volume—"at a time when lingering illness rendered more difficult work impossible." (p. vi).

—Rev. Fr. Paschal Robinson, O. F. M., has had a limited number of copies of his "Inventarium omnium documentorum quae in Archivo Protomonasterii S. Clarae Assisiensis nunc asservantur," which appeared recently in the *Archivum Franciscanum Historicum* (I, 2 & 3), struck off in pamphlet form, and students of Franciscan history can procure one or more from the College of St. Bonaventure at Quaracchi, Italy, through any Catholic bookseller.

—*Barnaby Bright. By Rev. D. Bearne, S.J.* (2 vols. 80 cts. each.) —*The Curé's Brother* (75 cts.) —*Sheer Pluck and Other Stories* (75 cts.)—are three of Father Bearne's always welcome children's books. The first is very attractively gotten up, but rather dull; the second is bright and instructive, giving an English view of French child life; the third makes real for children of today some of the lives of the saints.

—Rev. Dr. Jacob Schäfer's little book, *Die Evangelien und die Evangelienkritik* (viii & 124 pp.), an elaboration of the introduction to his new edition of the second volume of Schuster's *Handbuch zur biblischen Geschichte,* contains in a nutshell all that an educated Christian should know about the genesis and credibility of the Gospels as against the objections of modern criticism. It is so well done and so opportune a publication in these piping days of insidious Rationalism, that we cannot help wishing that some able pen would turn it into good English for circulation as a Catholic truth pamphlet. (B. Herder. 1908. 60 cts. net).

—*War Abraham eine historische Persönlichkeit?* is the title of a detailed investigation, from the purely historical point of view, by Fritz Wilke (Leipzig: Dieterich). The author, after examining critically the "sources of the Abraham stories," and rejecting the astro-mythological interpretation, concludes that the Old Testament accounts are substantially correct, although "Sagen" entered into them freely. Abraham himself is the founder of a religion in contrast to certain Canaanitish creeds; but the question whether or not he was a contemporary of Hammurabi, is left unanswered.

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### ENGLISH

*Catholic Home Annual. 1909.* 79 pp. large 8vo. Benziger Brothers. 25 cts.

*Irish Wit and Humor. Anecdote Biography of Swift, Curran, O'Leary, and O'Connell. Twenty-seventh Edition.* 239 pp. 12 mo. Fr. Pustet & Co. 50 cts.

*Ideals of Charity. By Virginia M. Crawford.* 159 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 75 cts. net.

*The Shadow of Eversleigh. By Jane Lansdowne.* 287 pp. 8vo. Benziger Brothers. 1908. $1.25.

*Marotz. By John Ayscough.* x & 415 pp. 8vo. New York: G. P. Putnam's Sons. 1908. (St. Louis: B. Herder). $1.50.

*Auriel Selwode. By Emily Bowles, Author of "In the Camargue," "A Gracious Life," "Madame de Maintenon," etc.* viii & 354 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1908. $1.60 net.

*Arnoul the Englishman. By Francis Aveling.* 405 pp. 8vo. B. Herder. 1908. $1.50 retail.

*A History of the Holy Eucharist in Great Britain. By T. E. Bridgett, C. SS. R. With Notes by H. Thurston, S. J.* xix & 325 pp. folio [same style as Rickaby, *God and His Creatures*]. London: Burns & Oates; St. Louis: B. Herder. 1908. $7 net.

*A Living Wage: Its Ethical and Economic Aspects. By John A. Ryan, S. T. D., Professor of Ethics and Economics in the St. Paul Seminary. With an Introduction by Richard T. Ely, Ph.D., LL.D.* xvi & 346 pp. 8vo. New York: Grosset & Dunlap. 1908. Cheaper Edition 50 cts.

*A Manual of Moral Theology for English-Speaking Countries. By Rev. Thomas Slater, S. J., St. Beuno's College, St. Asaph. With Notes on American Legislation by Rev. Michael Martin, S. J., Professor of Moral Theology, St. Louis University.* 522 pp. 8vo. Benziger Brothers. 1908. $2.75.

GERMAN

*Der Wanderer. Kalender für das Jahr 1909. Mit zahlreichen Illustrationen. Achter Jahrgang.* 97 pp. large 8vo. St. Paul: "Der Wanderer." 25 cts.

*Das religiöse Leben in Hohenzollern unter dem Einflusse des Wessenbergianismus. 1800—1850. Ein Beitrag zur Geschichte der religiösen Aufklärung in Süddeutschland. Von Dr. Adolf Rösch.* (Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland. Zweite Vereinsschrift für 1908). 140 pp. 8vo. 1908. Köln: J. P. Bachem.

*Bibliothek deutscher Klassiker für Schule und Haus. Mit Lebensbeschreibungen, Einleitungen und Anmerkungen. Begründet von Dr. Wilhelm Lindemann. Zweite, völlig neu bearbeitete Auflage, herausgegeben von Prof. Dr. Otto Hellinghaus.* — ZEHNTER BAND: *Romantik. Dichtung der Freiheitskriege. Chamisso. Platen. Mit einem Bildnis Brentanos.* xiv & 651 pp. — ELFTER BAND: *Der schwäbische Dichterkreis. Österreichische Dichter. Mit einem Bildnis Ludwig Uhlands.* xiii & 619 pp. — ZWÖLFTER BAND: *Vom „jungen Deutschland" bis zur Gegenwart. Mit einem Bildnis der Annette Freiin von*

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FRENCH

*Les Fiançailles et le Mariage. Discipline Actuelle. Décret "Ne temere" (2 août 1907) et Récentes Décisions du Saint-Siège. Par Lucien Choupin, Docteur en théologie et en droit canonique.* ii & 163 pp. 12mo. Paris: Gabriel Beauchesne et Cie., Éditeurs. 1908. In paper covers; price frs. 1.75, postage prepaid.

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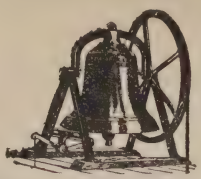

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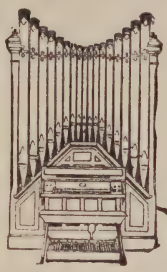

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# The Catholic Fortnightly REVIEW

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## Gracious Old Age

The rime of winter marks him for his own,
Unconscious though the smiling sunlight plays
Around his features as in happier days,
When all the golden hopes of life were sown.

Long since the swallows of delight are flown,
And rustling leaves bestrew the embowered ways,
Where lightsome still, though slow, his footstep strays
As on its track the hounds of winter moan.

Regardless of the mighty hunter Death
He walks the earth all peaceful and serene,
Daring his fate and the approaching night;

But all around him spirits range unseen
To guard and guide, until life's parting breath
Mingle in harmony with God's delight.

(Rev.) J. Rothensteiner

## Osculum Sanctum

Our indefatigable friend Martin I. J. Griffin has discovered in his search for Catholic relics a copy of what is probably the oldest Catholic prayer-book in the English language printed in America. He gives a facsimile of the title page in the current number of his *American Catholic Historical Researches* (New Series, Vol. iv, No. 4, p. 349.) The main title reads: *A Manual of Catholic Prayers,* and is followed by the motto: "In the multitude of thy mercy, I will come into thy House; —I will worship towards thy holy Temple in thy Fear.—Psalm v. 8." The manual was printed at Philadelphia by Robert Bell in the year 1774.

"This *Manual of Catholic Prayers,*" Mr. Griffin comments, "was the one used during the Revolutionary War, which won the Liberty and Independence of the Colonies. Not many of the prayers contained in the old book are in use to-day. The Litany of the Blessed Virgin contains but few of the titles applied to the Mother of God as contained in the Litany authorized and in use at the present time. The prayers at Mass show a wide divergence from the method of to-day and some features wholly unknown now-a-days even to those [Cath-

olics?] of many years. Thus after the 'Priest Kisses the Pax' there follows this direction to the laity: When you kiss the Pax: 'Give Peace in our day, O Lord, because there is no other sighteth for us but only Thou, O Lord." (P. 63.)

The Litany of the Blessed Virgin found in this *Manual of Catholic Prayers,* if it really "contains but few of the titles applied to the Mother of God contained in the Litany authorized and in use at the present time," must have been another than the so-called Litany of Loreto, because the Litany of Loreto, which is the one authorized and in use at the present time, has, as P. A. de Santi shows in his recent well-known work, changed but slightly since 1576. Needless to say, at various times there have been popular among Catholics various litanies in honor of the Blessed Virgin, some differing but slightly, others *toto caelo* from the Litany of Loreto as at present in use.

What seems to have struck Mr. Griffin most in the time-worn *Manual of Catholic Prayers*, is the practice intimated therein of Catholics "kissing the Pax."

The Pax here mentioned was undoubtedly an "Instrumentum pacis" or "Pacificale," commonly called "osculatory,"—in the words of the (Oxford) *New English Dictionary* (s. v.), "a painted, stamped, or carved representation of Christ or the Virgin, formerly kissed by the priest and the people during Mass." To be more specific it was a tablet or board, with the picture, of Christ, or the Blessed Virgin, or some other saint, which before communion the priest first kissed himself and then delivered to the people for the same purpose. (Cfr. Schaff, *Encycl. Relig. Knowledge.* II, 1207).

This curious custom originated in England. Whether it was practiced by English Catholics in America in colonial times, or whether the Philadelphia *Manual of Catholic Prayers* simply took the text over, as is probable, from some older English prayer-book, we are unable to say. But we do know that the custom of passing and kissing the Pax, or osculatory, was a remnant of the ancient Christian practice of the "osculum pacis" or "osculum sanctum," the holy kiss, which plays such an important rôle in the early Roman Church and throughout the liturgy of the Middle Ages. The celebrant of the Mass was wont to kiss the sacred Host or the chalice with the precious Blood, saying, "Pax Christi et ecclesiae abundet in cordibus nostris; habete vinculum pacis et charitatis, ut apti sitis sacrosanctis mysteriis Christi." (May the peace of Christ and His holy Church abound in your hearts; receive the bond of peace and charity, that you may be prepared for the sacred mysteries of our Savior.)

This "kiss of peace" was received by the deacon or the assistant priest and passed on with a "Pax tecum" to the attending faithful,

each one answering, as he received it, "Et cum spiritu tuo." It was looked upon as a kind of sacramental, and Thalhofer says in the *Kirchenlexikon* (iv, 2020), that this theory has a sound basis in the ritual.

Up to the thirteenth century the "osculum pacis" was a real kiss, which the faithful, separated according to sex, passed on each to his neighbor. Towards the end of the thirteenth or in the beginning of the fourteenth century, the beautiful ancient practice was superseded, at first in England and later on also in other countries, by the "instrumentum pacis" or osculatory described above. At about the same time the "osculatio per amplexum" still in force (sinistris genibus sibi invicem appropinquantibus) was introduced into the liturgy of the Mass.

While the latter practice has survived up to the present time, the laity's "Pax per instrumentum pacis," that is to say, the use of the osculatory, has fallen into desuetude. Only to princes and magistrates of high station is the "instrumentum pacis" sometimes still given in certain countries. (*Caerimoniale Episcoporum* 1, 24, 6). Thalhofer deplores the abolition of the pious practice and says that the Church authorities tried to save it, but in vain.

It would be interesting to learn whether the practice of kissing the osculatory ever existed in colonial America and if it did, when it ceased.

## Two Diocesan Histories

I

*History of the Diocese of Sault Ste. Marie and Marquette: Containing a Full and Accurate Account of the Development of the Catholic Church in Upper Michigan, with Portraits of Bishops, Priests and Illustrations of Churches Old and New. By Rev. Antoine Ivan Rezek.* (Two volumes. 393 and 401 pp. royal octavo. Houghton, Mich. 1906. $10.)

In this truly sumptuous work the zealous rector of St. Ignatius parish, Houghton, Mich., has given to the clergy and the people of Marquette a historical work of which the largest and richest of our sees might well be proud. The first volume contains the general history of the Diocese, with elaborate biographies of the saintly Bishop Baraga and his three successors, Msgri. Mrak, Vertin, and Eis, and life sketches of a number of the pioneer missionaries, among them the Rev. Samuel Mazzuchelli, the Rev. Edward Jacker, the Rev. Gerhard Terhorst, and the famous Father Francis Pierz. The second volume presents concise accounts of the origin and growth of all the parishes of the Diocese.

We have read with particular interest the pages devoted to Bishop Baraga and the author's touching account of the latter days of Bishop Mrak, unique in the annals of the American Church, in that this saintly prelate, after his resignation on account of old age, served as an humble parish priest and missionary under his two immediate successors, and lived to see the third, whom he himself had raised to the priesthood, enthroned on the episcopal cathedra which he had occupied under far more difficult conditions for two full decades in the pioneer days.

We note, by the way, that the Diocese of Marquette has recorded in its history two incidents of the kind which brought such unenviable notoriety to the parish of St. Patrick in East St. Louis, Ill., a few years ago.

Typographically Father Rezek's work deserves to be called superb, and in wealth and beauty of illustration it surpasses anything of its kind in America that we wit of. It is all the more regrettable that the author's style lacks literary finish, that typographical errors are numerous, and that there is no alphabetical index to facilitate reference.

2

"Ne fragmenta pereant"—is the motto that Father Rezek has prefixed to his first volume. Substantially the same motto appears on the title page of another diocesan history which has been on our table for some time past—*The Diocese of Fort Wayne: 1857—September 22, 1907. A Book of Historical Reference, 1669—1907. By the Rt. Rev. H. J. Alerding.* (541 pp. 8vo. Fort Wayne, Ind.: The Archer Printing Co. 1907.) "Gather up the fragments that remain, lest they be lost," admonishes the zealous Bishop of Fort Wayne, who then proceeds to set forth in his Preface the religious value of such work: "To study these men [the pioneer missionaries], how they lived, labored, suffered and died, will foster within him [the priestly reader] the heroic spirit of these grand characters. The laity is similarly affected, when they read how the laity, not more than two generations ago, brought[1] exacting sacrifices, underwent severe hardships of travel in heat and cold, for miles and miles, over almost impassable roads, without breaking their fast, to confess, and to receive, and to assist at the Holy Sacrifice, and once more to hear the word of God preached to them. The Catholic of the twentieth century can appreciate the changed conditions only, by learning how the parishes, now prosperous and flourishing, were organized; how the church-buildings

[1] A typographical error for *made*. Like Fr. Rezek's history, Bishop Alerding's, too, is far from perfect from the proofreader's point of view.

developed from the rude frame or log structure to the magnificent edifices of to-day; what hardships and sufferings even the little ones had to undergo, to receive a Christian education." And with reference to such happenings as those casually referred to above in our review of Father Rezek's volumes,—happenings which have their counterpart, no doubt, in every diocese of the land,—Bishop Alerding adds the just remark: "And the lives of hundreds of priests and thousands of noble laymen will more than compensate for the scandalous conduct of a few."

Msgr. Alerding's history of the Diocese of Fort Wayne is divided into three parts. The first presents a conspectus of the early history of the Church in Indiana, together with an account of the establishment and growth of the Diocese of Fort Wayne, including brief sketches of its four bishops—Luers, Dwenger, Rademacher, and the present incumbent. The second part consists of biographical sketches, arranged in alphabetical order, of all the priests, diocesan and regular, who have performed pastoral functions in the Diocese, from about 1667 till the present time: covering a period of two and one-third centuries. The third gives an account of each of the different parishes in the Diocese. This is followed by additional chapters on the religious communities, the institutions of charity and the progress of Catholic education ("which," as the compiler of this chapter—the Rev. A. E. Lafontaine, Diocesan Superintendent of Schools—rightly emphasizes, "has been one of the main factors in the development of the Diocese and has always been its pride and glory.") A copious alphabetical index makes all the information stored up in the volume easily accessible to the searcher. There are no illustrations, but the work is neatly printed and substantially bound, and will admirably serve the purpose for which, according to its title-page, it was chiefly compiled: viz., "historical reference." Like Father Rezek's history of the Marquette Diocese and Bishop Alerding's own *History of the Diocese of Vincennes,* published in 1883, when he was still a simple parish priest, the present account of the Diocese of Fort Wayne deserves a place in every library of American Catholic historical literature.

In conclusion, may we not express the wish that those of our dioceses that are still without adequate histories, will hasten to provide them? Already it is getting quite difficult to procure reliable information about the beginnings of even such comparatively young dioceses as Fort Wayne. Msgr. Alerding, with the assistance of a diligent secretary (the Rev. Wm. C. Miller), spent nearly two years in compiling the present work. And yet he finds himself obliged to say in his Preface (p. 6): "Its [the book's] defects are glaring, for the reason that hardly in a single instance all the information that was wanted,

could be obtained." Is the glorious old Church, that has done nearly all the pioneer work worth mentioning, to be robbed of her well deserved credit when the religious history of this country comes to be written, simply because the two or three favored generations to whom, with sufficient financial means, the necessary material was still available, neglected to do their duty?

## Catholic Hospitals and Charity

An indignant reader lately sent us the subjoined cutting from a Socialist newspaper (N. Y. *Daily People*, Vol. ix, No. 77):

"In the shop where I work are about fifty men. Frequently Catholic nuns or Protestant charity workers come through soliciting funds for their hospitals, and the men always give what little they can spare. Now the wives of two of these men are ill with typhoid. One was taken to the Catholic Hospital, where charges of $15 per week and extras are made for her care. The other woman is not able to avail herself of the care at that figure, and lies at home, dangerously ill. Yet both these husbands were constant givers to the hospital. Is not this a shameful pious fraud?"

The communication is dated from Columbus, Ohio. Is the censure justified? That depends upon the circumstances of the case, with which the writer does not sufficiently acquaint us. Perhaps the hospital in question was crowded when the poor woman applied. Perhaps her husband, when he heard of the ordinary charge made by the Sisters, jumped at the conclusion that his wife would not be received for less. Perhaps, again, he was well able to pay, but insisted upon his consort being made the beneficiary of a charity of which others stood in greater need. It would be a crime to echo his cry of "a shameful pious fraud" without having a full knowledge of all the circumstances of the case. Our experience is that such complaints, especially when they come from avowed Socialists, are nearly always unfounded and not infrequently inspired by malice.

On the other hand they ought to serve as a warning. For it is unfortunately a fact that there *are* Catholic hospital Sisters that constantly appeal to, and take advantage of, charity without dispensing it themselves. Not many years ago the present writer was requested by his pastor to turn a deaf ear to the appeals of the Sisters sent out begging by a certain hospital, because that hospital "refused to receive charity patients." Of course, Sisters who beg alms on the plea of charity, and then refuse to receive deserving patients because they are unable to pay the charge fixed for the well-to-do—be it $15, or $10, or,

for that matter, only $5 a week—have no reason to complain if they are denounced as "a shameful pious fraud." And it is well to remember that such pious frauds were one of the causes of the bitter persecution of the religious orders in France; in fact that, in the nature of things, they always lead to persecution and decay as their own condign punishment. Even the most loyal Catholic sometimes cannot suppress the thought that it would be more agreeable to our Divine Master, and more conducive to the honor and progress of religion, if the alms gathered from Catholics and non-Catholics alike were applied to alleviate the needs and sufferings of the poor, rather than for the purpose of making the children of fortune comfortable in luxuriously equipped palaces.

Most of our Catholic hospitals, no doubt, are real institutions of charity, fully deserving of all the support they get, and more. But those few that are not, should be treated by the ecclesiastical and civil authorities alike as mere business enterprises.

## Concerning the "Pledge"

Apropos of the article on "The Church and Total Abstinence" in No 15 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW a southern pastor writes us:

When I came to this country from France, in 1876, I had never heard of the "pledge". I applied for an explanation to an old priest. After hearing his explanation I told him that this "pledge" looked to me very much like an oath or a vow, according to the manner in which it was administered, and that the teaching of moral theology on the subject of oaths and vows seemed to be somewhat disregarded in this country. The good old priest replied: "It certainly looks like it; yet Rome decided that the pledge entails no obligation under sin." I desired to know more, but my informant's knowledge of the subject ended here. I could not understand how a real oath or vow should produce no obligation, unless its object was *in se malum*,—in which case how could an oath or vow be permitted at all?

Ten years later I wrote to the well-known Jesuit moralist Father Sabetti. Here is his answer, dated Woodstock, Md., Dec. 3, 1887:

The pledge is not a vow in itself, for a vow is essentially a "promissio Deo facta", while the pledge is neither "promissio" properly speaking, nor "Deo facta": it is simply a "propositum" made known to, or a resolution taken before the priest; and if sometimes instead of the formula—"I pledge myself," it is said—"I promise and pledge myself"—this promise is not made to God, but only to the priest. I add that the pledge, generally, is not understood by our people to be a vow. Nevertheless it is perfectly true, as you say, that

some, nay a great number of our good Irish people think a great deal of the pledge. To get "dead drunk" for them is only a venial sin, but to break the pledge is....[1] I don't know what. This is one of the reasons why I myself am not much in favor of giving the pledge. It should be given with prudence. But supposing that for some people there is no other remedy....[1]—is then the priest justified in permitting, by administering the pledge, such a terrible sin which probably will take place?—I answer *yes;* for the great sin of breaking the pledge is compensated by the good result otherwise. I explain all this in my *Compendium* N. 150 (2nd edit. p. 109). In regard to the decision from Rome, of which you speak, I do not know it at all, and I could not find it."

This reply did not satisfy me. How is the pledge not a "promissio Deo facta" when our good people apply to the priest as to the representative of God? How is the pledge not even a promise? A pledge to my mind has always been more than an ordinary promise; it is a "promissio cum arrhis," viz., with a forfeit attached to its violation.

At last I applied to Rome to find out whether any decision had been made on the subject. I beg leave to subjoin a copy of the decree that was forwarded to me:

Decretum.—Cum Archiepiscopus et Episcopi Provinciae Quebecensis in V Prov. Syn. congregati varias societates quae a Temperantia nomen ducunt fovere vellent, quaesierunt a S. P. ut aliquas indulgentias istis societatibus elargiri dignaretur. Annuit S. P. de consilio Emorum PP. S. Cong. de Prop. Fide, dummodo "nullum in eis fiat votum aut juramentum et promissio abstinendi a vino aliisque potionibus inebriantibus ita emittatur ut ejus violatio non sit peccatum.—Romae, ex aed. S. Cong. de Prop. Fide. 8. Apr. 1875. H. C. Franchi. J. B. Agnozzi. Pro Sec.

From the above decree it is plain that Rome objects to the pledge if it is taken as an oath or a vow. The promise of total abstinence must be made in such a way that its violation is not a sin; otherwise Rome refuses to grant indulgences. Has this decree been appealed or amended?—

* * *

So far as we are aware, the *status questionis* with regard to the pledge remains unchanged. The sixteenth edition of Sabetti's *Compendium Theologiae Moralis,* edited by Father Timothy Barrett, S. J. (Fr. Pustet & Co. 1902. p. 105) has the following statement:

"QUAER. 1. *Quid dicendum de promissione non bibendi (the pledge) prout apud nos solet fieri?*

"Resp. Quamvis hujusmodi promissio bona sit in se, atque, ut quotidiana experientia constat, optimum praebeat remedium ad multorum vitam emendandam, praxis tamen eam excipiendi non caret difficultatibus. Etenim si aperte dicatur, quod theologice loquendo

[1] The points here are Fr. Sabetti's.

sane verum est, scilicet infractionem hujus promissionis nullum aut veniale tantum peccatum esse, vix non eveniet ut tota efficacia remedii non evanescat. Ex alia vero parte si nihil dicatur, multa et gravia peccata patrabuntur ex male formata conscientia; siquidem plures sunt qui infractiones illius promissionis graviora peccata existimant quam perfectam ebrietatem. Multa igitur prudentia et discretione opus est in hujusmodi promissionibus excipiendis. — Quare si qui sunt qui de quantitate illius obligationis dubitent, et de ea inquirent, vel si non adeo rudes sunt ut explicationem facile capere possint, vel non vesano prorsus ac perdito amore ad liquores attrahantur, utile erit imo necessarium ipsis explicare quaenam sit natura illius promissionis; haec enim cum votum non sit, sed solum propositum sacerdoti manifestum, nequit *per se* obligare sub gravi. In alia vero hypothesi melius forte esset nihil dicere, et *permissive* se habere circa gravia illa peccata quae sequerentur; nam imminutio ebrietatis erit sufficiens ratio ea permittendi."

## The Need of Catholic High Schools[1]

The high school movement in this country is of comparatively recent date. In many places the establishment of high schools has been bitterly opposed. The right of the state to spend the people's money in building and equipping at great expense high schools, of which only a small percentage of the school population can avail themselves, has been seriously questioned, especially when, as is not unfrequently the case, grade school facilities are lacking or inadequate. The men behind the movement, however, are not disturbed by these criticisms or arguments; they endeavor to weaken both by appeals to popular sentiment. The high schools "are a peculiarly American product," claims President Eliot. President Harper quotes with approval the title that has been lately given them, that of the "people's colleges." The idea that their main purpose is to prepare for college or that this constitutes in any serious way their reason for being is scouted by others.

The high schools, however, are part of the "national system of education." They bridge over the gap between the grammar schools and the university and so make the system a symmetrical whole. While the advocates of these schools disclaim any intention of making them preparatory schools or feeders for the universities, an idea which just

[1] Extracts from *Educational Legislation by Rev. James P. Fagan, S. J.* (The Catholic Educational Ass'n Bulletin, Vol. IV, No. 4.)

now would be hardly received with favor by the tax-payers, the fact remains that in reality they are preparatory schools and consequently enter into competition with our academies and with the preparatory departments which are attached to most of our Catholic colleges. In several ways they threaten Catholic interests and make the opening of Catholic high schools and an increased interest in our existing academies and preparatory schools a matter of very grave importance.

In the first place, most Catholic boys who look for higher education are now forced into the public high schools. Important as is a Catholic atmosphere in the elementary schools, in some sense it is far more important that the atmosphere in secondary schools should be Catholic. The young people in high schools, to begin with, are just at the age when the mind is inquisitive and impressionable. Taking the body of professors and tutors in existing high schools, as we know them, and considering the training they have received and the traditions on which the great majority of them have been brought up, can we feel quite safe in entrusting our bright and ambitious boys and girls to their teaching and to the powerful moulding influence of daily contact and intercourse with them? This view we may hold without in any way reflecting on character or motives. It is a natural query that a Catholic may reasonably address to his brethren in the faith.

Again, while much has been done to influence the making of elementary text-books and to strip them of features dangerous or objectionable from a Catholic viewpoint, little if anything has been done in this matter for the histories, the literary selections or text-books, the science manuals, etc., which are in current use in the public high schools. There is serious danger for our young people here.

A third consideration is this: Boys who have gone through a public high school, unless they are candidates for the priesthood, have very strong temptations drawing them today to the non-Catholic and the state universities.

Our Catholic colleges are threatened, therefore, and as a consequence Catholic influence on secondary and higher education. What we have to fear as a consequence of the existence of the public high school and the extension that is being given to it, is a state of affairs something like that which exists in Ireland, where Catholics are clamoring for some form of university education which their children can safely accept. Too late, perhaps, we shall wake up to find that we have lost all voice in regard to secondary and university education, and this through our own fault. We have already seen how schemes such as that of the Joint College Entrance Examination Board set up by the

Association of Colleges and Preparatory Schools of the Middle States and Maryland can affect preparatory schools. We have seen, too, how, as in New York state, such bodies as the Board of Regents are quietly but effectively asserting their right to dictate in the matter of programs, educational values, etc. Action such as that taken by Harvard in dropping from its list of recognized colleges practically every Catholic college in the country on the ground that the preparatory work required by them or the standard maintained by them is not up to Harvard requirements, is another indication of what Catholics must be prepared for. It is, to say the least, curious that such action on the part of Harvard should have aroused so little comment and have excited so little indignation among Catholics. The only explanation of the fact is clearly that Catholics have not awakened to the significance of such action. When they are finally awake, it may be too late to save the situation. We shall realize, perhaps, what a large part Catholic higher education plays in the formation and preservation of a Catholic people when the control and direction of all higher education in the country has passed out of our hands.

Our Catholic high schools have a mission finally, and that is to preserve for the world "the old education," as it is sometimes called, which is now so seriously threatened. The new ideas on the aim and purposes of education, the growing influence of commercialism, the substitution of the education "of gush" for the education "of grind," all these are having their day. Like certain quack medicines, they give sometimes quick and showy results, which dazzle the shallow observer and justify the new education in his eyes, while the judicious man looks on and grieves. The "mental and moral flabbiness" which are the results of the application of the new ideas to education are not hidden from him. Catholic traditions have led us to require from the schools a very different product, and the same traditions, while on the one hand making us slow to adopt the kaleidoscopic fads of the day, should help to strengthen our respect for and our confidence in the old education. To stop, however, at this reverential attitude toward the old education is not enough. We must see that we are not robbed of the privilege of giving it to our children.

In 1897 a law went into force in New York State which gave the State Superintendent of Public Instruction power on their fulfilling certain prescribed conditions to constitute the colleges of the state training schools, and to certificate their graduates as teachers in the public schools. One of the conditions laid down was that all college students aiming at securing the teachers' certificate should have made before entrance into college a prescribed high school or academic course. This

prescribed program of academic work practically ignored the classics, and when the superintendent's attention was called to this discrimination against classical high schools he refused to modify the program in any way and did not conceal the fact that he considered a classical course as anything but a fit preparation for a teacher. As the superintendent in this case enjoyed practically autocratic powers, nothing could be done to secure for classical schools authoritative approval or to remove the implied stigma which the superintendent's ruling cast on them. It is true that most of the schools which were affected by his ruling secured recognition in the end, but only by making important and, to many minds, unwise concessions and changes of program, and the prescribed high school program, with all its defects and inconsistencies, remains as the state standard program for the preparation and training of teachers. This one case will go far to show how our preparatory schools may be seriously injured or interfered with and Catholic children placed at a disadvantage.

There are sections of the country now where only those who have attended the public high schools are admitted to the normal school. This is true, notably, to give one instance, of the District of Columbia. To preserve our academies and the preparatory departments of our colleges, also to see that they do not fall below recognized standards and to prevent their being discredited when they are doing good and acceptable work, this should be a matter of pride with us. We ask no favors, but we do demand our rights, and we protest against a policy which would discriminate against our schools.

It is high time, therefore, for Catholics to realize that they have not done their whole duty in establishing elementary schools. They must, for the sake of their children, understand that secondary education is of no less importance, is even of greater importance. The very first efforts of our fathers in this country were in the direction of establishing academies and colleges. What they founded and established we must not allow to perish. If, in addition, the growth and the needs of the country and the voice of the people call for high schools, we must, to be true to ourselves and to our traditions, take up our burden again and establish high schools of our own. The story of education in Germany, in France, in England and in Ireland gives us clearly to understand what awaits us in the United States if we allow our interests in this matter to go by default.

## The Church and Private Property

There is much writing for and against Socialism, and the tendency is to judge it chiefly by the effects it is likely to have if substituted for the present system of private property. But, as a writer in the *Month* (No. 529) points out, "a great deal of misunderstanding disturbs the controversy, most often to the disadvantage of the opponents of Socialism, through the want of an exact conception of the fundamental principles on which the rights and duties of property rest. Indeed, we may say justly that the present crisis into which we have fallen is mainly due to the logical working-out of the false theories of the seventeenth and eighteenth century theorists, who derived the right of property from hypothetic social contracts, or from the prescriptions of a supposed positive law when civilization first began to supervene on barbarism. These theories, when worked out under the natural bias of their advocates or the spirit of their time, have invariably led to exaggerations either on behalf of or to the prejudice of the owners of property; and therefore, when economic difficulties have pressed severely, have excited heated controversies and revolutionary movements, to settle which was hopeless save by the power of the stronger. Meanwhile, the Catholic theologians, under the Church's inspiration and supervision, have steadily pursued, as in so many other departments, a middle course. Their Catholic doctrine may be found in outline in the works of a writer so ancient as St. Thomas of Aquin, but it was hardly known to the modern world, at all events till Leo XIII expounded it in his famous Encyclical on the Condition of the Laborers. If, however, any one wishes to see it stated in a more developed, and yet simple and easily intelligible form, he may profitably have recourse to M. Garriguet's *Régime de la Propriété*."[1] The writer proceeds to review this important volume as follows:

"According to this doctrine a man's right to hold private property is a natural right, which therefore the State, when it comes into being, must respect. It is a natural right, because, apart from it, as experience proves, man can neither work out his natural destiny in human society without being inevitably involved in perpetual quarrels; nor take upon himself the obligations of the head of a family; nor make prudent provision for the future. Moreover, this natural right involves that he should be able to possess land as well as things movable, because it is only thus that he can be induced to put it to the best use, by bestowing

[1] *Traité de Sociologie d'après les principes de la Théologie Catholique. Régime de la Propriété. Par L. Garriguet.* Paris: Bloud et Cie. xx & 335 pp. 1907. 3 fr. 50.

upon it labor and expense, the fruits from which are not to be expected till after long years of patient waiting and preparation.

On the other hand, this does not mean that every one must be the freeholder of a plot of land, since experience shows that it is quite possible for a vast number of people to make their livings by industrial and other occupations, and very good livings too, without possessing an inch of land except as rent-payers or leaseholders. But it means that those who seek their living direct from the ownership of the land must be allowed to own it in such wise that they can get out of it, not merely precarious, but stable and increasing harvests. The general right of ownership is indeed common to all men, but it needs to be determined for the individuals by some juridical fact entitling this particular person to become the possessor of this particular property, movable or immovable. And what is that?

The author proves that it is neither the mere fact that a man has put his labor into it, nor that having first occupied it he has confirmed his occupation by adding to it his labor, but the simple fact of first occupation—or, of course, the fact of purchase or gift from a previous lawful possessor. It is not necessary that a man should put labor into what he has thus occupied, if he can make use of it apart from labor; it is enough that he takes to himself what previously belonged to no one.

Still there is another side to the question, and the Catholic doctrine, whilst laying down that the State must respect rights of property, fully allows to it a manifold right to limit and regulate in the general interests the use which the owners may make of their property. The right to live is prior to the right to hold property, and the State is justified in seeing that this prior right is maintained. If an owner of vast territories leaves them uncultivated, with the result that multitudes around him are unable to make a living, the State is justified in requiring him to put an end to the injustice, or if he will not, in putting an end to it itself; and M. Garriguet brings forward one or two interesting instances in which the Popes, in their days of temporal power, acted on that principle. *The State, too, is entitled to take measures for limiting the amount of property that can fall into single hands, or for encouraging the multiplication of ownerships, and so on. It has these powers, as the authoritative representative of that common welfare to which the right of private property is subordinated.*[2]

Another very important point which the author brings out regards the claims of charity as supervening on the claims of justice. Charity is a word that through its frequent misuse has fallen into ill-repute,

[2] Italics mine.—A. P.

but it is a word of the utmost importance. Justice binds a man to render to others what is theirs; charity binds him to aid them out of what is his; and it is the Church's principle that a man is *bound* in charity to bestow his superfluities on his neighbors. The word superfluity is not indeed to be too strictly interpreted, and what is superfluity for one is not such for another, nor has the State the right to compel and control the dispensation of a man's private charities. But he is bound to dispense them himself in works of public or private beneficence, or almsdeeds, as seems desirable; and what is most wanted in the present day—which, however, will never be obtained save in so far as the Church is left free to diffuse her true spirit through the world—is that this noble conception of charity should be reinstated in its proper place, that it may put an end to the rampant egotism of enormously rich people, who give themselves up wholly to the pursuit of extravagant pleasures, whilst so many poor are suffering around them.

## MINOR TOPICS

### THE SECTS AND SOCIAL REFORM

The Protestant sects are awaking to the sore need of Christian social reform work in our large cities. In a notice of Josiah Strong's book, *The Challenge of the City* (New York: Young People's Missionary Movement. $1) the New York *Independent* (No. 3,120) says:

"It is an encouraging fact that this book, designed to stir professing Christians to a sense of their duty to the unchurched swarms in our cities has already been widely read. The book is well adapted to its purpose, weighty with startling facts, warm with religious zeal, orderly in arrangement and clear in style. In two generations, argues the writer, the urban population rose from 9 to 33 per cent. of the whole population; inevitably the cities will continue to increase; within a few years they will hold more than half our people. Churches decrease as cities increase. Today cities contain not half as many churches proportionately to the population as they did fifty years ago. Therefore Dr. Strong calls for a united forward movement in the form of an interdenominational effort to cover the downtown sections of cities with a network of socialized churches and religious settlements, each church being the center for a number of settlements and supplying accommodations such as a large auditorium and gymnasium, which the separate settlements cannot economically supply."

### A MALIGNED JESUIT MORALIST REHABILITATED

Dr. Karl Weiss, of the University of Graz, has undertaken to rehabilitate the much-maligned Spanish Jesuit moralist Antonio Escobar y Mendoza, whom the famous Pascal pilloried so unmercifully in his *Pensées. (P. Antonio de Escobar y Mendoza als Moraltheologe in*

*Pascals Beleuchtung und im Lichte der Wahrheit.* 336 pp. Klagenfurt: St. Josef-Vereins-Buchdruckerei. 1908. Kr. 4.50). He shows that Pascal himself was a rigorist and as such in opposition to the traditional Catholic doctrine, which Escobar defended in all its purity and with admirable moderation. In many instances Pascal misunderstood Escobar, in others he willfully distorted his teaching. Weiss goes into the subject very thoroughly, and his conclusions seem incontrovertible.[1] Escobar is rehabilitated and Pascal sits in the stocks as a rogue and an ignoramus. This upshot is all the more refreshing for the reason that, in consequence of Pascal's calumnies, Escobar has for several centuries been made to serve as a favorite crown witness for the enemies of holy Church.

## RESEARCH INTO EARLY ECCLESIASTICAL HISTORY

If a loyal Catholic observes with growing alarm the activity of certain learned men—some of them brethren in the faith—in the realm of early Church history, it is not because he views a research into the records of the early Church with jealousy. Truth cannot be contrary to truth; and, in the words of Cardinal Newman,[2] we are confident that what is found in those records will, when maturely weighed, "be nothing else than an illustration and confirmation of our own theology. But," as the same learned theologian also points out, "it is another thing altogether whether the results will go to the full lengths of our theology; they will indeed concur with it, but only as far as they go. There is no reason why the data for investigation supplied by the extant documents of antiquity should be sufficient for all that was included in the divine revelation delivered by the Apostles; and to expect that they will is like expecting that one witness in a trial is to prove the whole case, and that his testimony actually contradicts it, unless it does. While, then, this research into ecclesiastical history and the writings of the Fathers keeps its proper place, as subordinate to the magisterial sovereignty of the theological tradition and the voice of the Church, it deserves the acknowledgments of theologians; but when it (so to say) sets up for itself, when it professes to fulfil an office for which it was never intended, when it claims to issue in a true and full teaching, derived by a scientific process of induction, then it is but another instance of the encroachment of the Baconian empirical method in a department not its own."

## WHY THE KNIGHTS OF COLUMBUS REFUSE TO JOIN THE CATHOLIC FEDERATION

In spite of the efforts of some of our leading prelates, such as e. g. Archbishop O'Connell of Boston, the Knights of Columbus at their recent St. Louis convention practically refused to join forces with the American Federation of Catholic Societies, which is considered by most true and enlightened Catholics, including practically all our bishops, as the most necessary and most worthy of our national organizations.

[1] Cfr. *Theologische Revue* (Münster), vii, 12, 380—381.

[2] Lecture on "Christianity and Physical Science." *The Idea of a University*, p. 452.

"One who knows" gives us the following reasons:

1. Because the K. of C. want to be "the whole cheese," as the slang phrase runs. This explanation was given to me at the Atlantic City convention by a prelate who is himself a K. of C. I heard it repeated by a New York delegate to the St. Louis convention, whom I met at the Federation convention in Boston. This delegate gave me two other reasons, viz.:

2. The K. of C. do not claim to be, and do not wish to be considered, a Catholic society. They are satisfied with being "a society of Catholics." [On this point see Archbishop Glennon's striking utterance, quoted in No. 19, p. 593—4 of the CATHOLIC FORTNIGHTLY REVIEW: "A society of Catholics should always be a Catholic society, and if it fails [to be such] its failure indicates that the Church is too restrictive and obedience to it is irksome."—A. P.]

3. The K. of C. do not want to be under the control of the clergy. "Beware of clerical domination" is their shibboleth.

To this may be added another reason, which I have also heard expressed quite frankly by members of the "great and glorious Order"—to wit:

4. The K. of C. are the élite—the cream, so to speak—of Catholicity, and consequently do not care to associate with an inferior (?) class of people.

So far as I know—and I have splendid means of knowing—the leaders of the Federation are not losing any sleep over the refusal of the K. of C. to consolidate with the Federation. Though they regret that this refusal keeps a considerable number of Catholics out of the Federation, they feel satisfied that this element, generally speaking, is not the most desirable, and that the Federation will be better off without it.

### SOCIALISM IN THE COLLEGES

Speaking of "Socialism in Colleges," on the occasion of Eugene Debs' enthusiastic reception at New Haven, Conn., the New York *Evening Post* said (Oct. 13):

"Alone among the bidders for votes, Socialists have consistently borne in mind that reforms work from the top down. They alone have appealed directly to the cultured classes, with dialectic, fiction, and sentiment. The result is that to-day a thin stream of college professors, school teachers, ministers, and literary men is beginning to pour into their ranks. The stream was large enough some time ago to evoke from Grover Cleveland the anxious wish that the higher institutions of learning in America would 'range themselves like a wall barring the progress of revolutionary doctrines.' To-day, its size makes Professor John Bates Clark admit, in the current *Atlantic Monthly*, that 'if one may judge by appearances, this hope has not been realized.' True, the number of cultured converts is still very small; the mass of Socialism's half-million is drawn from immigrant laborers and miscellaneous rebels. But 'there are enough highly educated persons (in the ranks) to prove that Socialism and higher culture are not incompatible.' And the new gospel's amazing spread in English universities and the Anglican Church makes everybody ask the Columbia pro-

fessor's questions: 'What is likely to be the permanent attitude of a scientific mind toward the claims of thoroughgoing Socialism? Will it be generally conservative or the opposite? Will there be an alliance between intelligence and discontented labor—the kind of union that was once cynically called a "coalition of universities and slums"? if so, it will make a formidable party.'"

There are many reasons for the progress Socialism is making in the colleges. E. g., about one-third of our colleges and universities pay their full professors an average salary of less than $1,000 a year, and lesser instructors correspondingly less. And many country and village school teachers earn $30 a month or even less. "The wonder is," says the *Evening Post*, "that radical theories have made such slight headway among men of refined tastes who live so close to the margin of existence. And it is a second wonder that obnoxious displays of wealth and power in college life and college management have not vanquished academic patience more thoroughly. Seeing his class-room fill up with indolent, dissolute spendthrifts, watching vulgar millionaires make irrational endowments for self-glorification, having his politics scrutinized before receiving a call to teach; and even being obliged to soften down his lectures because a patron believes in high tariff, owns a brewery or works children to death in the mills, the American professor is scarcely blameworthy if he comes to the conclusion that things in general cry for a lively shaking-up.

"Socialism has not captured the colleges, but the present demoralization of the two major parties may assist it to victory. Scientific welfare-work is awakening interest in good government, and bringing home ever more clearly political corruption. The teacher is sorely tempted to escape the old bosses by voting for the candidate of the 'intellectual proletariat.' If Socialism does win him over, the old parties will have only their own scandalous tolerance to blame; and the world will not weep over their discomfiture, for an outburst of radicalism in our schools would probably do far less harm than good in the long run. It will be a scourge on the backs of politicians."

### WHAT WILL BE THE NEW MODE OF ELECTING BISHOPS?

Commenting on the rejection by the Propaganda of the list of candidates submitted for the office of coadjutor-Archbishop of San Francisco, Rev. Dr. Peter C. Yorke of that diocese, whose name, we believe, was on that list, writes in his paper, the *Leader* (vii, 41):

"The illegality of the San Francisco election appears to be established, but the question arises under what law will such elections be held in future in the United States? In the many new countries just removed from Propaganda no two have the same methods of presenting candidates to the Holy See. It is probable, however, that the Holy Father will try to introduce uniformity in countries that have no Concordat, and, as he anticipated the codification of the Canon Law by the promulgation of the marriage decree and the decree for the reorganization of the court, so he may promulgate general rules for the election of bishops in countries recently emancipated from the missionary status and placed under the regular Canon Law. As far as opinion among the clergy goes in this country, there appears to be strong feeling in favor

of the Irish system, which gives every pastor a vote. Certainly the Holy See is able by that method to get a better idea of the mind of the diocese than if the selection is left to a small body like the canons, as in England, or like the consultors and irremovable rectors, as in the United States, though when we consider the fact that assistants, especially in the large towns, serve from fifteen to twenty years, it is difficult not to feel that the best way would be to give the franchise to every priest in good standing who had been attached to the diocese, say, five years."

**SECRET FRATERNITIES IN THE PUBLIC SCHOOLS**

It has now been authoritatively decided in Chicago that the public school officials have the power to suppress secret fraternities among the pupils.

The New York *Evening Sun* (Sept. 19) blames the parents for the growth of this evil,—for as such it is quite generally recognized today. "Aided by the habitual overindulgence of the idiosyncrasies of youth which is characteristic of so many American parents, the child members of these school adaptations of the college fraternity idea have been able to resist all efforts of the authorities through argument and exhortation to get them to abandon or alter their fraternity organizations. In most cases when the school officers have resorted to such disciplinary measures as the Chicago order to give up the fraternities or quit the schools, the youngsters have managed to enlist parental sympathy in their cause to a degree which has usually resulted in leaving matters just where they were before the problem presented by the fraternities was tackled officially....

"The school fraternity question reduced to its lowest terms is simply one of school or home discipline. Do the fraternities constitute a problem to be dealt with by the school authorities or by parents? The school authorities do not call it a problem. They call it an evil. They are practically unanimous in saying that it should be eliminated from public school life as wholly contrary to the democratic theory on which the public schools are based, as tending to impair discipline, and as setting up an untoward distraction which injures school work. They go further and say that in many cases, especially in the large cities, the fraternities develop and encourage vicious practices. So far as the mass of parents of the high school pupils go, they do not seem to recognize that the fraternities are a problem to be dealt with by anybody. It is natural enough for them to take the word of their children for it that the teachers and school officers are all wrong in their view. It is more than natural for them to be impressed by the characteristic American earnestness of those boys and girls in defending their fraternities. Wherever the question has been raised the fraternity members have waged a campaign for the preservation of the fraternities with a zeal and fervor reminiscent of the revolutionary spirit which fired the opposition of our ancestors to the oppressions of George III. Nevertheless, there is the fact of unanimity among those most competent and in the best position to observe and judge the workings and effect of the school fraternities that they are harmful and have no place in the life of the public schools....."

The *Sun* concludes the editorial article from which we have quoted

with the caustic remark: "If spanking had not gone so much out of fashion in American homes, it is doubtful if the school fraternity problem would have arisen."

We think the same could be truly said of many other evils under which present-day education is laboring.

### THE GROWTH OF SOCIALISM AND HOW TO CHECK IT

A clear-sighted writer in the Dubuque *Catholic Tribune* (No. 505) gives it as his opinion that Socialism will in the near future make its influence strongly felt in the halls of our legislatures, both State and national. The following passage from his trenchant article (trenchant in its substance rather than in its style), is well worth quoting:

"As far as the old parties, Democrats and Republicans, are in question, we certainly cannot see why their downfall should cause particular regret from the standpoint of practical, earnest religion. We simply consider them machines that were built to serve personalities, personal interests and ambitions. Their platform promises were seldom treated seriously, even by the candidates who, thus far, with their various friends and followers, were the center of attraction in all elections. If Socialism succeeds, and succeeds in amazing growth, it will be because with them [the] personal element is made inferior to the principles of the party; in other words, under Socialism principles and measures will be more than men. Like all struggling parties, Socialism must 'feel its way' and will certainly also meet traitors to the cause among their elected candidates. However, since its successes are certain to come in all parts of the world where the party's successful candidates firmly live up to the party-promises, the leaders of the party will naturally strengthen the latter by picking out popular measures and by riveting their candidates to the party-pledges. And then the tide of Socialism will grow to a flood that will make the 'old parties for spoils and personalities only seek cover. And if no organization with a well-defined and clearly understood Christian social program is ready to point out the inconsistencies of the gross materialism and 'materialistic conception of history' of the Socialistic party, Socialists will some day develop a most powerful influence in our local, state and national government."

What we need, concludes the writer, is a social reform party modeled upon the Christian parties of Germany, Belgium, and Holland.

He is quite right. The Church, through her constituted authorities, does not, and will not in the future, fail to instruct the faithful on the true character of Socialism; but the supplementary *constructive social reform work* that is absolutely necessary to offset the agitation of the Socialists, cannot be done by the clergy; it must be undertaken by the masses of our Christian people through the instrumentality of the ballot box. As to the *how?*—Germany and Belgium could give us valuable pointers.

### THE CAUSE OF FRANCE'S DECAY

It is quite notorious that the French nation is dying from sterility —a sterility which is for the most part voluntary. The New York *Sun* points out (Sept. 18), that "the shrinkage of the birth rate is due

mainly if not wholly to moral causes, which cannot be removed except by the drastic purgation and vigorous refashioning of the mentality of her people." Commenting on a paper by M. de Foville in the Paris *Opinion*, our contemporary says:

"M. de Foville finds the roots of the sterility which is becoming the curse of his country in the disappearance of the traditional morality coöperating with certain economic and social tendencies. He finds in materialism and individualism the forces that by their combined activity have produced the artificial barrenness which is afflicting the French people. According to M. de Foville ambition, social vanity, the craving to become a personage, the passion for enjoyment and possessions, are the motives to which his fellow countrymen are abandoning themselves more and more. From this point of view 'the child is dreaded because he is regarded as a hindrance, a charge, an importunate creditor.' ....

"There are other causes which contribute to a decline of the birth rate. At the base of this undoubtedly, as M. de Foville says, lies the decay of the religious sentiment and the neglect of religious duties, which have been gathering headway for upward of a century and have become especially conspicuous during the last five years that have witnessed the abolition of the Concordat, the obstruction of the practise of religion, and the attempt, avowed by a boastful minister of the republic, to 'extinguish the very lights in heaven.' M. de Foville has no difficulty in proving that there is a direct connection of cause and effect between the weakening of the Christian spirit in France and the diminution of births. He points out that Christianity has always severely condemned efforts to tamper with the sources of human life, and he finds herein an explanation of the impressive fact that those French provinces, such as Brittany, in which the religious sentiment has made the firmest stand are also those which have the most numerous infant population."

While to a thoughtful Catholic these reflections can seem neither novel nor original, we may be permitted to point out that they are quite remarkable as coming from a prominent secular newspaper in a country whose native-born inhabitants are beginning to indulge to an alarming extent in the same pernicious and godless practice that is threatening the French nation with decay. Were it not for its millions of immigrants the United States too would, in the vivid phrase of the *Sun*, be "a dying nation."

The moral is obvious.

**AFTER-SHOCKS**

Liberty of the press is more often abused through excessive publicity than through silence; and yet, when important facts are hushed up, the injury to public interests is often greater than when scandals and empty gossips are freely aired. A striking instance of the possible harmfulness worked by a "conspiracy of silence" is given in the official report of the California Earthquake Investigation Commission on the great disturbance of April 18, 1906. The most startling chapter in this huge document, recently published, is the one enumerating the after-shocks; more than twenty large pages are filled with the list of hundreds of shocks which occurred during the fourteen months

following the initial upheaval. The investigators declare that "the list becomes increasingly incomplete with the lapse of time since the great earthquake. This is particularly due to the efforts made by some of the papers to suppress all news regarding earthquakes in California. The list may be considered complete *only for Berkeley....*" We can comprehend the motives of the newspapers under accusation; if the whole truth about Pacific Coast earthquakes were mercilessly told, business would doubtless suffer. But does not suppression injure California still more? The Commission's report certainly conveys the impression that seismic disturbances are so frequent that all the buildings in various large regions of California ought to be earthquake-proof. If this is true, Californians themselves have a right to know it.

**THE HUMANIZING OF THE BRUTE**

Newspaper items like the one quoted below from the *New York Times Saturday Review of Books* (Oct. 10) illustrate the need of such work as that undertaken by the Jesuit Muckermann in his recently published volume *The Humanizing of the Brute* (B. Herder. 1906. 75 cts. net):

"*Morality of the Fox.*—As a practical illustration of his recent *Natural History of the Ten Commandments* Ernest Thompson Seton has written a story of a silver fox, which will appear serially in the *Century* next year under the title, 'Domino Reynard of Goldur Town.' Mr. Seton holds the theory, elaborated in the work above mentioned, that the Ten Commandments are operative among the lower animals. Many of the latter, he contends, live in accordance with the moral standards recognized by human beings. Hence, in this new story of his, he emphasizes the monogamous character of the better-class fox, giving the history of the latter—to use his own words—'to show the man-world how the fox-world lives.'"

The trouble with Mr. Seton and many other "nature fakers" is, in the words of W. Wundt (*Vorlesungen über die Menschen- und Tierseele,* 3rd ed. 1897, p. 387), that they indulge in the "premature application of notions insufficiently determined.... The psychic processes of brutes are not taken for what they appear in immediate and unprejudiced observation, but the observer's reflections are transferred to the animal. If any vital action has the appearance of possibly being the result of a series of reasonings and conclusions, this is taken as a cogent proof that such reasoning and conclusion actually occurred."

To speak with Fr. Muckermann (*op. cit.* p. 13), "it does not require much depth or breadth of intellect to see that the humanizing of the brute is a mere corollary of materialistic evolution."

**POPE ADRIAN IV AND IRELAND**

The Rev. W. McLoughlin, of Mount Mellary Abbey, Co. Waterford, has translated from the French, and published with numerous notes and a fifty-page appendix by Cardinal Moran, Msgr. Louis Chaillot's work on the relations of pope Adrian IV to the Green Isle (*Pope Adrian IV, a Friend of Ireland.* Dublin: Gill & Son 3*s.* 10*d*). It is a compilation of the historical evidence now available on the sub-

ject and explodes[1] the story that Pope Adrian IV, the only Englishman who ever sat in the chair of St. Peter, authorized King Henry II of England to invade Ireland. Our readers may form an opinion of the value of Msgr. Chaillot's work from Dom Gasquet's statement that through his labors it is now "possible to show with reason that Adrian IV, so far from giving any encouragement to Henry II in his designs on Ireland, in reality refused, when asked, to be a party to the enterprise, and pointed out the injustice of it."

**SUGAR AS A DISINFECTANT**

That some of the time-honored practices of our forbears were not superstitious but based on correct observation of nature's laws, is once again brought out by a report from U. S. Consul-General Richard Guenther, who, according to the *Daily Consular and Trade Reports* (No. 3,287) writes from Frankfort as follows on the widely spread practice of burning sugar in sick-rooms:

"Professor Trilbert, of the Pasteur Institute at Paris, has demonstrated recently that burning sugar develops formic acetylene-hydrogen, one of the most powerful antiseptic gases known. Five grams of sugar (77.16 grains) were burned under a glass bell holding 10 quarts. After the vapor had cooled bacilli of typhus, tuberculosis, cholera, smallpox, etc., were placed in the bell in open glass tubes and within half an hour all the microbes were dead. If sugar is burned in a closed vessel containing putrefied meat or the contents of rotten eggs, the offensive odor disappears at once. The popular faith in the disinfecting qualities of burnt sugar appears, therefore, as well founded."

**SOCIAL REFORM IN ENGLAND AND AT HOME**

In the Manchester (Eng.) *Catholic Herald* recently (August 22) the Rev. C. Leteux wrote:

"Is it not about time that we had a little less criticism and condemnation of Socialism and a little more earnest support of social reform? These men, even the extreme ones unconsciously are striving to get back to the old Catholic ideals of labor, and the employment and treatment of labor, of the fairer distribution of this world's goods. The

[1] Incidentally we wish to say a word on the proper use of *explode*. Our present uses of *explode* all have reference to bursting, and to bursting with noise, but few of us are aware that these uses are, without exception, secondary and derived. To *explode*, originally an active verb, means, to drive off the stage with loud clapping of hands. So that, when our early writers speak of an exploded heresy or an exploded opinion, the image is not drawn from something which, having burst, has perished so; but they would imply that it has been contemptuously driven off the world's stage. (Cfr. Ayres, *The Verbalist*, 1907, p. 92). So we do not mean to say that Msgr. Chaillot's work is absolutely "the last word" on Adrian's famous Bull, but merely that it makes out such a strong case against this document that henceforth whoever asserts its authenticity will have to bring new and cogent proofs.—Our readers will no doubt pardon this digression when we tell them that of late several book reviews and other notices in this magazine have been attacked for no other accountable reason than that the respective critics lacked a proper appreciation of the niceties of English speech.

present system of individualism run mad is only a legacy of the cursed 'Reformation'; the land held up by a few individuals, mostly robbers of the Henry VIII style and time, labor to be exploited at the lowest value starvation leaves to it. The extreme Socialists are a very meagre body, their voices are loud (they only contribute some £180 to the Trade Union Congress funds), but the vast bulk of the working men, Catholics included, are determined to alter the present system and to nationalize the great industries of the country so that they may have some say in the manner of their employment and the matter of their wages, that the huge profits may go to pension them when they are worn out and enable them to live decently meantime. If we as Catholics do not fling ourselves into the movement, if our working men hold aloof from the labor organizations, there is great danger of the whole movement, wholesome in itself, being dominated by the extremists. And remember that these extremists are but the product of Protestantism, and hence to be sympathized with and helped, and not to be condemned. There is also the danger that the toiling masses will think that the Church is really out of sympathy with them and ready, for the sake of religious education, to fling them all to the capitalistic and monopolistic dogs. Let us, then, have more about social reform, eager reformers, a social reform policy, and less unprofitable criticism."

The Portland *Catholic Sentinel,* to which we are indebted for this quotation, adds the following words of comment (ed. of Sept. 10):

"While these words are more strictly applicable to conditions in England, they have their application among us also. At the national Republican convention, for example, Senator Hopkins, spokesman of the majority of the platform committee, labeled the not very radical La Follette reforms 'socialistic,' and dismissed them without further argument."

It is in this country as in Europe: "Those that profit by present conditions naturally seek to discredit the reform movement in every way possible. One of their most common methods is to label every effort at social reform 'Socialistic,' with a view to exciting adverse prejudices. They find this safer than a discussion of the reform proposals on their merits." (*Ibid.*) It is encouraging to notice that the use of this method of attack upon social reform is bringing out many warm protests from men who, while they are not Socialists, see the necessity of reform and object to having the real issue befogged.

## FLOTSAM AND JETSAM

A generous lay patron desires us to send the CATHOLIC FORTNIGHTLY REVIEW at his expense for three months to one hundred members of the reverend clergy whose names are not already on our list. Will not some equally zealous well-wishers please send us the addresses of a few dozen friends to whom we could apply these trial subscriptions with a reasonable prospect of inducing them to subscribe for themselves after they have received six numbers of the magazine gratis? It is unprofitable to scatter specimen copies haphazard.

It is a mistake, and a quite common one, to think that the famous first amendment to the Constitution of the United States was due to love of religious liberty. It "owes its origin," as Martin I. J. Griffin points out in his *Researches* (New Series, Vol. IV, No. 4, p. 392), "simply to the fears of Protestant sects one for the other..... Each was fearful that another sect might be established as the national religion. Each State kept the right, and has it to-day, to 'establish' any sect as the State religion. Each State was afraid an other than its own might become the national religion. The intolerant New Hampshire was foremost for the amending [of] the Constitution."

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Although Mr. William Timothy Call regards checkers as the oldest mental pastime known to man, he finds no checker book in the English language earlier than 1756, when William Payne published an *Introduction to the Game of Draughts*. It is not a stupendous task, then, to write the history of the books, pamphlets, and magazines devoted to this sedentary sport—especially as Mr. Hutzler of Cincinnati, who has been collecting for twenty-five years, has a checker library complete save for one volume. Yet Mr. Call in his *Literature of Checkers* (New York) lists and describes 227 items between 1756 and 1908.

*

The following is sent us by one whom we know to be a good and zealous Catholic:

"The other day, passing an old church on the I. C. Railroad, I noticed that the cross had disappeared from the steeple. I inquired of one of the passengers, who was from the place, what had become of the cross. This is the information I received: Our priest rented the church to the Modern Woodmen for a lodge-room—he being a Woodman himself—and of course, the cross had to come down.—And we are indignant because in France an infidel government pulls the crosses down!"

*

The *Mexican Record* says:

"With the thousands of Americans residing in the Mexican republic, many of whom have lived here for years, it is a fact, notorious and strange, that those who have such a mastery of Spanish as not to make a worse botch of it than a Chinese, speaking pigeon English in its first stages, does of the language of Chaucer, Shakespeare, and Mark Twain, are countable on one's fingers."

Commenting on this left-handed compliment, the N. Y. *Daily People* (ix, 81) says with bitter sarcasm:

"Anything else, even to hewing his way through stone mountains with wooden tools, will the great American species of the genus Anglo-Saxon do, but learn a foreign speech, no!"

*

Even archæology has its merry side. Speaking of the weird images of Mithras that stood in all the places of ancient Mithraic worship, Rev. C. C. Martindale says in a footnote to a paper on "The Religion of Mithra," in the *Month* (No. 532, p. 397):

"Flaminius Vacca tells that a Signor Orazio Muti had possessed one of these statues, but that since his heirs did not know what had be-

come of it, Signor Muti might perhaps have burnt it by placing it in a limekiln (on the advice of a Jesuit priest, who explained it as being an image of the devil) to cure its dampness. Upon this Dr. C. W. King, who retails this conjecture, delivers himself of the following delicious sentence: 'Thus was this most interesting monument destroyed through the conceited ignorance of a wretched ecclesiastic, *himself more truly a worshiper of the Evil Principle* than was the ancient votary of the beneficent Lord of Light who carved that wondrous image.' (*Gnostics and their Remains:* C. W. King, p. 130.)"

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Rev. John Gerard, S. J., enunciates an important truth when he says at the end of a paper on "The Psychology of Plants" in No. 532 of the *Month* (p. 428):

"Unquestionably in this matter [the curious 'habits' of certain plants], as in all others, the further we examine nature, the more are we confronted with mystery; but if we wish to solve this we shall act wisely by patient investigation of her ways, and not by being in haste to devise theories which accord rather with our own ideas than with the phenomena she presents."

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Professor J. Arthur Thomson has just published an exhaustive work on *Heredity* (London: John Murray). Reviewing it in the *Dublin* (No. 286, pp. 204 sqq.), Professor Windle says: "'All that I know is nothing can be known' might almost be the exclamation of the reader who rises from the perusal of these pages. All living things tend to beget similar progeny, but the progeny is similar, not identical. In these few words is summed up most of what anyone knows on the subjects of heredity and of variation, the two subjects which underlie the whole question of transformism, Darwinism, Weismannism and all other 'isms' relating to descent and development. Harvey in the seventeenth century confessed his ignorance of the real causes of development in words which might with equal truth be pronounced to-day."

*

The *Nation* thinks that the recent government tests of Hiram Maxim's noiseless rifle will carry the world a few inches nearer to peace. Indeed, a weapon which can kill a man at long range without any more fuss than a puff of gas and a hammer click ought to help not a little to convince disputants that arbitration is the better part of patriotism. Could the inventor make his gun not only smokeless and noiseless, but certain of its aim, so that any raw recruit might bring down his ambushed foe merely by wishing it and pressing the trigger, the device would be still more welcome. The possibilities of a silent gun in criminal hands are disquieting. But this very fact may hasten the better public control of the sale and use of all death-dealing instruments, which today may be purchased by any boy or burglar in pawn-shop or hardware store. If this is to be an effect of the Maxim muffler, the latter will be an almost unmixed blessing.

# BOOK REVIEWS AND LITERARY NOTES

—The "open-pulpit canon" of the "Protestant Episcopal Church," which seems to have originated with the Presbyterians, who demanded it as a *sine qua non* prior to their entering upon any formal negotiations looking towards union, is opening the eyes of not a few Episcopalian ministers and laymen to the fact that "the Episcopal Church.... is instinctively surrendering herself to the logical current of her own real life" and that "the Catholic movement" within that sect, of which this canon is "the death knell," "was not for the rehabilitation of the Church of England, but was the spirit of God breathing upon individual Anglicans and carrying them onward, little by little, to the time when they should be ready to be gathered into the kingdom of the Catholic church." Hence so many recent conversions. One of these converts, Mr. William McGarvey, until lately rector of St. Elizabeth's P. E. Church, Philadelphia, explains the situation and endeavors to open the eyes of his former brother ministers in a small pamphlet, entitled *The Purpose of the Catholic Movement in the Episcopal Church,* for a copy of which we are indebted to B. Herder. It is well worth pondering, and Catholics should spread it among their Episcopalian friends.

—*For My Name's Sake. Translated by L. M. Leggatt from the French of Champol's "Soeur Alexandrine."* (Burns & Oates, London; B. Herder, St. Louis. $1.10). While this book is ostensibly fiction, one cannot help thinking that it is the true biography of one of those innocent victims of the insane and suicidal policy which France now pursues toward the religious orders. The story is vivid, compact and of absorbing interest and conveys more effectively than a thousand magazine articles or scientific treatises could do the real state of affairs in France and the consequences for all classes and for the religious themselves of the enforcing of the laws recently enacted or revived against religious associations. Let those inclined to minimize the extent of the evil or, (and there are such among American Catholics) to hold that the religious orders have in some mysterious way brought it upon themselves, read this book. They cannot fail to be interested, aroused and edified, even though they be not convinced. The translation is admirable, and the form of the book leaves nothing to be desired.

—*Geschichte des heiligen Leidens unseres Herrn Jesus Christus. Von P. Ludwig de la Palma, S. J. Zweite, nach dem spanischen Original ins Deutsche übersetzte und verbesserte Auflage. Von R. Handmann, S. J.* (viii & 515 pp. Fr. Pustet & Co. 1908. $1.50 net). Father de la Palma's History of the Sacred Passion needs no recommendation. Many editions and translations into diverse languages prove its value. One of the German translators, F. Schmude, says in the preface: "We consider any instruction which teaches us to enter more thoroughly into meditation on the Passion of our Savior, a real blessing bestowed upon the faithful,

especially in these troublous times. Thereby the lukewarm will be urged to greater fervor, those undecided in character will be strengthened, the downhearted will be encouraged, and the perverse may be converted." May the book in its new German translation spread a better knowledge of our Savior's Passion and impart the consolation and strength contained therein to all classes of the faithful!

—We read in the *Ave Maria* (xlvii, 8): "A prominent English author and playwright is said to be doing his best to naturalize a German typographical device—that of denoting emphasis in print, not by using italics, but by spacing the letters of the emphasized word. According to this plan, one old-time quotation would present this appearance: 'In their prosperity, my friends shall n e v e r hear of me; in their adversity, a l w a y s.'" — German (gothic) fonts have no italics; hence the only way to emphasize a word or passage in German print is either to set it in bold-faced type, or to space the letters. Not being accustomed to the use of italics, the Germans, in adopting roman type, as they have lately done to a considerable extent, especially for scientific works, simply took over their customary spacing device. There is no reason why English writers or typographers should follow this example, because spacing a word to emphasize it is neither more beautiful nor more emphatic than putting it in italics; rather the contrary, we are inclined to think.

—Since the publication of the 1907—1908 edition of Herder's *Jahrbuch der Naturwissenschaften,* the editor of the twenty-three volumes so far issued, Dr. Max Wildermann, has been called to enter eternity. This will not, however, cause the series to be interrupted. The current volume of this *Jahrbuch,* (to which Herder has recently created a complementary *Jahrbuch der Zeit- und Kulturgeschichte,*[1]) wears a new and more modern garb, though it does not, and we should say could not, surpass its twenty-two predecessors in the variety and usefulness of its information concerning the progress of research and experimentation in the domains of physics, chemistry, astronomy, meteorology, anthropology, ethnology, mineralogy, geology, zoology, botany, forestry, agriculture, applied mechanics, technology, and the rest of the natural sciences. There is no more useful yearbook published, and we do not see how any progressive student of science can do without it. (B. Herder. $2.15 net).

—*Boys of Baltimore. By A. A. B. Stovart.* (Burns and Oates. London: Benziger Bros., New York. 85 cts.) This is not Baltimore, Maryland, but Baltimore, Ireland. Two Irish boys, living in the times of "Charles whom they slew," meet with most wonderful adventures, being stolen by pirates, sold as slaves in Algiers, and subjected to many hardships before they reach home once more. The book is well written and far above the level of the usual adventure book. It is simple without affectation and suitable reading for young people between twelve and sixteen.

[1] Reviewed in the CATHOLIC FORTNIGHTLY REVIEW, xv, 16, 508—509.

—We commend to the notice of pastors two little pamphlets, the distribution of which among school-children will promote reverence and attention in assisting at, and in serving, Mass. *Prayers at Mass for School Children. Arranged by Rev. E. P. Graham* (Cleveland: The Catholic Universe Publishing Company. 1908. $3 per 100; $2.75 per 100 in lots of 500) suggests a new method of hearing Mass. The prayers are taken from the missal and the catechism. The children are taught to keep in touch with the celebrant; they respond alternately either to a leader or to one another. The method has been tried with marked success and will be found satisfactory, if given a fair trial.—The other booklet is a *Little Manual of St. John Berchmans Altar-Boys Society* (New York: J. Schaefer. Price, per dozen 50 cts., per hundred $3 net). It contains a short sketch of the life of St. John Berchmans, an explanation of the object, spirit, and rules of the Society, Mass prayers, vespers, benediction hymns in Latin and English. This manual will aid Mass servers in avoiding a mechanical and disedifying performance of their pious duties.

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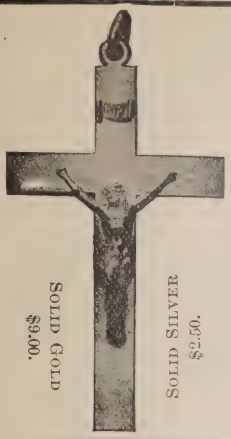


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# The Catholic Fortnightly REVIEW

Founded, Edited, and Published by Arthur Preuss

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## The New Protestant Apologetic

ow May Christianity Be Defended To-day?" is the title of a significant paper by Prof. A. C. McGiffert of the Union Theological Seminary, in the October number of the *Hibbert Journal*. This new method of maintaining the faith would have made the orthodox Protestant apologist of a generation ago gasp and stare. It is not that any one thing which Professor McGiffert says is novel; each of his utterances could be matched in the writings of some theologian who is professedly orthodox. The editors of the *Biblical World*, for example, tell us in their October issue that miracles, at least in the old acceptation of the term, are probably not a vital part of religious faith. Professor McGiffert's article is notable as gathering up into a few pages these scattered views and presenting them in a "Summa" of religious radicalism. His thesis, in brief, is this:

"An apologetic which should succeed in showing these four things: first, that the ideal of human sympathy and service is the highest of all ideals; secondly, that this is the Christian ideal in such a sense that the man who shares it may properly call himself a Christian, and that the man who would be truly a Christian must make it his own; thirdly, that this Christian ideal is a divine ideal, supported and promoted by God; and, fourthly, that the Christian church is an institution in the long run indispensable for the promotion and realization of this ideal—an apologetic which should succeed in showing all this would seem a sufficient and indeed complete Christian apologetic, leaving out nothing essential and including nothing unimportant."

This bare outline of conclusions is less striking than some of the details of Professor McGiffert's argument. He does not attack the traditional doctrines; he holds that they are largely irrelevant, not worth either attacking or defending. Thus by a single sweep of the hand he would demolish the whole vast structure of apologetic so laboriously erected through the centuries: "A new age has dawned in the history of Christianity and the old apologetic is out-of-date, not because it attempts to prove so many unbelievable things, but because it attempts to prove so many things in which men have no interest." Hence Professor McGiffert urges that the emphasis must be laid not on man's duty to God or to himself, but on his duty to his neighbor. He adds: "If all good men can be enlisted in the promotion of this end it matters little by what name they call themselves, Christians, Jews, Ethical Culturists, Humanitarians, Free-thinkers, Agnostics, or Atheists."

Whatever their formal designation, and even though they may "reject all else that commonly goes by the name of Christian," they are working for "the controlling purpose of Christ himself." Furthermore, the traditional belief in the divinity of Christ "represents a sound instinct. It voices the conviction that the Christian ideal ... must come from God and have His support." But, of course, "Christians today may recognize that the traditional doctrine is defective, and may see that there are other and perhaps better ways of conserving the interest which it has conserved." Modern disbelief in God, Professor McGiffert continues, "is due in large measure to the persuasion of the self-sufficiency of the phenomenal universe, to the feeling that God is needed to account neither for its origin nor for its continuance." And yet: "With this disbelief Christian apologetic has nothing to do, and its wide prevalence is no ground for alarm. If Christian faith were dependent upon the overcoming of this unbelief, we might well be discouraged. But Christian faith moves wholly in another realm, the realm of ethical values."

As to the Church, Professor McGiffert is equally—tolerant. His point is that, in spite of the "failures and mistakes of the church," "in spite of its frequent distortion of values, and its all too common emphasis upon the wrong things," a church is necessary in order that there may be "conscious community of purpose and conscious combination of effort." In short: "Not sacraments, or doctrines, or historic descent, or ministerial succession makes the Christian church in which the modern apologist is interested, but an organized body of men, enlisted for the promotion of the one great end, wide enough to embrace them all, and of such a character as to call out their best effort and enthusiasm."

Evidently, Professor McGiffert's church is substantially Matthew Arnold's conception, that of a society for the promotion of goodness; his God is certainly no more definite than Arnold's power, not ourselves, that makes for righteousness.

Of course, there have been not a few Protestant theologians in the past who have expressed these same liberal views set forth by Professor McGiffert in the *Hibbert Journal*. What renders his article important is the alarming fact, particularly emphasized by the New York *Evening Post* (Oct. 16, 1908), that "Professor McGiffert may be said fairly to represent both the rising generation of Protestantism and the Modernists of the Catholic Church." The latter, however, have been cast off by their Church and today form but a (small) portion of the great body of liberal Protestants, who in virtue of the

very life principle of Protestantism, cannot repulse them, but are forced to receive them as flesh of their own flesh.

"Protestantism," on the other hand, in the words of the same secular newspaper, "Protestantism as a whole seems to be trying to steer an impossible middle course—to believe in God and yet not believe in Him, to declare the church divine and yet assert that the terms *divine* and *human* are virtually synonymous, to profess credence in miracles, with the stipulation that there is nothing supernatural about them, to say one thing and really mean another."

No thinking man can fail to see that such an inconsistent attitude is impossible. To quote the *Evening Post* again, "The Protestants cannot long continue to have it both ways; for that is not the method of truth and honesty. The attempt thus to play fast and loose is an abdication of moral leadership. Sooner or later the [Protestant] Church must stop dealing in ambiguities, and unreservedly cast in its lot with the reactionaries, or else, with Dr. McGiffert and his school, frankly abandon traditional creeds and interpretations."

That Protestantism should "unreservedly cast in its lot with the reactionaries," that is to say, return to a belief in the Divinity of Jesus Christ and the dogmas that logically flow from this belief, is, clearly, out of the question. Protestantism cannot reverse itself. The law of evolution is inexorable. Those who are shivering on the brink of infidelity may well cry out with the editor of the *Evening Post (ibid.)*: "But since the truth is the truth, we must face it and ask where under our new creed those men will turn who, with Augustine, cry to God: 'Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te.'"

If they are men of good will, they will find the answer to this question in the life and writings of the same St. Augustine:

"Necessarium habent huiusmodi homines venire ad catholicam pacem, ut haeretici et schismatici esse desinant et... peccatorum purgationem in unitatis vinculo caritate operante mereantur." (*De Baptismo contra Donatistas,* lib. III, c. 13, n. 18.)

"What these men need is to come to the Catholic peace, that they may cease to be heretics and schismatics and obtain forgiveness of their sins in the bond of unity by the operation of charity."

"Ad ipsam vero salutem ac vitam aeternam nemo pervenit nisi qui habet caput Christum. Habere autem caput Christum nemo poterit, nisi qui in eius corpore fuerit, quod est ecclesia." (*De Unitate Ecclesiae,* c.19, n. 49.)

"No one can attain to salvation and eternal life unless he have Christ for his head; but no one can have Christ for his head, unless

he is a part of Christ's body, which is the Church." And this Church, he tells us in his work *De Baptismo contra Donatistas,* lib. I, c. 10, n. 14, and in many other passages of his voluminous writings, is "that one Church which alone is called the Catholic,"—"est una ecclesia quae sola catholica nominatur."[1]

## A Study in American Freemasonry

*A Study in American Freemasonry. Based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," "Mackey's Masonic Ritualist," "The Encyclopedia of Freemasonry," and Other American Masonic Standard Works. Edited by Arthur Preuss, Editor of the* CATHOLIC FORTNIGHTLY REVIEW. *Second Edition.* xii & 433 pp. 8 vo. B. Herder. 1909. $1.50.

This new edition differs from its predecessor only in that it has a new preface, which reads as follows:

So soon has a new edition of this volume become necessary that we must content ourselves with correcting such minor (typographical) errors as have been brought to our notice.

It is a pleasure to be able to say that the reviews of this *Study,* so far published, in this country, in Canada, in South America, and in Europe, have been uniformly favorable. Catholics have hailed the book as a necessary and useful publication. Even Freemasons have been constrained to acknowledge its objectivity and calmness of tone. Thus a Masonic writer in the *Missouri Historical Review*[1] says:

"*A Study in American Freemasonry*.... is based upon Pike's 'Morals and Dogma of the Ancient and Accepted Scottish Rite,' Mackey's works, and publications of other Masonic writers. It is written in a calm, argumentative manner, giving authorities for all the allegations that the author makes, so that no offense is felt by a Mason while reading it, though he may see the mistake of the author in the conclusion given by him."

This "mistake" our critic specifies as follows: "The majority of American Masons adopt the York Rite of Masonry leading from the Blue Lodge through the Chapter to the Commandery of Knights Templar. In the Scottish Rite leading from the same Lodge to the 33rd degree there is more of philosophic teaching, but Masons would reply to the assertions of the author, that in neither branch is there taught any concealed religion, philosophy or science, but that these are all fully set forth in the monitorial or exoteric Masonry, the esoteric Masonry being merely the forms of initiation and not a changing or addition to the monitorial part."

The writer of this criticism is probably an exoteric Freemason, one of the "Knife and Fork degree," or at best a "Bright Mason."[2] His contention

[1] For the detailed teaching of St. Augustine on the Church see *Die Lehre von der Kirche nach dem hl. Augustin, Von Dr. Thomas Specht.* Paderborn 1892. vi & 354 pp. 8vo. $2.20 net.

[1] Vol. III, No. 1 (Oct. 1908), p. 79.

[2] *Vide infra,* pp. 6, 9, 28 sq. For our opinion of exoteric Masons of this class see *infra* p. 16.

is so thoroughly refuted throughout the present volume[3] that we need not enter into an argument here. Once the Masons admit—as they *must* admit—the authenticity of our sources and the genuineness of our citations, we can tranquilly leave to the unprejudiced reader the judgment as to the validity of our conclusions, which are not forced, but flow spontaneously from these premises.

ARTHUR PREUSS.

*St. Louis, Nov. 1, 1908.*

We should like to reproduce all of the more important reviews of the first edition, to show what theologians would call the "unanimis consensus doctorum," but considerations of space forbid us to reprint more than one. We choose the notice published by the London (England) *Catholic Book Notes,* Vol. XII, No. 133 (Oct. 15, 1908.) It is as follows:

As an introduction to this notice of A. Preuss's *Study in American Freemasonry,* a few personal remarks by way of confession may be useful, as probably representing the mental attitude of many. There was a time when, apart from the Church's ban, the reading of sundry works on Freemasonry caused us to think very badly of the Craft. Leo Taxil's book, *Les Mystères de la Franc-maçonnerie,* served to intensify that aversion. Once we had occasion to discuss the matter with a Mason of exalted degree, and taxed him with the Society's alleged denial of the existence of God. This charge he repudiated, and by way of answer took us to his room, locked the door, unlocked a bureau, and producing the Masonic ritual, invited us to inspect it. We did so, and found it replete with appeals to God—in fact a sort of manual of prayers. This discovery shook our faith in the soundness of our former prejudices, and after the Diana Vaughan fiasco was sprung upon an indignant world, we came to think, as we were so often assured, that, apart from the secret oath, English Freemasonry, at least, was not irreligious, and was merely a philanthropic society.

Preuss's book again puts us back with a shock where we were twenty years ago. His study is based *solely* on Masonic publications which he has analyzed most carefully; and in the process by confronting some obscure passages with others more intelligible, produces a result extremely startling. Masonry, on its own vehement insistence, is *essentially one* the wide world over. What is that oneness which brings on all branches of Masonry without exception the ban of Holy Church? Leaving out the immorality of enforcing a secret oath—which the Roman Church is not alone in condemning, for the Church of England, too, does so in the last of her Thirty-nine Articles, notwithstanding which many of her clergy glory in being Masons—this oneness, when properly understood, amply justifies the Church's attitude. Masonry claims alone to teach Truth: *all* other systems and religions without exception are mere corruptions of primitive truths. Christianity, therefore, goes by the board; for if the Christian scheme of salvation were necessary to Masonry, Masonry could not admit into its bosom, as is its proud boast, Jew and Buddhist and Mahommedan and Joss-worshipper, none of whom admit the Christian scheme of

[3] See especially pp. 10, 12 sqq., 18 sqq.

salvation. Masonry makes much, outwardly, of the Bible: its Ritual is full of Biblical allusions; but these count for nothing, since Masonry puts the Koran, the Vedas, the Zendavesta on an *equal footing* with the Bible. Even the frequent allusions to God are no better than a blind, for what *we* understand by the Supreme Being of our religion is not the God of the fully initiated members of Masonic Lodges. "God" resolves itself into the phallic worship of paganism, the "He-She" of Lanzi; and one is simply horror-struck at the blasphemies underlying this presentment, and the mystic meaning attached to the Lodge pillars, the square, the triangle, the circle surrounding a point, &c. It is the worship of the phallus and the cteis, of the Lingam and Yoni: for those who already understand the meaning of these cryptic terms enough has been said; for those who do not, more explicit statement would be obscene. Even the Cross and its sacred incription, I. N. R. I., are susceptible of a base interpretation!

It may be asked how right-minded men can submit themselves to such profanities? Let sceptics read this book and they will learn from Masonic teachers that there is *exoteric* and *esoteric* Masonry, and only to the few embraced in the latter category is the full "truth" vouchsafed. Most men never trouble to study the occultism of the Craft: never rise above the initiatory degrees; are content to be "knife and fork" Masons.

It is a terrible revelation; and the more fully Catholics make themselves acquainted with the true spirit of Masonry and bring it home to their Masonic friends, the more will they help the Church in her struggle with her avowed and deadliest enemy; for they must thereby assuredly withdraw every right-thinking man from further participation in such frightful abominations. This book has the *imprimatur* of Dr. Glennon, Archbishop of St. Louis.

## How Socialism is Making Headway Among American Catholics

Our recent article under this title (C. F. Review, xv, 19, 580 sqq.), which was reprinted either whole or in part by periodicals of general circulation, such as the *Literary Digest*, and by Socialist papers such as the *Appeal to Reason* and the *Harp*, attracted wide attention. Of the Socialist comments upon it that of the *Harp*[1] (New York, i, 11, 2 sqq.) is worthy of a passing notice, for the reason that the editor of that magazine declares one of the causes drawing Catholics into the Socialist camp to be the fact that American Catholics who suffer from social evils and feel the urgent need of social reform, find in our Catholic papers no instruction or encouragement, "nothing but the vilest billingsgate and threats of violence, and the most utter lack of even a rudimentary degree of knowledge on the subject of Socialism." Abstracting from its exaggerated tone this charge in substance is un-

[1] On the *Harp* see the Catholic Fortnightly Review, xv, 19, 581.

fortunately but too true. We have already confessed our inability to disprove it and expressed our sorrow at its truth in the article which called forth the present discussion, and just as the Syracuse *Catholic Sun* reached us with an indignant denial, our eyes fell upon this concluding paragraph from an editorial leader in the St. Louis *Church Progress* of Oct. 29 (Vol. XXXI, No. 29, p. 4): "Between the Church and Socialism there can be no compromise.[2] That's another fact which should never be forgotten. The Church stands for that doctrine of Christ which teaches mine is thine, while Socialism stands for that which proclaims thine is mine. Here is the reason in a nutshell, and Catholics will not be deceived by mouthing demagogues."

With the exception of "The Church stands for that doctrine of Christ which teaches mine is thine" (and that, *horribile dictu*, smacks of Socialism") there is not a sentence in this clipping that does not betray, in the words of the *Harp*, "the most utter lack of even a rudimentary knowledge on the subject of Socialism."

The comments of the *Harp* and of several other Socialist publications show that lack of knowledge and sympathy on the part especially of the Catholic press and the clergy—knowledge of the great social questions of the day, and sympathy for the downtrodden masses suffering from the undeniable abuses of our capitalistic economic system—are driving not a few Catholics out of the Church. We have received, in connection with our recent article, several letters from fallen-away Catholics now members of the Socialist Party, which prove that this assertion is but too true.

It may serve a good purpose to print one of these communications:

Mr. Arthur Preuss, Editor THE CATHOLIC FORTNIGHTLY REVIEW.

Dear Sir:—I have just finished reading the article in *The Harp* regarding Socialism, especially your article quoted therein, on "How Socialism is making headway among Catholics." Yes, I can say we are making headway among Catholics. I was born and raised in the Church and was a constant attendant of the church up until a few years ago. I then believed all the things the priests and papers said against Socialism, thinking that they were interested only in seeking and speaking the truth; but I finally resolved to find out what this terrible thing "Socialism" really was. So I commenced to read its liter-

[2] It cannot be sufficiently emphasized that, in the words of Bishop Spalding, *Socialism and Labor and Other Arguments*, pp. 6—7, "the word Socialism ....stands rather for a tendency than for a definite body of principles and methods, and this tendency is one of which men of very different and even opposite opinions approve: and a Socialist may be a theist or an atheist, a spiritualist or a materialist, a Christian or an agnostic." The REVIEW will soon publish an article from the per of Rev. Dr. John A. Ryan, showing how carefully we must distinguish between Socialism and Socialism. Some of our best Catholic writers, (e. g. Hitze, Hohoff, Weiss) have pointed out that Socialism as a tendency is essentially Christian and can exist and prosper only in Christian countries, and that what we need is not less, but more Socialism, in the true Christian sense, which even Socialism as a party does not entirely preclude.

ature and found that it did not stand for anything like they said it did, and I then concluded that the priests, the Jesuits in particular, were either ignoramuses or liars, and as I never heard of one being ignorant, so they must be liars, and if they had lied on such an important question as that, were they telling the truth on anything? I then began to investigate the whole religious dogma and I found to *my* satisfaction that its whole foundation is false. I am now an unbeliever and of course I am not saying any soft and kind things about priests and clergymen. They have set themselves the task of opposing the freedom of the working class and of defending capitalism and all the evils and terrors that go with it, and as the present system must pass away, so of course the church, as constituted today, must pass away. I am constantly showing the Catholic workingmen the graft the priests are practicing on them, how they erect fine parochial residences for themselves (like the one in this parish which with the ground, furniture etc. cost no less than $25,000 or $26,000) while most of the people do not have over $400 worth of belongings all told and are not thirty days from the poor-house. Don't you think the priests and archbishops should change their tactics and at least keep still if they cannot tell the truth? I remain respectfully yours for the Revolution, John T. Caulfield, 1133 Seventy-fifth Street, Chicago, Ill. Nov. 7, 1908.

This epistle is characteristic and ought to induce our Catholic editors and the leaders of Catholic public opinion generally to do some earnest thinking.

We shall shock such papers as the Syracuse *Catholic Sun* and the *Church Progress* when we say that the only way to combat the atheistic and materialistic Socialism into which so many of our good people are unfortunately drifting, is by snatching from it its underlying truth and by propagating the principles of that genuine Socialism which alone can save society from perdition. Yet this is the conviction of the greatest and best Catholic scholars who have studied the question. "Is not all this," asks Bishop Spalding, after enumerating a number of the chief demands of modern Socialism, "Is not all this, in part at least, a result of the teaching and example of Christ himself, who came to preach the gospel to the poor, to heal the infirm and to bring relief to the overburdened, and who thus gave the impulse which has finally developed into our humanitarian faith, hope, and love? A large number of Socialists, it is true, are atheists and materialists, but the earnest desire to discover some means whereby justice may be done the people, whereby they may be relieved from their poverty and misery, and the resulting vice and crime, is in intimate harmony with the gentle and loving spirit of Him who passed no sorrow by." (*Socialism and Labor,* pp. 8—9).

It is our firm conviction that to combat atheistic Socialism effectively we must adopt Christian Socialism. Instead of declaiming against Socialism indiscriminately we must carefully distinguish between what is good in it, and what is bad, and try to discover and strengthen the

"bonds of sympathy that exist between us and the Socialists." (Spalding, l. c., p. 27).

The situation is critical. "The grasping avarice and heartless methods of employers and capitalists, who generally profess to be Christians, are arguments against religion which the preachers of atheism find effective in addressing the victims of our present economic system; while the decay of faith has greatly diminished the persuasive force of appeals in favor of resignation and submission" (Spalding, l. c., p. 28).

We cannot counteract this tendency by erecting million-dollar cathedrals and $25,000 presbyteries.

## The "Miracle" of St. Januarius.

A writer in the London *Month* (No. 532, pp. 381—389), after giving an account of the liquefaction of the blood of St. Januarius at Naples (he says he used to deride this "miracle", so much so that he "witnessed its occurrence no less than eight times before he was willing to own himself convinced by the evidence"), proceeds to examine critically "the only three imaginable hypotheses" to explain it; to wit—(1) either there is fraud; or (2)there is a simple phenomenon of some natural agent acting upon the clotted blood, *e. g.,* heat; or (3)we are confronted by a real miracle.

1. As for the hypothesis of fraud, he says: "There are only two possible ways of producing this phenomenon by fraud: either by an occult substitution of new actual blood in the phial, or by a mixture calculated to produce the appearance and qualities of blood. To any one who considers what has been already said about the means taken for the safe custody of the relic it must be clear that the first part of the alternative is out of the question. Besides, could such a fraud have been carried out successfully twice a year for eight consecutive days during so many years, without being discovered by some at least of the countless thousands who have been interested in the miracle? Such a suggestion would pay the Neapolitans the doubtful compliment of being either far too clever or far too stupid! Nor can there be question of a mixture. Not long ago, the Parisian journal *Le Siécle,* revived an old attempt at an explanation which, coming from Paris, was of course copied by many other newspapers, including even the staid London *Times* and the *Pungolo* of Naples. The theory, however, needed only an experiment to discredit it, and as the results are widely known, I need here say no more than that a mixture of sealing-wax, grease, and ether completely failed to give parallel results. Besides, as the learned

Professor de Silva observes, no method of preparing ether is of earlier invention than the eighteenth century, whereas the miracle itself has been repeated year by year from a date long anterior—though it was reserved for the *Siècle*, in the twentieth, to suggest to the benighted people of Naples a new method of carrying out a pious fraud!"

2. "The limits imposed by this brief account of a simple fact," continues the writer, "will not permit me to discuss the almost numberless attempts—and as many failures—of various able scientists to explain away the miracle by natural causes. An ounce of fact is worth a ton of theory, and it may confidently be asserted that if the anti-Januarists—as we may call them—would only take the trouble, or, to put it more plainly, humble themselves so far as to witness the actual fact in its naked simplicity, they would not waste their time in trying to explain away its occurrence or its miraculous nature. Besides, they themselves require an almost miraculous combination of particular circumstances such as light, heat, &c., to bring about *their* version of the phenomenon. Now the little phial in the Cathedral at Naples is strangely independent of circumstances. The miracle of liquefaction takes place equally well when the altar candles are lit as when they are out, when there is a large concourse of people or but few witnesses—as in presence of a small body of scientists, &c. For many experiments have been made under various conditions, and all of them were successful, as appears from the *acts,* or records, of the miracle of St. Januarius, which may be seen in the cathedral archives. For instance, in 1643, a certain G. Rho obtained leave from the authorities to try the experiment of approaching the precious phial near the other relics of the holy Bishop, and it is recorded that, after a short prayer, the liquefaction took place. This same experiment was again made, with the like result, only a short time ago by Professor Sperindeo, a doctor of physics."

On the possibility of heat causing liquefaction, he says: "It is true that the miracle is performed at a season when the temperature is relatively high, but it is not always the same. We know from the studies of Professor Fergola that in 1795 the temperature was 24°4 Cent. on May 2, and on the 4th of the same month it was 26°4, being on the 6th only 23°8, while on the 9th it was 19°4. Yet notwithstanding all these variations, the miracle happened all the same. In September, 1879, two professors, Govi and De Luca, observed that on the 19th the temperature was 30°, on the 23rd 27°, on the 27th 25°. Many observations were also made, especially by Professor Sperindeo, which show that the temperature had not the slightest influence on the liquefaction, though varying from 30°C. to 19°C. Now everyone is

aware that blood, apart from the living body, becomes congealed or clotted, and it is also a well-known fact that no degree of heat will cause it to liquefy. On the contrary, as experience teaches, heat tends rather to dry up the blood."

But are the contents of the famous phial really human blood? Such great scientists as Giambattista Vico, Humphry Davy, Lalande, Lavoisier, C. Waterton, Dumas the chemist, Kotzebue, Father Secchi, Fergola, De Luca, Hurter, Father Denza, Hoppani, have testified that they *are*. The actual test by which this was established is outlined thus by the *Month* writer: "Anyone with an elementary knowledge of physics has heard of the spectroscope, and knows that every substance in a state of incandescence gives its own peculiar spectrum. Also that if the same substance is placed between a source of light and the spectroscope, the continuous bright spectrum is crossed by a series of dark lines which exactly correspond to the original bright lines of the substance when incandescent: this is called its absorption spectrum. With this simple contrivance the matter contained in the phial may be subjected to a safe but searching test. On Sept. 26, 1902, two eminent Neapolitan professors of physics—Januario, of the University, and Sperindeo—were authorized to take the reliquary quietly away during the sermon in the Cathedral, and to carry it to a place behind the high altar, where everything was in readiness for the experiment. Several other professors were also present as witnesses. The data before them were simple: when human blood has been exposed to the air, the haemoglobin (i. e. the matter of red color contained in the red corpuscules of the blood) is oxidized (oxihaemoglobin), and is known to give two peculiar dark bands between the two Fraunhofer lines D and E, in the yellow-green region of the spectrum. If therefore the contents of the phial are really human blood, they should give these bands through the spectroscope. The phial was therefore placed between a luminous source and the slit of the spectroscope, and, in the words of Professor Sperindeo: 'There was seen to appear immediately the spectrum peculiar to human blood, a dark band after the line D, followed by the other one in the green region, and a bright band between them.'[1] The logical conclusion proclaimed the contents of the phial to be real human blood."

"If," concludes the writer, "after such a striking demonstration, any one chooses to doubt the conclusion, further argument is useless and the error lies in his will—which no logic on earth can move."

Yet, the question we have so often asked still remains unaswered: Why is not the phial opened so that a chemical analysis can be made of its contents? The writer whom we have quoted replies: "Precisely

[1] G. Sperindeo, *Il Miracolo di S.* Gennaro, 3a ediz. Napoli, p. 66.

because the precious contents, if they are human blood, would not be likely to survive such treatment long, and could not possibly last more than a year or two under it." Is not this statement somewhat exaggerated? And does not the same writer assure us (p. 387) that, "in the time of Charles VIII, the phial was not permanently sealed up as it is now," and that, "when this king paid a visit to the relic at Naples, a small rod of silver was given to him that he might touch the blood before and after liquefaction took place"?

Evidently, the third hypothesis, that we have to do with a miracle, does not impose itself absolutely so long as all means of explaining the phenomenon naturally have not been exhausted. Hence our quotation marks before and after the word *miracle,* which marks, we notice, also appear in the heading given to our writer's article by the reverend editor of the *Month.*

## The Care of the Insane

The New York *Independent* (No. 3,120) calls attention to two interesting new books dealing with the care of the insane. The first is *A mind that Found itself: An Autobiography by Clifford W. Beers* (New York: Longmans, Green & Co. $1.50); the other, *Nursing the Insane by Clara Barrus, M.D.* (New York: The Macmillan Co. $2.50). 50).

Mr. Beers, a graduate of Yale University, recounts his experiences in insane asylums. "As might be expected, he has found much to complain of. Probably the most wonderful thing about this story is the fact that in spite of indulgence in actions and manners and habits that were evidently due to insanity, he still had left the power of reasoning with regard to all that went on around him and a marvelous memory for everthing that happened during his confinement. The emphatic lesson of Mr. Beers's book is that in some of the insane at least there is a sphere of reason entirely untouched by the insanity that may be unable to prevent insane actions, yet can call before the bar of its judgment not only what the patient himself does but all the things that are said and done all around him. Ordinarily there is too much of the presumption that an insane person cannot reason rightly with regard to anything. The consequence is a lack of discrimination in treatment which may have, as here told, serious consequences in the resentment evoked by it."

Dr. Barrus's book brings out clearly how high the ideal of the nurse for the insane must be. "There are here directions not only for the medical and clinical care of the insane, for their occupation and

amusements, with directions as to how they may be moved and even the details of the nurse's duties when death intervenes in a case, but above all, there are some very interesting chapters on psychology, so that the nurse may appreciate patients' states of mind and sympathize with their peculiarities. There are words of advice in some of these chapters that would remind one of the training of a spiritual director, to be able to help those who come to him in depressed and disturbed conditions of mind. What is needed for the reform of our institutions for the care of the insane is a better class of attendants and then better training than they have so far had. Unless those in charge of asylums pay more than they do at the present time this improvement will be very hard to bring about, and we shall continue to hear intermittently of the abuses to which patients are subjected, not all of them true and many of them more imaginary than real, and there will always be the need of inspection and reformation."

The *Independent,* whose synopses of the two books we have been quoting, in an introductory paragraph to its notice intimates that we may as well admit that our present-day methods of caring for the insane are unsatisfactory. Our contemporary seems inclined to seek the cause of this condition of affairs not so much in the fact that attendants are underpaid and insufficiently trained, but rather in the circumstance that "most of those who care for the ever-growing number of the insane do so not from any feeling of humanity, but solely because this is one way of making a living."

In this, the *Independent* is undoubtedly right. But how are we to obtain the necessary number of attendants who will nurse the insane from a "feeling of humanity"? The requisite qualifications are many and high. "What is needed in an attendant on the insane is supreme tact, unalterable gentleness of disposition with absolute firmness of character, lack of all the meaner sides of human nature, and especially of any feeling for revenge or any sense of wounded dignity that would require vindication." You will not find these qualifications in the average attendant, because the average man or woman is all too human to be a paragon of tact, gentleness of disposition, firmness of character, patience, and so forth. There are such model attendants among the Catholic Sisters who devote their lives to the care of the insane. They do not follow this calling for a living, but because with them it is a true vocation from on high, because their chief underlying motive is supernatural, and because they draw strength and patience for their daily work from above by constant prayer and the other means of grace that our holy Church puts at the command of her faithful children.

# MINOR TOPICS

## FOR A CATHOLIC THANKSGIVING DAY

Father Phelan not long ago suggested (cfr. this REVIEW, xv, 1, 28) that His Excellency the Apostolic Delegate should in the name of the Holy Father designate the President's annual Thanksgiving Day as a Catholic Thanksgiving Day, to be observed in all our churches. Msgr. Falconio so far has not seen fit to act upon this suggestion. But we notice a tendency among our bishops to admonish their people to observe Thanksgiving as a religious holyday. Thus Bishop Fox says in a circular (No. 27) addressed to the clergy of the Diocese of Green Bay under date of Nov. 5:

"November 26th has been proclaimed by the President and Governor as 'Thanksgiving Day.' No matter what its origin may have been, Thanksgiving has long since become a national holiday. And have we, children of Christ's Church less reasons for thanking the Almighty for His manifold blessings than those outside the fold? And are we as such children less patriotic than other citizens of our beloved country by birth or adoption? We scorn the very idea or imputation. Let us then, dear Fathers, join our fellow citizens in appropriately celebrating the day by having a high mass of thanksgiving at 9 or 10 o'clock, at least in the city churches. I desire that Thanksgiving Day be celebrated not only this year but annually hereafter."

This suggestion is in full accord with the wish expressed by the Fathers of Baltimore, that the Catholics of the United States should unite with their non-Catholic fellow-citizens every year in giving thanks to God in a special manner.

## THE SEAL OF CONFESSION

Will the "critical reader" who thought it his duty to inform us that our article on "The Seal of Confession" (No. 22, pp. 677—678) "does not square with the approved teaching of Catholic moralists," please turn to Dr. Tanquerey's *Synopsis Theologiae Moralis et Pastoralis*, Vol. I (editio altera), p. 221? He will there find our thesis confirmed as follows: "Antiqua est lex secreti sacramentalis, et auricula confessione coaeva. Quamdiu viguit confessio publica, nulla erat obligatio tacendi peccata publice accusata [which is so evident that we do not see how any one can fail to understand it]. Sed quoties peccata occulta privatim accusabantur, lex secreti vigebat...." ...."Dici tamen nequit secretum huiusmodi [scil. sigillum] nunquam directe violatum fuisse; refertur enim aliquoties, licet rarissimo, sigillum etiam directe fractum fuisse." In a foot-note he gives the following curious case: "Unum ex his refertur in Vita S. Thomae a Villanova, ap. *Acta Sanctorum*, t. XLV, p. 894-896. Videlicet homicida quidam crimen suum ignoto sacerdoti confessus est, qui de facto frater erat occisi; confessarius, post interrogationes de nomine homicidae et circumstantiis criminis, haec omina manifestavit alteri fratri laico, ut judicibus eadem nota faceret. Quapropter homicida morte damnatus fuit; quum autem ante supplicium sua peccata confiteri nollet, Thomas a Villanova eum

adiit ab eoque didicit, ipsum confiteri nolle, quia ex violatione sigilli damnatus fuerat. Re maturius investigata, confessarius suum crimen confessus est et ad perpetuum carcerem damnatus, dum homicida liberatus est, quia judices agnoverunt nullum reum probari posse e violato sacramentali sigillo.—Sed unum vel alterum exemplum non nisi firmat regulam generalem, quae adeo universalis est ut, durante Gallica perturbatione, quamvis multi sacerdotes ad saecularia vota transierint, nullus ex eis referatur sacramentale sigillum violasse. Turpiter igitur errat Lea (*History of Confession,* Vol. I, p. 412—427), dum asserit frequenter sigillum laesum fuisse, et pleraque facta ab eo relata ad rem non pertinent."

Is our critic satisfied now?

**RELIGIOUS PREJUDICE IN POLITICS**

Commenting on President Roosevelt's recent open letter on religious prejudice in politics, the N. Y. *Evening Post* (Nov. 9) says editorially:

"The President seems certain that it is a 'foul slander' to affirm that a Roman Catholic, otherwise well fitted for the presidency, could not be elected. We wish that the facts were so, but fear that they are not, as yet.... It is an ideal state of things which President Roosevelt assumes, not the actual world of inherited and inveterate theological animosities. They die hard. We have lately seen their ugly survival in England. And we strongly suspect that, if occasion arose in this country, we should see the unhappy spectacle repeated which Sydney Smith described, of politicians bawling that Protestantism was in danger, in order to get for themselves places and pensions."

This and similar utterances of the secular press are respectfully submitted to His Grace the Archbishop of St. Paul and other optimists of the same stamp.

**"CHRISTIAN SCIENCE" CURES ANALYZED**

Dr. Cabot has recently analyzed one hundred so-called Christian Science cures and sums up his conclusions as follows (see the *Catholic Columbian,* xxxiii, 34):

"My conclusions are, first that most Christian Science cures are probably genuine; but, second, that they are not the cures of organic diseases. In my own personal researches into Christian Science 'cures' I have never found one in which there was any good evidence that cancer, consumption or any other organic disease had been arrested or banished. The diagnosis was usually either made by the patient himself or was an interpretation at second or third hand of what a doctor was supposed to have said. As I have followed up the reported cures of cancer and other malignant tumors, I have found either that they were not tumors at all, or that they were assumed to be malignant without any microscopic examination. In other words, the diagnosis was never based upon any proper evidence."

**PIUS X AND THE ANGLO-SAXON MYTH**

In a little address to the Irish athletes who carried away the honors in the contests at the Vatican, Pope Pius X referred to the Eucharistic

Congress, and said: "Amid the griefs inflicted on the Church by the Anglican schism, Ireland remained faithful in the face of all contradictions, and if the Church to-day is able to sing a hymn of thanksgiving to Providence as she watches the old sun rise again throughout English-speaking countries, and a second spring bursting forth amongst them, she has to thank Ireland for it, and the Catholic breasts of the Irish who have wrestled for their faith against all adversaries, and won for it that liberty with which Christ has made us free."

It is to be hoped that these words will have a good effect in dissipating the Anglo-Saxon miasma which is so prevalent in English-speaking countries. One would imagine, to hear certain people speak that the Catholic Church in England and America was re-created by the Oxford movement or the so-called missions to non-Catholics. "The fact is," says Rev. Dr. Yorke in the *Leader* (Vol. vii, No. 42), "that the tolerance, (and how grudgingly that tolerance is extended is evident from the prohibition of the Procession at the Eucharistic Congress), was extorted from England by the Catholic Irish, and that under fear of civil war. If the Irish and their descendants were taken away from the body of English Catholics, there wouldn't be enough of them left to fill the Westminster Cathedral. In America, too, it is the Irish, followed by the Germans, who have built up the Church. Of late years new Catholic elements are entering, some of them, like the Poles, as steadfast and as zealous as Irish or Germans, others of weaker fiber, needing to be cared for and broken to our ways. But the Irish all over America and the Germans in certain States are the nursing fathers of the Church, and Pius X sees that and acknowledges it with generous praise."

### THE GOULDS—A MORAL

Commenting on the marital and other troubles and escapades of the children of Jay Gould, Mr. Reedy says in the *Mirror* (xviii, 37):

"Thinking of them all one wonders what good was the Gould money to the world. George J. went in for gigantic railroad schemes and he has had to give up depleted and defeated there, and forced to surrender the Colorado Fuel and Iron Company to Rockefeller. Howard's marital woes are the joke of the Sunday magazines. Frank's troubles of the same kind are well known. If Edwin has misfortunes we don't hear of them. Helen Gould has done some good with her money, as a penance for her father's financial and commercial malpractice. The Gould fortune has been more of a curse than a blessing to the descendants of the man who accumulated it, as it was a blight to the country in the processes of its accumulation. Of other like fortunes there is the same sordid and somewhat sad story to tell. And yet men go on losing their souls to pile up money for their children and refusing to see that they are in fact only bequeathing to their offspring a terrible handicap in life."

### JUSTICE TO THE PHILIPPINE FRIARS

At the Lake Mohonk Conference, Oct. 22, "The Philippines" was the general subject of discussion, and ex-Judge McDonough spoke on

the Friars. He said among other things, according to the New York *Evening Post* (Oct. 22):

"I confess that I went to the Islands prejudiced against the friars, because of the adverse reports in circulation here, but after personal observation I modified my views very much. Between 1571 and 1896, the Augustinian and Franciscan friars founded no less than 436 towns and came to look after 3,000,000 souls. The Jesuits and the Dominicans also took up the good work of teaching and preaching. The friars not only looked after the spiritual welfare of the people, but they also looked out for their bodily necessities and comforts. They acquired large tracts of land, and caused the same to be improved and leased to native tenants on easy terms, under an agreement by which the tenants first obtained sufficient to enable them and their families to live frugally, and the remainder of the produce was shared between the landlords and tenants. The total holdings of agricultural land acquired by the friar orders during three and a quarter centuries was valued at and taken over by our government for $7,500,000. A single religious corporation in New York city [Trinity Church, Protestant Episcopal] is said to own property to the value of $50,000,000. So that, comparatively speaking, the friars were not as grasping and greedy as many think they were."

### THE STUDY OF PHILOSOPHY, AND MODERNISM

We are asked to publish the subjoined communication:

Rev. Dr. Yorke's point on the study of philosophy seems to be well taken when he says: "A great deal of the Modernist's disrespect for Scholasticism, as they call it, arises from the want of a serious training in philosophy."[1] To anyone acquainted with the genesis of Modernism, it is evident that it is based not so much on any formal heresy, as on false philosophical principles. Kantism is at the bottom of the whole system of the Abbé Loisy and his followers. Implied, and sometimes openly avowed, false philosophical tenets, transplanted and applied to the domain of theology, are the main stock in trade of the whole modernist system.

I have met priests, sincere and honest men who pretended to be abreast of the times, favorably inclined towards Modernism, and sublimely unconscious of whither their advocacy of its tenets would lead; and that because their lack of a thorough philosophical training made them unable to realize the full consequences of the philosophical dogmas underlying the whole system.

An examination of the curriculum of philosophy in some of our seminaries, and even in our Catholic University, seems to show that the training is sadly inadequate.

The Modernist has an easy time laughing to scorn the old Scholastic doctrines presented to us by its degenerate exponents of the 15th and 16th centuries. But he butts against a solid wall of modern scientific facts and theories when he comes to deal with the rejuvenated neo-Scholasticism of the day. There he finds a system of philosophy, at least as rational—from his point of view—as coherent, and as ready to

[1] "Modernism in America", C. F. Rev rev, xv, 20, 627.

give a connected account of the universe, as Kant's or Spencer's. And because it is rational and modern, it offers a solid foundation for Catholic theology to build upon. It has no penchant for antiquated subtleties, but in a manly, vigorous way deals with the problems of the day, and solves them in a thoroughly satisfactory and convincing manner.

In 1879 Leo XIII gave to the world his great Encyclical "Aeterni Patris", urging Catholics to combine "nova et vetera", the old and the new learning, into one grand synthesis of the universe; beseeching them to make use of the scientific data furnished by our progressive age in the building up of the "philosophia perennis." What have our seminaries done in this respect? What has our Catholic University done? Original contributions on the subject to the *University Bulletin* are few and far between. Its teaching on this point is rather colorless and very fragmentary.

What a university student needs, is a thorough course in all the branches of philosophy, and not a course in one or two departments. The course of philosophy at the Catholic University seems to fall short of the mark in this respect. In philosophy all the branches are interconnected, and their bearing on one another is of the greatest weight. Hence the importance of giving a straight and complete course in neo-Scholastic philosophy, instead of having a department of Scholastic philosophy and one of modern philosophy. The two are incompatible and can only tend to confuse the student, unless he has previously learned to stand on the solid ground of one system, and is thus enabled to judge by comparison of other systems. If such an inadequate method prevails at the University, what is to be expected of our seminaries?

Americans have a reputation for being selfwilled, thinking that they have the best of everything; but it seems that in this matter our Catholic University might learn a great deal from her older sisters in Europe. The neo-Scholastic school of Louvain has become a beacon light for most European seminaries and Catholic universities, and we might well take a lesson from it. Its ways and methods, adapted to our country, would make for a more solid and thorough study of philosophy and minimize the dangers of unconscious or willful Modernism in our Catholic teachers and their wards.

### THE COMIC SUNDAY SUPPLEMENT

In the announcement of the Boston *Herald* that it has abandoned its Sunday "comic supplement," there lies a faint hope that American journalism may yet rid itself of a disgrace. A distinct movement against the colored supplements of so many of our Sunday papers has for some time been noticeable. Educational conferences have resolved against them. Meetings of mothers have protested that their influence was degrading, and have called upon newspapers to discontinue them. Such public objection has been gathering force and volume; and it is in obedience, the *Herald* says, to the appeals of parents and teachers that it has resolved to banish "the clown of the newspaper establishment."

"Clownish, vulgar, idiotic"—says one of our leading daily papers[1] —"the colored 'comics' of American Sunday newspapers undeniably are.

[1] The N. Y. *Evening Post,* Oct. 28, 1908.

It is a reproach to our civilization that they should have been allowed to swarm over the land. They are a glory all our own. No other journalism has anything like them. They leave visiting foreigners absolutely astounded and aghast. For the reproach inevitably runs beyond the individual editor or journal, and is an impeachment of the taste and even common sense of the whole country. Who has not seen intelligent Germans and Frenchmen completely puzzled by the Sunday comic? It is a phenomenon which they cannot in the least understand. They meet Americans freely, and find that they are not so different from other peoples. The average of our taste and manners does not strike them as extraordinarily low; and they are even ready to compliment us, until they see the Sunday supplements! Then they ask if Americans are really grown up, if they are really educated, if they really ever discriminate between what is childish and what is mature, what is tawdry and what is excellent. Material which in no other country in the world would be offered to anybody but infants or semi-idiots, is here gravely thrust by newspapers upon their presumably intelligent readers, and hailed as a great advance in journalism!"

The complaint is almost universal that American Sunday newspapers are too bulky. When they seriously set about reducing their dropsical proportions, they cannot make a better beginning than by cutting away the so-called comic supplements, which are really more tragic than comic, and more barbaric than either.

### BLUNDERS OF A K. C. HISTORIAN

In *The Columbiad*, official organ of the K. of C., (Vol. xv, No. 10, p. 5) L. S. Highstone says in a paper titled "Romance of a Painting:"

"As he [St. Ignatius] lay there on his bed of pain new vistas were opened up to him. He knew now that he was a hopeless cripple, no longer able to lead the charge in battle. He resolved to become a Soldier of the Cross. About this time came the Crusades, and Loyola's zeal led him to the Holy Land. He returned to Spain only to be thrown into prison for his religious teachings. Then he sought refuge in France, and formed that famous religious order known as the Society of Jesus."

The sentence: "He knew now that he was a hopeless cripple...." is untrue. Genelli in his life of St. Ignatius simply says that "he [Ignatius] remained a little lame all his life." The statement of the K. C. historian naturally leads one to think that the new resolve was taken by the Saint as the only course left to him. As a matter of fact St. Ignatius was full of worldly ambitions and projects even after his vision and the promise of restoration of health; and it was only after the reading of the lives of Our Divine Savior and of the Saints and the deep meditation engendered by it, that he was changed in soul and took the heroic resolve of leaving all to follow his true Leader.

The ridiculous blunder about the Crusades is too apparent to need explanation; the merest tyro knows that the Crusades were a matter of history long before St. Ignatius' day. Hence, of course, it was not the Crusades which drew St. Ignatius to the Holy Land; and though the veneration for the holy places also was a motive in his case, yet the conquest he had in view was a purely spiritual one.

Furthermore, that Ignatius was cast into prison is indeed, true, yet justice to the memory of the great Saint lays it as an obligation upon him who quotes this fact, to add the explanation, that this imprisonment was unjust, as the Saint deserved rather the opposite treatment, i. e. credit and praise for his unselfish activity. (The doctrine then taught by the Saint is identical with that contained in the *Book of Exercises*).

As for Ignatius seeking "refuge in France," Mr. Highstone's assertion is likewise very misleading, to say the least. Speaking of the Saint's determination to go to France, Genelli has this to say: "And not only Frias [Vicar General of Salamanca, where Ignatius was at the time], but many others, and among them men who enjoyed the highest repute, as the Saint himself [Gonzalez, ch. VI.] says, were desirous of his remaining at Salamanca, but their wishes did not prevail over the strong reasons he had for leaving it. He had formed the resolution of going to Paris, to give himself more fully to study in that foreign city, and with the hope, also, of finding in a central place, where men of talent from all nations flocked together, companions suitable to his design."

Evidently, the fact that the *Columbiad* writer bestows encomiums upon the subject of his sketch, does not dispense him from the most elementary duty of informing himself properly on his theme and verifying his data.—J. P.

### ACTS OF THE HOLY SEE

The institution by Pius X of an official bulletin of the Roman Curia, to be known as *Acts of the Holy See,* is an entirely new departure and forms another part of the great reforms conceived by the reigning Pontiff for the different ecclesiastical offices which expedite the affairs of the Church. With the establishment of this new organ the ancient method of promulgating decrees, especially excommunications and the decisions of the Holy Office, will be abolished. These, in accordance with the custom adopted in the Middle Ages, were affixed "Ad valvas Sancti Petri," i. e., to the doors of the basilica of St. Peter and St. John Lateran and thus received their promulgation. In addition to the special decrees and decisions, the new Bulletin will also publish the various enactments of the Roman Congregations which hitherto have become known to the parties interested only after great delay.

The Bulletin, according to the *Pilot's* Rome correspondent, will appear in pamphlet form, varying in size according to the number of decrees to be published. For the most part it will contain the decisions of the Roman Rota, the Papal Signatura, and the Holy Office, which, following the reforms of Pius X, will examine minutely the cases proposed to them and render their decisions with the reasons which prompted them. The *Osservatore Romano* will continue to publish certain decrees, especially the Encyclicals and all other documents which should be known immediately; these, however, will be republished afterwards in the *Acts of the Holy See.*

### CATHOLIC ELKS

Many a reader of the Cincinnati *Catholic Telegraph* wondered when that venerable newspaper recently (Vol. lxxvii, No. 46) printed

conspicuously on its front page a set of resolutions passed by the Baltimore Lodge of the B. P. O. of Elks upon the death, in Atlantic City, N. J., of the Rev. John D. Boland, a prominent Baltimore priest.

"The death of our beloved brother, Father John D. Boland.....," the item read, "was not only a sad blow to Baltimore Lodge and our order, but to the Catholic diocese of Baltimore. .....He was an able orator, a devoted pastor, and a loyal Elk, who was a worthy example of the grand and noble principles that our order stands for," etc.

Shortly after a subscriber of ours in Ohio sent us this news item from the *Hamilton Journal* of Nov. 16:

"The annual memorial service of Hamilton lodge, No. 93, B. P. O. E., will be held in the Grand theatre on the afternoon of Sunday, December 6. The eulogy will be delivered by Dr. Thomas P. Hart, editor of the *Catholic Telegraph* and a member of Cincinnati lodge, No. 5, of Cincinnati."

Our correspondent added: "That Dr. Hart, the editor of the only Catholic paper published in this Archdiocese, and a prominent leader among the 'Knights of Columbus' is an 'Elk', was news to many Catholics hereabouts. I know I speak the sentiments of not a few when I say, it is a disgrace. What stuff are these our leaders made of and whither are they leading us?"

The example given by a few members of the reverend clergy in the East was sure to result in widespread harm among the laity. We predicted this more than once. The evil effects are only just beginning to show; but it will not be long before the shepherds will wring their anointed hands in anguish at the terrible havoc wrought by ravening wolves within Christ's fold. Fostering, or even tolerating, secret societies among the faithful has always and inevitably, throughout all the ages of the Church's history, led to serious trouble and loss of souls.

Let us heed the solemn warning of the Fathers of the Third Plenary Council of Baltimore (Pastoral Letter, p. xcvi) against *all* secret societies. "There is one characteristic," they say, "which is always a strong presumption against a society, and that is secrecy. Our Divine Lord Himself has laid down the rule: 'Every one that doth evil, hateth the light, and cometh not to the light, that his works may not be reproved; but he that doth truth, cometh to the light that his works may be made manifest, because they are done in God' (John iii, 20, 21)." The Elks in particular belong to that class of secret societies, which, in the words of the same Fathers (*ibid.* p. xcvi), "disseminate mere Naturalism for the supernatural revealed religion bestowed upon mankind by the Savior of the world."

### LEA AND VACANDARD—A CRITIC CRITICIZED

An esteemed occasional contributor sends us the following:

In the October number of the *Catholic University Bulletin* P. H. Healy reviews E. Vacandard's book on the Inquisition (translated by B. L. Conway, C. S. P. Longmans, Green & Co. 1908). Healy (whoever he may be) says among other things: "Vacandard's work does not of course compare in extent with the massive, scholarly and eminently, readable volumes of Lea on the Inquisition. Only the more salient

features are touched upon, and those without the wealth of illustration and detail that one finds in the American author. This however does not diminish, but rather enhances the value of Vacandard's work for Catholics, who will learn from its pages that the history of the Inquisition can be treated frankly and objectively, and without detriment to the interests of the Church."

This seems to be a queer criticism from several points of view. Let us ask a few questions:

1) Does Mr. Lea's work on the Inquisition deserve the warm praise implied in the words: "massive, scholarly and eminently readable volumes"?

2) Does the last paragraph of the above quoted criticism imply that Mr. Lea's book does *not* treat of the Inquisition frankly and objectively and without detriment to the interests of the Church? If yes, why does not Mr. Healy say so openly, and warn Catholics against those volumes, which are all the more dangerous because they are so "massive" and so "eminently readable"? Again, why does Mr. Healy (in the above supposition) call those volumes "scholarly"? Any writer, whether he be an "American" or not, ceases to be a "scholar" if in a work on the Inquisition, which is so thoroughly bound up with things Catholic, he fails to treat of it "frankly and objectively, and without detriment to the interests of the Church." Or can any man be scholarly if he is not "objective"?

3) Again, what logic is there in Mr. Healy's criticism, when he says in the first paragraph that Prof. Vacandard's book is inferior in certain respects to Mr. Lea's, and then continues: "This [what?] however, ....enhances the value of Vacandard's work for Catholics"? There is an obscurity of thought here which reflects little credit on the writer of the criticism.—

Another contributor of ours says in the course of a sharp note on Healy's review of Vacandard:

Catholic scholars will be surprised. Not only because Lea's evident purpose has been to belittle Catholic teaching and Catholic practice, but also because, as has recently been shown in a series of papers in the CATHOLIC FORTNIGHTLY REVIEW, he ever tries "to paint the Inquisition in its darkest colors." Anyone who desires to know the "vast scholarship" that Lea brought to his work is referred to the paragraph beginning, "We give some specimens of this [Lea's] reckless use of data and figures".... in the CATHOLIC FORTNIGHTLY REVIEW, xv, 15, p. 461; and also to the sixth and last article of the same series, beginning "The *Koelnische Volkszeitung* (No. 421) of Thursday, May 14, 1908," ibid. xv, No. 19, p. 587.

It is not only fair but a duty to recognize merit and true scholarship wherever they be found. But when great learning is vitiated by the slipshod methods, and still more by the venomous spirit lurking in the pages of Lea's *History of the Inquisition of the Middle Ages* it is matter for just censure if such a work is spoken of in the laudatory terms employed by Mr. Healy.

## FLOTSAM AND JETSAM

The anti-Catholic bias crops out every now and then in the Socialist press. Witness e. g. the subjoined clipping from No. 664 of the *Appeal to Reason:*

"Because she owned a phonograph and liked to listen to this 'invention of the devil,' rather than visit the church, a girl of 17, Maria Dorn, of Kaltern, Tyrol, was expelled from the church and declared by the priest of the village an immoral woman unfit to associate with. The mother engaged a lawyer and will carry it to court."

It's dollars to doughnuts that this story is a fake; but even if it were literally true, what motive other than hatred of Catholicity could inspire a Socialist newspaper out in Kansas, a journal devoted solely to Socialist propaganda, to reprint it? What could it profit Socialism if there really existed somewhere in the Tyrol an old priest who allowed his dislike for the phonograph to make a fool of himself?

Obiter we should like to call attention to the fact that there is in the German market a large number of phonograph records containing indecent songs and obscene jokes. It might well be that a zealous pastor in a Tyrolese village deemed it his duty to denounce a woman who persisted in purchasing such records and playing them publicly to the grave scandal of her neighbors.

*

The following citation, for which we are indebted to the Cincinnati *Catholic Telegraph* (Vol. lxxvii, No. 31), is valuable if authentic:

*The Five Points of Fellowship,* a Masonic paper published at Covington, Ky., contains the following in its July issue:

His Holiness Pius X, following the noble example of the long line of illustrious Pontiffs of the Holy Roman Catholic Church, has recently issued an encyclical forbidding the laity of the Roman Catholic Church uniting with the Masonic Fraternity. For so issuing, he is entitled to the everlasting gratitude of Masons the world over, for the very good reason that the encyclical will have the effect to keep out of the Masonic Order an undesirable class of men. A Roman Catholic becoming a member of the Masonic Order and claiming to hold his membership in the Roman Catholic Church can not be true to both, and, if false to either, he can not be true to either. On the other hand, a Freemason who becomes a member of the Roman Catholic Church proves false to the Masonic Order. It is fair to infer that it is not the sublime teachings of Freemasonry that attracted the Roman Catholic, but only the substantial benefits he hoped would accrue to him by becoming a Freemason.

*

Color printing is not making the progress which was expected of it a few years ago. It is as yet far inferior to good photogravure work; and we doubt whether the best specimens of it are even so good to the trained eye as the best specimens of ordinary half-tone photographic work. The truth is book illustration today is on the whole far behind the book illustration of thirty or forty years ago. It does not often add anything of real value to the text of a good book, whereas the old school of illustrators, by their line work, and by the conscientious way

in which they threw themselves into the ideas of the author, often did something to increase the enduring worth of a book. Book illustration may have a future, as it has certainly had a past; but its present is not very distinguished. It is too showy as a rule, and the artist is too independent of the author.

*

There is an impression that the K. of C., despite its increase of membership, is dying from within. The recent full enfranchisement of the associate membership ought to stay the progress of debility. In our opinion, it is time for the Knights of Columbus to have all its councils discuss "the state of the order." Unless it takes on some unified and worthy sort of public action, it is going to die the death.—*Catholic Citizen* (Milwaukee), Vol. xxxviii, No. 45.

*

The extent to which the "laicisation" of public instruction is being carried by the dominant party in France is shown by a new edition of the *Tour de la France par deux enfants*. This is one of the most widely used schoolbooks, and has been reprinted 330 times. From the new edition every reference to religion has been wiped out. All mention of churches and hospitals (called "hôtels-dieu") has been expunged. The picture of Rheims Cathedral has been replaced by a map. In the list of famous Frenchmen the names of St. Bernard, Bossuet, Fénelon, and St. Vincent de Paul are not to be found, and the masterpiece of Puget, the Martyrdom of St. Sebastian, has been taken out.

*

"The emancipation of the American people from the superstition of printer's ink," says Father Yorke in the *Leader* (Vol. vii, No. 42) "is, we fear, an ideal impossible to be realized. 'We saw it in the papers' appears to be the Law and the Prophets. If we could get behind the scenes, and could see the hand that writes the article or draws the cartoon, we should pay as much attention to it as we should to the ravings of a drunken harridan or the facial and digital contortions of a street arab. But because it is printed in black ink on white paper it is to be received as the Gospel itself. And the people in their heart of hearts realize how true this is. In matters that don't concern them very much they will say, 'Oh, nobody can believe what is in the papers.' But when their passions or prejudices are aroused, no calumny is too baseless, no lie too contradictory for them to accept—and simply because they saw it in the papers."

*

The citizens of South Dakota have voted that divorce-seekers must live a year in the State and present their cases only at regular terms of the court. This kills the scandalously lax statutes under which the "divorce mills" have prospered. Although the new law seems to vary in some important details from the uniform divorce law drafted by the National Divorce Congress, it approaches the latter in spirit and effect.

*

The U. S. Supreme Court's opinion that the Kentucky law forbidding the coeducation of blacks and whites is constitutional, might almost be described as a latter-day Dred Scott decision. What American

would have dreamed forty years ago that the Supreme Court would make it illegal to teach colored children and white children under the same roof? Yet that is the effect of this decision in Kentucky and elsewhere. Berea College was founded before the civil war, for the education of blacks and whites alike. Its founders suffered persecution, if not martyrdom, to that end. Their institution grew and flourished and became the most important influence for the uplift of the region in which it is situated. Never was there any scandal attached to its work; children of both colors studied together in perfect harmony. But in 1904 Kentucky's legislators decided that this savored too much of social equality, and passed a law forbidding the education of blacks and whites within twenty-five miles of one another by the same institution. It is this law which the U. S. Supreme Court has upheld.

*

H. C. Lea, in the third edition of his *History of Sacerdotal Celibacy*, Vol. I, p. 171, counts St. Ulric of Augsburg among the opponents of celibacy and says of the alleged letter of the Saint which he quotes in confirmation of his statement, that its authenticity is acknowledged by all unprejudiced critics. A writer in the Mayence *Katholik* (1908, Heft 10, p. 320) shows that this is not so. Nearly forty years ago, he says, Jaffé wrote in his *Bibliotheca*, V, 114: "Nemo est, quin perspiciat, hanc epistolam non esse S. Udalrici." Hauck and Mirbt take the same view, viz. that the epistle cannot be attributed to St. Ulric.

*

Apropos of "a sane Fourth of July" (see the CATHOLIC FORTNIGHTLY REVIEW, xv, 17, 532 sq.; xv, 20, 628) Charlotte Perkins Gilman says in *Marsh's Magazine* (Boston, I, 3, 10), that also "in Omaha they have a quiet, clean Fourth of July." And this is how it is obtained there: "They have a juvenile police. The children are regularly sworn in as special constables, with badges; certain boys and girls are appointed to keep the other children quiet. They have a regular organization, and are taught their responsibility. They are expected to keep the law on the Fourth, and they do it."

*

The Japanese have the good rule that all the diplomats sent to represent the empire abroad shall speak the language of the country to which they go. We Americans have not yet reached that degree of culture.

*

A generous lay patron desiers us to send the CATHOLIC FORTNIGHTLY REVIEW at his expense for three months to one hundred more members of the reverend clergy whose names are not already on our list. Will not some equally zealous well-wishers please send us the addresses of a few dozen friends to whom we could apply these trial subscriptions with a reasonable prospect of inducing them to subscribe for themselves after they have received six numbers of the magazine gratis? It is unprofitable to scatter specimen copies haphazard.

*

WANTED—An Organist, who can sing and accompany plain chant and figured music. St. Mary's Church, Clayton, N. Y. Salary $30 a month.

# BOOK REVIEWS AND LITERARY NOTES

—Will the gentleman who in a letter to the Editor so severely criticizes our book reviews, permit us to call his attention to the fact that, while reviewers are no doubt a great nuisance, even the most unostentatious among their number possesses a few redeeming features. Lest we appear to plead our own cause, we will quote one who is not a reviewer but an author. Of the redeeming virtues of the average book reviewer, says Miss Agnes Replier, (*In the Dozy Hours and Other Papers,* 1896, p. 151), "in truth, patience is one. Think of the dull books which lie piled upon his table! Think how many they are, and how alike they are, and how serious they are, and how little we ourselves would care to read them! If the reviewer sometimes misses what is really good, or praises what is really bad, this does not mean that he is incompetent, dishonest, or butcherly. It means that he is human, that he is tired, perhaps a little peevish, and disposed to think the world would be a merrier place if there were fewer authors in it. The new novelist or budding poet who comes forward at this unpropitious moment is not hailed with acclamations of delight; while the conscientious worker who has spent long months in compiling the weighty memoirs of departed mediocrity is outraged by the scant attention he receives. Meanwhile the number of books increases with fearful speed. Each is the embodiment of a sanguine hope, and claims its meed of praise. A fallible reviewer struggles with the situation as best he can, saying pleasant things which are scantily merited, and sharp things which are hardly deserved; but striving intelligently, and with tolerable success to tell a self-indulgent public something about the volumes which it is too lazy to read for itself."

—*Nemesis and Other Short Stories. By S. A. Turk.* (Washburne, London: Benziger Bros., New York. 60 cts.) A collection of stories which, though not very original in plot and somewhat highly colored at times, are interesting and good in their general tendency. They come to us from England with many commendations.

—The present year has brought us two more instalments of the Jesuit Father Christian Pesch's profound and timely *Theologische Zeitfragen* (Current Theological Questions). No. 4: *(Glaube, Dogmen, und geschichtliche Tatsachen. Eine Untersuchung über den Modernismus.* vii & 243 pp. 8vo. B. Herder. 95 cts. net, in paper covers), which, as the author informs us, was composed before Pius X uttered his encyclical letter on Modernism, treats of the controversies leading up to the condemnation of that heresy—on faith and its motives—; and we cannot praise this pamphlet more highly than by saying that it forms an excellent commentary upon that famous encyclical. After setting forth the traditional teaching on the problems involved, Fr. Pesch gives a concise but clear exposition of the various theories of Loisy, Wilfrid Ward, Tyrrell, Laberthonnière, Blondel, and Le Roy,

and then proceeds to show where they err. The author's concluding observation on the development of dogma, in connection with Newman's famous essay, is of special interest and value.—No. 5 (*Glaubenspflicht und Glaubensschwierigkeiten.* v & 217 pp. 8vo. B. Herder. 87 cts. net, in paper covers) discusses such timely and important topics as the duty of believing, the dignity of faith, salvation outside of the Church, and, especially, religious difficulties and doubts and the best way of removing or solving them. In these parlous days of Modernism it is well for all of us to remember that "ignorance and doubts with regard to certain matters appertaining to, or connected with, revelation, do not infringe upon a Catholic's faith, provided he is ever ready to submit to the definitive dogmatic judgment of the Church;" and that "as long as one has this disposition, it will not injure his faith if, from inculpable lack of knowledge, he denies or doubts some doctrine which the Church has defined." (p. 186). In every case of difficulty or tempting doubt, prayer is the supreme remedy,—prayer, which, as Fr. Pesch rightly insists, is "not an untrue auto-suggestion, as infidels sometimes contend, but a suggestion coming from the Holy Ghost." (p. 189). After all, even the most learned theologian cannot avoid a frequent humble repetition of, "I believe because God has revealed."

—In compiling his *Textual Concordance of the Holy Scriptures* (848 pp. 8vo. Benziger Bros. 1908. $3.50 net) it was not the Rev. Thomas David Williams' intention to furnish English-speaking Catholics with an exhaustive concordance, but rather, as his sub-title indicates, with a list of moral and doctrinal texts in alphabetical order, "arranged especially for use in preaching." It seems to us that he has successfully accomplished this purpose. "Each topic is sufficiently enriched with the Scripture texts pertaining to it to furnish meat and substance for many discourses." The reader will naturally ask: How does this *Textual Concordance* compare with Vaughan's *Divine Armory* and Lambert's *Thesaurus Biblicus?* From the first-mentioned work it differs largely in arrangement and in choice of topics. From Lambert's *Thesaurus* it differs in being more restricted in choice of subjects and of texts. Father Williams in the compilation of his *Concordance* followed his own bent and method, and never referred to either of the two works mentioned. He has grouped his texts into moral (Part I) and doctrinal (Part II), arranging this latter according to Tanquerey's *Synopsis.* An appendix on the miracles, prophecies, and parables of Christ, follows in part the *Manuel Biblique* of Bacuez and Vigouroux and Fouard's *Christ, the Son of God.* This new *Concordance* will be a valuable addition to any priest's library, and seminarists will find it of assistance in their studies.

—We have already referred in terms of high praise to Professor Gerhard Rauschen's new book, *Eucharistie und Busszsakrament in den ersten sechs Jahrhunderten der Kirche* (viii & 204 pp. 8vo. B. Herder. 1908. $1.40 net). It is admittedly the most important contribution to the history of the penitential discipline of the ancient Church and of the dogma of

the Blessed Eucharist, that has appeared in many a year. What makes it so valuable, in contradistinction to almost all earlier works on the same subjects, (as e. g. Frank's *Die Buszdisziplin der Kirche usw.* 1867, an uncritical and today entirely useless compilation. Cfr. Rauschen, p. 163 n.) is the thoroughly objective and unbiassed manner of presenting the results of historical research—that "unbefangene, objektiv-geschichtliche Anschauungsweise," which, in the author's own words, must be a loadstar to every one who would undertake to study the history of dogma (p. v). It is impossible within the limits of a brief notice to summarize Professor Rauschen's main conclusions. Suffice it to say that, in that portion of his work which treats of the Blessed Eucharist, he furnishes triumphant evidence of the belief of the early Christians in the Real Presence, and shows that Batiffol's fears as to the uncertainty of the doctrine of transubstantiation before the year 1200 are unfounded. In the chapters on the Mass the author exposes the untenableness of some modern views, especially that of Wieland, regarding the essence of the Holy Sacrifice. On the mooted epiclesis question, he concludes, first, that it was the predominant teaching of the early Church, that the whole consecratory prayer, and not specially the words of institution, or the actual epiclesis, were operative in effecting the transubstantiation of the elements; and secondly, that we must be on our guard against interpreting the language of the early Fathers in the light of subsequent controversies. Dr. Rauschen's attitude towards the problems raised by the working of the sacrament of penance in the first six centuries may be stated thus: Private penance doubtless existed from the beginning, but we possess no evidence to prove that it was known then in the precise form in which it is familiar to us. Much of the confusion in which the subject is wrapped is attributable to the very shifting and uncertain conception of deadly sin which meets us not only in Patristic times, but even down to the later Middle Ages. (Those who cannot agree with the author's view of the ecclesiastical reconciliation, in the first three centuries, of those guilty of capital sin, will find the traditional theory vigorously defended by Fr. J. Stufler, S. J., in the Innsbruck *Zeitschrift für katholische Theologie,* 1908, pp. 536—544.)

—*A Treatise of Spiritual Life, Translated from the Latin of Msgr. Charles Joseph Marozzo, Cistercian Abbot and Bishop of Bobbio, by Rev. D. A. Donavan, O. Cist.* (x & 513 pp.) succinctly, systematically, and comprehensively explains the nature and functions of the purgative, illuminative, and unitive way of the spiritual life. The book is recommended to spiritual directors, confessors, and to all persons desirous of attaining to Christian perfection. (Fr. Pustet & Co. $1.)

—B. Herder presents the three last volumes, (ten, eleven and twelve) of his excellent *Bibliothek deutscher Klassiker,* edited by Dr. Otto Hellinghaus. They comprise selections from (vol. x) the writers of the Romantic school, the poets of the war for liberty (Körner, Schenkendorf, Arndt, Rückert), Chamisso, and Platen; (vol. xi) from the Suabian poets, Uhland, Schwab, Körner, Hauff, and

Mörike; Wilhelm Müller; and from the Austrian school: Grillparzer, Lenau, Grün, Zedlitz, Vogl, and Seidl; (vol. xii, "Vom jungen Deutschland bis zur Gegenwart"), selections from Heine, Herwegh, Prutz, Kinkel, Freiligrath, Wolfgang Müller, Simrock, Strachwitz, Kopisch, Reinick, Roquette, Fischer, Redwitz, Geibel, Schack, Leuthild, Grosse, Hopfen, Lingg, Bodenstedt, Scheffel, Baumbach, Weber, Grimme, Hamerling, Droste-Hülshoff, Hensel, Sturm, Gerok, Hebbel, Keller, Storm, K. F. Meyer, and Fontane. As in the previous volumes of this series, the selections are made with fine discrimination, and the introductions and the notes are not of the perfunctory kind, but illuminating and valuable. The whole series of twelve 12mo. volumes constitutes the best available library of the German classical writers for the use of young students and for reading in the family circle. Letterpress and binding are excellent and each volume contains a fine portrait as a frontispiece. The price, $10 for the twelve volumes, is sufficiently low to put the series within reach of most people. (B. Herder.)

## Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

### LATIN

*Collectio Diversorum Rituum ad Commoditatem Reverendissimorum Episcoporum ex Pontificali Romano Extracta.* 274 pp. 16mo. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co., 1908. 90 cts.

### ENGLISH

*The Business Side of Religion. By Rev. J. T. Roche, LL.D., Author of "The Ought-to-Be's," "Belief and Unbelief," etc.* 96 pp. 16mo. Milwaukee and New York: The M. H. Wiltzius Co. 1908. (Paper covers).

*Pro-Romanism and the Tractarian Movement. By Charles Chapman Grafton, S. T. D., Bishop of Fond du Lac. Second Edition.* 72 pp. 8vo. Milwaukee: The Young Churchman Co. 1908. (Paper covers).

*Round the World: A Series of Interesting Illustrated Articles on a Great Variety of Subjects.* Volume V. With 97 Illustrations. 215 pp. 8vo. Benziger Brothers. $1.

*A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests, Father Edmund Campion and His Companions. By William Cardinal Allen. Reprinted from the (Probably Unique) Copy in the British Museum, and Edited by the Rev. J. H. Pollen, S. J.* xxi & 139 pp. (9x7 in.) London: Burns & Oates; St. Louis: B. Herder. 1908. $1.25 net.

*The Lord's Prayer and the Hail Mary. Points for Meditation. By Stephen Beissel, S. J.* 227 pp. 8vo. St. Louis: B. Herder. 1908. 90 cts. net.

*The Hound of Heaven. By Francis Thompson.* 15 pp. 16mo. London: Burns & Oates; St. Louis: B. Herder. 25 cts. net. (Paper covers.)

*Religious and Monastic Life Explained. Authorized Version from the French of Rt. Rev. Dom Prosper Guéranger, O. S. B., Abbot of Solesmes. By Rev. Jerome Veth, O. S. B.* 113 pp. 12mo. St. Louis: B. Herder. 1908. 50 cts. net.

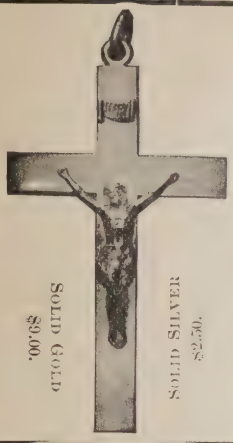
*Lucius Flavus. A Drama in Five Acts. (Adapted from Father Spillmann's Story). By Rev. P. Kaenders.* 70 pp. 8vo. B. Herder. St. Louis. 1908. 25 cts. net.

*The Greek Fathers. By Adrian Fortescue.* xvi & 255 pp. 8vo. London: Catholic Truth Society; St. Louis: B. Herder. 1908. $1 net.

*Roads to Rome: Being Personal Records of Some of the Most Recent Converts to the Catholic Faith. With an Introduction by His Eminence Cardinal Vaughan. Compiled and Edited by J. Godfrey Raupert. Third Edition.* xix & 330 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1908. $1.35 net.

*Golden Jubilee and Home Coming of St. Felix Parish. 1858—1908. Wabasha, Minn.* (Compliments of Rev. M. Wurst).

*The Catholic Encyclopedia. Vol. IV:*

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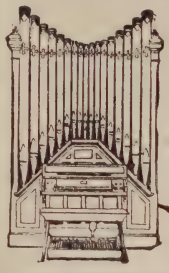

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